

ŚRĪMAD-
DEVĪBHĀGAVATAM



Swami Vijaymandir



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Text with English Translation

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3

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Text with English Translation

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INTRODUCTION

In the religious literature of the Hindus, Vedas occupy the foremost position, as they are revelations free from defects. Then come the Smṛtis, which are products of human recollection of Vedic revelation. Next come the Purāṇas, which are narratives which substantiate the truth of the first two, i.e., Śruti and Smṛtis.

Five Characteristics of Purāṇas

The five important characteristics of Purāṇas have been stated in the couplet:

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥

They are primary creation of the world (*Sarga*), dissolution and recreation of the world (*Pratisarga*) genealogical descent of the gods, racial progenitors and sages (*Vaṁśā*), Periods of the Manus who preside over dissolutions and recreations (*Manvantara*), history of royal dynasties, past, present and future (*Vaṁśā nucharita*). Most of the Mahāpurāṇas as current now, do not confine themselves only to the treatment of the above five topics. Quite often, the topics are dealt with in a general manner and several other secondary matter related to religious worship are included. And then there are Purāṇas which narrate the glory and details about deities. Thus, Śivapurāṇa describes the incarnations and matters connected with Śiva, Viṣṇu Purāṇa describes those of Viṣṇu. Similarly, Devī Bhāgavata gives the details regarding Devī. Devī Bhāgavata is stated to be a Mahāpurāṇa.

अष्टादशपुराणानां मध्ये सर्वोत्तमं परम् ।
देवीभागवतं नाम धर्मकामार्थमोक्षदम् ॥

Among the eighteen Purāṇas—

Devī Bhāgavata is the most supreme. It bestows Dharma, desires, wealth and liberation to the readers.

Like Śrīmad Bhāgavata, this is also very holy and fulfils all desires of the devotees. The glory of Devī Bhāgavata is given in Mānasa Khaṇḍa of Skanda Purāṇa. It is not an ordinary Purāṇa. It is a very holy one. Like Śrīmad Bhāgavata, Rāmāyaṇa etc., the reading of Devī Bhāgavata is also done frequently at many places, for the fulfilment of desires.

ये शृण्वन्ति सदा भक्त्या देव्या भागवतीं कथाम् ।
तेषां सिद्धिर्नदूरस्या तस्मात् सेव्या सदा नृभिः ॥

For those who hear Devī Bhāgavata story, success is not away. It should be always read by men for the fulfillment of their desires.

Reading of Devī Bhāgavata in a period of nine days is called navāha yajña. (sacrifice which is completed in nine-days) It is considered to be very holy and wish-yielding.

Purāṇa Literature

The Purāṇa literature is very ancient. The name Purāṇa occurs in Bṛhadāraṇyaka Upaniṣad, Gopātha Brāhmaṇa, Taittirīya Āraṇyaka, Chāndogya Upaniṣad, Śatapatha Brāhmaṇa etc. But most of the existing Purāṇas, though containing much old material seem to be late compilations. It appears, Purāṇas must have been recast after the second or third century after Christ. The line पुराणानि कल्पान् गाथानाराशः २ सीः । occurs in Taittirīya Āraṇyaka. So, there is no doubt about the fact that Purāṇas have been in existence since yore.

The Bhaviṣyat Purāṇa is mentioned in Apastamba Dharma Sūtra (Chapter III). Apastamba is earlier than the 3rd century B.C. According to F.E. Pargiter (Ancient Indian Historical Tradition, Chapter IV), the Bhaviṣyat Purāṇa cannot be placed later than the early part of 3rd century B.C. and even possibly earlier still by 150-200 years. Later

on many interpolations were made and the Bhaviṣyat Purāṇa which is available in print mentions even Akbar, Humayun etc. Similarly it is clear that most of the Purāṇas were revised from time to time.

Ancient Indian Historical Tradition, Pargiter says that the Bhāgavata Purāṇa was composed about the ninth century A.D. But it contains much old material. Śrī Śāṅkarācārya has not quoted this Bhagavata Purāṇa is his Bhāsyas. He has quoted Viṣṇu Purāṇa, Mahābhārata etc. but not Śrīmad Bhāgavata. So, it is possible, that Bhagavata was completed around the ninth century. It mentions Alwar saints of South India, vaguely, and they belonged to seventh, eighth centuries of A.D.

R.C. Hazra, a great scholar on Purāṇas holds that the existing Purāṇas were compiled between 3rd century A.D. and 12th Century A.D.

Note : For Further details see Studies in Purāṇas by R.C. Hazra, and History of Dharmaśāstra by P.V. Kane.

Devī Bhāgavata also seems to be a late work. As it contains details given in Saptasatī part of Mārkaṇḍeya Purāṇa, it must be placed after the sixth century A.D. But this great work also contains much old material and its importance is in no way small.

Both Bhāgavata and Devī Bhāgavata contain 18,000 ślokas each. Some hold that Bhāgavata is the Mahāpurāṇa and Devī Bhāgavata is, an upapurāṇa. But Śāktas do not agree to this. They hold that Devī Bhāgavata is the Mahāpurāṇa. Both Bhāgavatas are important for us because reading them is considered as holy equal to performing a Yajña through which all desires can be fulfilled.

Note: Which is the Mahapurāṇa, Bhāgavata or Devī Bhāgavata? Many research papers have appeared in this regard. For a brief account see P.V. Kane's History of Dharma Sāstra (section on Purāṇas).

Devī Bhāgavata mentions Mīnāksi of Madura, Kañchī, Chidambara, Tulajapura, Kolhapura etc. of south India.

The Word Bhāgavata can be interpreted and derived in two ways. भगवतः इदं भागवतम् । That which pertains to Bhagavān, i.e. Lord Viṣṇu and in this way it will mean Viṣṇu Bhāgavata. We can interpret the word also as (भगवत्याः इदं भागवतम्) that which belongs to the goddess and in this way the word Bhāgavata will mean Devī Bhāgavata. Both contain 18000 ślokas and are divided into 12 Skandhas.

In the Purāṇa literature Bhāgavata occupies the 5th place. The narrator of this Devī Bhāgavata is Veda Vyāsa and Janamejaya is the hearer. This Janamejaya is the son of Parīkṣit, to whom śuka narrated (Viṣṇu) Śrīmad Bhāgavata at Gangādwar.

By a study of Devī Bhāgavata, it becomes clear that Devī (mother goddess) is the supreme god. She is the qualitless eternal and omnipresent, Para Brahman. She is Saguṇa Brahman also by her Māyā Śakti. She is extremely benevolent and kind. She is attainable through yoga and Bhakti. She has three powers Sāttvika, Rājasika and Tamasika They appear as Lakṣmī, Sarasvatī and Kālī. Through her Rajasika power; she creates, through Sattvika, power, she protects. And by her Tāmasika power she destroys.

All the Purāṇas speak about the one supreme Brahman. In Viṣṇu Purāṇa, Viṣṇu is the Supreme Brahman. In Śiva Purāṇa, Liṅga Purāṇa etc. Śiva is the supreme Brahman. According to Devī Bhāgavata, Devī is the supreme Brahman Śakti is the Paramātman. Paramātman is the Śakti. There is no difference between them.

या शक्तिः परमात्माऽसौ योऽसौ सा परमा मता ।

अन्तरं नैतयोः कोऽपि सूक्ष्मं वेद च नारद ॥

D.B. 3.7.15

Bhāgavata: The criterion for a Purana to be called Bhāgavata is as follows:

यत्राधिकृत्य गायत्री वर्ण्यते धर्मविस्तरः ।

वृत्रासुखधोपेतं तद्भागवतमुच्यते ॥

The Purāṇa in which Dharma is told in detail, based on Gāyatrī and the killing Vṛtrāsura is also described, is called, Bhāgavata.

Devī Bhāgavata satisfies this condition. Details regarding Gāyatrī are given in the eleventh and twelfth Skandhas. Vṛtrāsura-vadha is also described in it.

Date of Devī Bhāgavata

As told earlier, Devī Bhāgavata contains much old material. But it mentions names of Mauryas, Hunas, Mlecchas and Yavanas. Clearly so, it must be a late Purāṇa compiled between 600 A.D. to 1000 A.D.

As Bengal influence is seen, some say it might have been written in Bengal. In Bengal Śakti worship was very much prevalent. The glory of Maṅgalā Caṇḍī, a form of goddess worshipped in medieval Bengal is found in Devī Bhāgavata. Others hold that it was written outside Bengal probably in Benāras as it praises Benāras very much. Moreover, the main goddess described is a very benevolent, kind, form of Devī is Bhuvanewari.

Commentary : This was commented upon by Nīlakaṇṭha in the 18th century. There might have existed earlier commentaries too. The great Śākta Acārya, Bhāskara Rāya, is said to have popularised Devī Bhāgavata in south India.

Contents of Devī Bhāgavata

The Devī Bhāgavata contains 12 Skandhas, and 318 Chapters.

Skandha I : Details regarding Purāṇas Devī Bhāgavata is a Mahāpurāṇa Devī's glory, Killing of Madhu and Kaiṭabha by Viṣṇu, Pururavā's story, Śuka's birth, Budha Pururavās and Urvaśī, Śuka studies this Purāṇa, Śuka goes to Mithilā and his advice to Janaka.

Skandha II : Story of Parāśara, birth of Vyāsa. Pāṇḍavas, Extinction of Yadus, Parkṣits death by the bite of Takṣaka, Sarpasatra, Astika. Glory of Devī Bhāgavata.

Skandha III : Janamejaya's question to Vyāsa. Nārada's description of Devī Bhuvaneśvarī and her worship. Brahmā, Viṣṇu and Śiva see Devī and praise her. Description of Devī as Bhuvaneśvarī. Story of Satyavrata, Vāgbīja. Ambāyajña. Nature of guṇas. Stories of Viśvāmitra, Sudarśana etc. Navarātravrata, Story of Rāmāyaṇa worship of Devī by Rāma.

Skandha IV : Janamejaya's question regarding Kṛṣṇāvatāra. Vyāsa's advice to Janamejaya. Kāśyapa's birth as Vasudeva, Storeis, of Nārāyaṇa, Prahlāda and Śukra. Avatāras of Hari. Story of Kṛṣṇa, Pradyumna etc.

Skandha V : Devī Māhatmya. (Glory of Devī) Mahiṣāsura. Fight between Devī and Mahiṣāsura and his slaying by Devī. Praise of Devī by Devas. Destruction of Dhūmrālocana, Caṇḍamuṇḍa, Raktabīja, Śumbha and Niśumbha. Description of Bhuwana Sundarī.

Skandha VI : Killing of Vṛtrāsura by Indra. Stories of Śunaśśeṣa, Haihayas and Nahuṣa. Places sacred to Devī.

Skandha VII : Lineage of Sūrya and Soma. Story of hyavana and Sukanyā. Sacrifice by Saryati. Stories of Satyavrata and Hariścandra.

Devī Bhuvaneśvarī. Parāśakti. Places sacred to Devī. Devī Gītā. Method of worship of Devī.

Skandha VIII : Devī's boon to Manu, Viṣṇu's incarnation as a boar, Manu Varṇśa, Priyavrata, Description of earth. Varṣas, Dvīpas. Mountains. Planets, Dhruva maṇḍala, Rāhu, Description of lower regions Atala, Vitala etc. Description of hells, Sins and punishments for them. Worship of Devī.

Skandha IX : Description of Śakti in brief, Worship of Sarasvatī. Stories of Gaṅga, Tulasī, Śaṅkhaḍa. Worship of Tulasī. Story of Sāvitrī. Glory of Devī, Stories of Mahalakṣmī, Maṅgalā caṇḍī, Rādhā, Durgā etc.

Skandha X : Svayambhuva Manu. Vindhya mountain and Agastya. Stories of Svārociṣa, Cākṣuṣa, Savarṇi and other Manus. Mahākālī. Mahākālī, Mahāsarasvatī and their stories.

Skandha XI : Daily routine, Snānavidhi wearing of Rūdrākṣa beads. Description of Rudrakṣas, Bhūtaśuddhi, Sirovrata, greatness of Bhasma (Sacred ash). Importance of Tripuṇḍra Ūrdhva Puṇḍra marks on the forehead. Sandhyopāsanā, Brahmajājña, Gāyatrī puraścaraṇa, Vaiśvadeva, Prayaścittas.

Skandha XII : Ṛṣi etc. of Gāyatrī. Gāyatrī Kavacam, Gāyatrī Hṛdayam, Gāyatrī Sahasranāma, Description of Maṇḍivīpa, Cintāmaṇi gṛha, Deviyājña. conclusion and results which accrue by a study of this Purāṇa.

The glory of this great Purāṇa Devī Bhāgavata as described in Mānasa Khaṇḍa of Skanda Purāṇa, Devī Bhāgavata is a Mahāpurāṇa.

Devī Bhāgavata and Śrīmad Bhāgavata are complementary to each. We have to consider both as Mahāpurāṇas, and keep them as the Vth Mahapurāṇa. The Purāṇa starts with a Gayatrī—
सर्वचैतन्यरूपां तामाद्यां विद्याञ्च धीमहि तनो देवी प्रचोदयात् ।

We meditate upon the first Vidyā who is of the form of all consciousness. May she impel our intellect. She is the Parāśakti, great goddess, Mahāmāyā.

The main deity of this great work is goddess Bhuvaneśvari a benign form of Devī. She lives in Maṇḍivīpa. Description of Maṇḍivīpa is given in 12th Skandha 10th, Adhyāya. Description of her palace, Cintāmaṇigṛha is given in 12th Adhyāya. Maṇḍivīpa and Cintāmaṇigṛha are of matchless beauty. Those who live there are all young and enjoying all comforts, through the worship of the goddess.

The Goddess is extremely beautiful and kind. She always fulfills the desires of the devotees. She wards off all evil and takes care of her devotees in every way. For a devotee of Devī there is nothing unattainable in this world. Thus, this Purāṇa gives immense strength to the devotees.

She is Māyā and Brahmanvidya too. She is Śakti (power). She is the supreme Brahman. She is the

nimittakāraṇa (instrumental cause) as well as Upādāna kāraṇa (maternal cause) of the universe. In the ninth skandha of Devī i.e., importance of the five forms Durgā, Rādhā, Lakṣmī, Sarasvatī and Sāvitrī is declared.

गणेशजननी दुर्गा राधालक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधास्मृता ॥

Devī is Prakṛti. She is Durgā; Rādhā Lakṣmī, Sarasvatī and Sāvitrī. In this way, though one, she is known in five forms.

She is Saguṇa Brahman. She is Īśvarī. She cannot be known easily. Only Jñānins can realize her. Mahāvākyas are the means to know her. Great Jñānins like Bhagavan Śrī Śaṅkarācārya, Srī Gaudapāda, Srī Bhaskara Rāya, of ancient times were all worshippers of Devī. Srī Sankarāchārya has composed Soundarya Laharī in praise of the goddess. In Śaṅkara mutts, even to-day worship of Devī continues in an elaborate manner. Even saints like Śrī Rāmakrishna Paramahansa Śrī Karapātra Swami etc. of recent times, were worshippers of Devī.

She is the Adyā Śakti i.e., first power.

ये स्तुवन्तिजगन्मात र्भवती मम्बिकेति च ।
जगन्मयेति मायेति सर्वं तेषां प्रसिद्ध्यति ॥

O mother of the universe! Those who worship you as Ambikā, Jaganmāyā, Māyā etc. attain all objects of desire.

The entire universe is her form.

यच्चकिञ्चित्कचिद्वस्तुदृश्यतेश्रूयतेऽपिवा
अन्तर्बहिश्च तत्सर्वं व्याप्याहं सर्वदा स्थिता ॥

Everything in this universe is pervaded inside and outside by her. There is nothing that is left off by her.

रज्जुर्यथा सर्पमाला भेदैरेका विभाति हि ।
तथैव शादिरूपेण भाम्यहं नात्रसंशयः ॥

The rope in darkness appears as snake. In the same way, Devī appears as Īśvara, Viṣṇu, Brahmā etc.

जीवेश्वरविभागश्च कल्पितो माययैव तु ।

In reality Jīva, and Īśvara are all one. The difference is produced only by Māyā.

अविद्या जीव भेदस्य हेतु नान्यः प्रकीर्तितः ।
Avidyā is the cause of difference of Jīvas from Brahman. There is no other cause for this difference.

अधिष्ठानातिरेकेण कल्पितं तत्र भासते ।
तस्मान्मत्सतयैवेतत्सत्तावन्नान्यथा भवेत् ॥
The universe is imposed on the base (substratum) Para Brahman. By the existence of Brahman, the universe exists. And that Parabrahman is Devī herself.

When Devī declared that she is every thing in this universe and there is nothing that is not pervaded by her, Himavan wanted to see her cosmic form (Viśvarūpa).

She shows that cosmic form to Devas, Brahmā, Viṣṇu etc. (See VII Skandha, 33 rd Adhyāya). Seeing the cosmic form the Devas were terrified. They fainted and fell down. They requested her to show the benign form again and withdraw the cosmic form.

Seeing the Devas terrified, Devī, the ocean of mercy withdrew her terrific form and showed her extremely beautiful benign form. She was having noose, Aṅkuṣa (good) in her upper hands. By her lower two hands, she was giving boons, and refuge from fear.

करुणापूर्णनयनं मंदस्मितमुखाम्बुजम् ।
दृष्ट्वा तत्सुन्दरं रूपं तदाभीति विवर्जिताः ॥
शांतचित्ताः प्रणेमुस्ते हर्षगद्गदनिस्वनाः ।
Her eyes were full of compassion. Her lotus-like face was giving a gentle smile. Seeing her beautiful form, the Devas were free from fear. They became peaceful. They bowed down and praised her with joy. Their voice was faltering due to joy.

We are reminded of the 11th Adhyāya of Śrīmad Bhagavad Gītā wherein Lord Kṛṣṇa shows his (विश्वरूप) comic form to Arjuna. After seeing the Viśvarūpa, Arjuna was convinced once for all that Lord Kṛṣṇa was none other than Parabrahman. Thus, we find the quintessence of all Vedānta in

this great purāṇa. Pure Advaita is taught here, which is set forth in the great Upaniṣads.

Worship of Nirguṇa Brahman is very difficult for ordinary people. Only great Saṁnyāsins and Jñānins are qualified for it and are capable for it. But the goddess Devī can be worshipped by all. And every thing including liberation can be got through her grace.

In Devī Gītā we find the essence of all Upaniṣads set forth in a very clear easy form.

Bhuvaneśvari

In the 3rd Skandha, 3rd Adhyāya, of Devi Bhāgavata description of Bhuvaneśvarī is given. In the midst of the ocean of nectar, in Maṇḍīvpa, she is seated on the couch of siva.

तस्मिन्दीपे शिवाकारः पर्यङ्क सुमनोहरः ।
पर्यङ्कप्रकरेतस्मिन्नुपविष्टा वरांगना ।
वरपाशांकुशाभीष्टधरा श्रीभुवनेश्वरी ।
अदृष्टपूर्वा दृष्टा सा सुन्दरी स्मितभूषणा ।
ह्रींकारजपनिष्ठैस्तु पक्षिवृदैर्निषेविता ।
अरुणा करुणामूर्तिः कुमारी नवयौवना ॥

She is having in her hands noose, Aṅkuṣa (good) Vara (boons) and Abhiṣṭa (all that is desired). No deity has ever been seen equal to her in beauty. She is extra ordinarily beautiful. She is smiling and that smile itself is like an ornament for her. She is reddish in colour. She is the personified form of compassion. She is a Kumārī in her fresh youth. She is served and worshipped by those ever engaged in chanting the mantra Hrīm (ह्रीं)

In the 24th Adhyāya, the installation of Durgā in Kāśī is told.

In the 4th Skandha is told the story of Śrī Kṛṣṇa in detail. Śiva advises Śrī Kṛṣṇa to worship Maheśvari. He says:

एतद्धिजन्म साफल्यं पराशक्तेः पदस्मृतिः ।
अहं देवो न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
इत्यभेदेन तां नित्यां चिन्तयेज्जगदंबिकाम् ।
ज्ञात्वागुरुमुखादेनां वेदान्तश्रवणादिभिः ।
नित्यमेकाग्रमनसा भावयेदात्मरूपिणीम् ।

मुक्तो भवति तेनाशुनान्यथा कर्मकोटिभिः ।
 श्वेताश्वतरादयः सर्वे विमुक्ता भवबन्धनात् ।

Remembrance of the feet of devī makes the birth fruitful. One should meditate on her as Brahman and as "I am that Brahman". She should be meditated upon as one's own Ātman. By this, one gets released from Saṁsāra. By crores of rituals, one cannot get liberation. The sages Śvetāśvatara etc. got release from the Samsara thus. (For details see Śvetāśvatara Upaniṣad).

The exploits of Durgā, her slaying Asura such a Mahiṣāsura, Raktabīja, Dhumralocana, Caṇḍa muṇḍa, Sumbha and Nisumbha are told in the fifth Skandha this discription closely follows Devī Mahātmya, i.e. Saptāśatī, which is a part of Mārkaṇḍeya Purāṇa.

In the sixth Skandha, the power of Mahamāyā is described.

देही माया पराधीनश्चेष्टते तद्दशानुगः ।
 एते यदि गुणाधीना ब्रह्मविष्णुमहेश्वराः ।
 अन्येषां चैव का वार्ता संसारेऽस्मृत्पुत्रोत्तम ।
 सा च माय परे तत्त्वे संविद्रूपेऽपि सर्वदा ।
 तदधीना प्रेरिता च तेन जीवेषु सर्वदा ।
 मायेश्वरी भगवती सच्चिदानन्दरूपिणीम् ।
 ध्यायेत्तथाराधयेच्च प्रणमेच्च जपेदपि ।
 तेन सा सदया भूत्वा मोचयत्येव देहितम् ॥

The Jīva is helpless and is under the control of Māyā. If Brahmā, Viṣṇu and Śiva are under the sway of Māyā, what to talk about others? That Māyā remains in Brahman and all the Jīvas. Devī is the goddess controlling Māyā. One should meditate on her. One should worship her. One should bow to her. One should chant her mantras. By this she becomes kind and releases the Jīva from maya. Devī is pleased only by good conduct (सदाचार). This is given in the eleventh Skandha, in great detail.

आचारहीनं न पुनन्तिवेदा यद्यष्यधीताः सह षड्भिरंगैः ।

छंदास्येन मृत्युकाले त्यजन्ति नीडं शकुन्ता इव जातपक्षाः ।

Even if the four Vedas are studied along with the six Aṅgas, (Śikṣā, Kalpa, Vyākaraṇa, etc.) they do

not purify a person devoid of good conduct. The Vedas leave him at the time of death even as the birds leave the nest and fly away, when the wings are born.

Radhā, her worship etc. are described in this Devī Bhāgavata. But in Śrīmad Bhāgavata, Rādhā is not mentioned anywhere.

The story of Tulasī, method of her worship etc. Are found in the ninth skandha of this Purāṇa.

Story of Sāvitrī is given in detail in the ninth skandha, in Adhyāyas 26 to 38. Yama gave Satyavān back to her, with blessings and advices regarding Dharma.

This Devī Bhāgavata is a great encyclopaedia containing many stories, modes of worship, mantras rules of code of conduct etc.

Devotees of Devī, read this Bhāgavata in a period of nine days according to sastraic rules, to achieve their desired objects. The procedure is thus—

First day up to III Skandha, 13 th Adhyāya

Second day upto IV Skandha, 8th Adhyāya.

Third day upto V Skandha, 18 th Adhyāya.

Fourth day upto VI Skandha, 18 th Adhyāya.

Fifth day upto VII Skandha, 18th Adhyāya.

Sixth day upto VIII Skandha 17th Adhyāya.

Seventh Day upto IX Skandha 28 th Adhyāya.

Eight day upto X Skandha 13 th Adhyāya.

Ninth day upto the end of XII th Skandha.

This Purāṇa was published in 1922, with the translation of Swami Vijñānānanda, from Allahabad. The present edition is a reprint of the same with Ślokas in Sanskrit. We hope that, it will be extremely useful to the readers, and will be welcomed by them.

New Delhi

29-10-2007

॥ श्रीजगदम्बार्पणमस्तु ॥

N. Balakrishnan

(Reader)

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॥ श्री गणेशाय नमः ॥

श्रीमद्देवीभागवतपाठविधिः

Rules Regarding the Recital of Śrīmaddevībhāgavata

In both Navarātras (Sacred nine nights) and in the months of Āṣāḍha, (Śrāvaṇa, Bhādrapada, Kārtika, Mārgaśīrṣa, Māgha, and Phālguna, this rite of study of Devībhāgavata is laid down from the Prathamā tithi to Navamī tithi in the white half (Śuklapakṣa) of the month. This rite is called Navāhayajña, (Sacrifice extending over nine days). For this purpose, the site is purified and then a maṇḍapa (a shed, paṇḍāla) is raised on pillars. The rite of this maṇḍapa should be pure and flat. Its measure is sixteen hastas in length and breadth. It must be decorated by toraṇas (ornamental hangings) pots, flags etc. At the centre of the maṇḍapa, there should be a square vedī (raised platform), with length and breadth four hastas and height equal to one hasta.

On the prathamā day, the person should get up early in the morning and meditate upon his Guru seated on a blooming lotus imagined either in his head or heart.

Thereafter, he should meditate on Devī in the middle of his tuft (Śikhā), thus—

प्रकाशमानां प्रथमे प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम्
अन्तःपदव्यामनुसञ्चरन्तीमानन्दरूपामबलां प्रपद्ये ॥

Thereafter, he should take his bath in some river, tank, lake or water fall. He should do his daily rites. He should do Bhūtaśuddhi, Mātrkā Nyāsa and Hṛllekha Mātrkā Nyāsa. The rule is that the letters 'Ha', 'Ra' and 'I' should be placed at Mulādhāra heart and the head. Then Brāhmins should be engaged and a throne be kept on the Vedī, (dais). On that an idol of Jagadambā (mother goddess of the world) should be placed, decorated by silk

garments. It should be adorned by gem-shedded ornaments and pearl necklaces. On the four hands of the deity conch, discus, mace and lotus should be placed. An idol with eighteen hands should be installed. If idol is not there, the navārṇa mantra (Navākṣarī) should be placed. Then a pot should be kept decorated by the five leaves (mango, peepal, etc.) chanting the Vedic mantras. Then Gaṇeśa, Vaṭuka Bhairava, Kṣetrapāla, Yoginī, Mātrkā, Navagraha, Brahmā, Viṣṇu, Śiva, the Lokapālas, etc. should be worshipped, with the sixteen services chanting the mantras of Śrīsūkta or Navārṇa. In the worship of Devī, Sandal, Agarū, or Aṣṭagandha are recommended. The flowers Aśoka, Campā, Mālatī, Mandāra are good. The leaves of Bela and Tulasī are highly beneficial the fruits, coconut, orange, pomegranate and mango are beneficial. Thereafter, the book should be worshipped among with the sixteen services (Upacāras). In the end, goddess should be praised thus—

कात्यायनि महामाये भवानि भुवनेश्वरि ।

संसारसागरे मग्नं मामुद्धर कृपामयि ॥ 1 ॥

ब्रह्मविष्णुशिवाराधये प्रसीद जगदम्बिके ।

मनोऽभिलषितं देवि वरं देहि नमोऽस्तु ते ॥ 2 ॥

O Kātyāyanī! Mahāmāyā! O Bhavānī! Bhuvaneśvarī! O merciful! Lift me up, who is immersed in the ocean of saṁsāra O mother goddess! Who is to be worshipped even by Brahmā, Viṣṇu, and Śiva! Be pleased with me. O Devī! Give the boon desired by my mind. Obeisance to you.

Then he should perform the Nyāsa of R̥ṣi etc.

“ॐ अस्य श्रीमद्देवीभागवताख्यस्तोत्रमन्त्रस्य श्रीकृष्णद्वैपायन ऋषिः

अनुष्टुप्छन्दः श्रीमणिद्वीपाधिवासिनी भगवती महाशक्तिः देवता ब्रह्मबीजम्
गायत्री शक्तिः भुक्तिमुक्तिके कीलकम् पुरुषार्थचतुष्टयसिद्धयर्थं पाठे-
विनियोगः ।”

After that Aṅganyāsa and Karanyāsa should be done with the Navārṇa mantra and then meditation of Devī should be performed—according to the śloka.

बलाकार्यायुततेजसां त्रिनयनां रक्ताम्बरोल्लासिनीं
नानालंकृतिराजमानवपुषां बालोद्गुराट्शेखराम् ।
हस्तैरिक्षुधनुःसृणिं सुमशरं पाशं मुदा बिभ्रतीं
श्रीचक्रस्थितसुन्दरीं त्रिजगतामाधारभूतां स्मरेत् ॥ १ ॥

After starting the Bhāgavata reading, one should not stop in between. If for some reason the reading is stopped, that Adhyāya should be read from the beginning. It should be read in middle-tone with great care, slowly and clearly. Singing, extreme speed, shaking the head, pronouncing wrongly or in an unclear way are all faults to be avoided in reading. Anger, pride, and haste produce harm. While reading, purity of mind and body are necessary. In the after-noon, rest can be taken for about one hour. After purifying oneself, one should restart the reading. After that, at the time of Sandhyā, one should stop at the places told in the procedure of navāhaparāyaṇa. (reading for nine days).

For the beginning of the story Monday, Wednesday, Thursday, Friday are good. So, also

the stars Aśvinī, Rohiṇī, Mārgaśira, Puṣya, Hasta, Anurādhā, Mūla and Śrāvāṇa are good.

Count the star from the star in which. Jupiter is posited. Upto the 4th, Dharma is the result. From 5th to 8th, wealth and on the 9th success are got. From 10th to 14th happiness is attained. After that Upto 20th, troubles are the result. Upto 24th, fear from kings and thereafter up to 27th knowledge is the result. These facts are to be noted, with care. (But during the Navarātrī period, this cakra need not be examined). At the time of observance of reading, celibacy, lying on the ground, truth, and control of senses should be kept. One should take food, in a plate made of leaves. Brinjal, Dal, honey, oil, old and impure food are to be avoided. Masur, radish, asafoetida, garlic, onion, carrot, Nalika etc. should not be taken. Food touched by impure women is also to be avoided. Everyday Kumārīs (young girls upto the age of 9) should be worshipped. On every succeeding day, worship (pūjā) should be increased twofold, threefold and so on. The girl should be more than one year old. One year old girl child should not be worshipped. Girls of age from 2 to 9 years can be worshipped. On the last day Gāyatrī Sahasranāma should be recited. Havan should be done with Saptasatī mantras. Or havan can be performed with Gāyatrī and Navārṇa mantra. This is the procedure of reading Devī Bhāgavata in brief.

ŚRIMAD-DEVĪ-BHĀGAWATA-MĀHĀTMYA

FIRST ADHYĀYA

॥ श्रीगणेशायः नमः ॥

Obeisance to Śrī Gaṇeśa

॥ श्रीदुर्गादेव्यै नमः ॥

Obeisance to Śrī Durgā Devi

सृष्टौ या सर्गरूपा, जगदवनविधौ पालनी या च, रौद्री संहारे
चापि यस्या जगदिदमखिलं क्रीडनं या पराख्या ॥
पश्यन्ती मध्यमाऽथो तदनु भगवती वैखरी वर्णरूपा
साऽस्मद्वाचं प्रसन्ना विधिहरिगिरिशाराधिताऽलंकारोतु ॥ 1 ॥

The pleasant Devī who is of the form of origination in the function of creation; who is of the nature of protection in the function of preserving and who is of the form of Rudra in the function of destroying the worlds; for whom the entire universe is a field of play, who is parā, paśyanti, madhyamā, and vaikhari i.e. the four, forms of speech, and who is of the form of letters, and who is worshipped, by Brahmā, Viṣṇu and Śiva, decorate our words, remaining pleased with us.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ 2 ॥

Having prostrated to Nārāyaṇa and Nara the superior most among the men, goddess Sarasvatī and Vyāsa, one should recount the Jaya i.e. the Purāṇas.

Note: Jaya means the number 18. So, it refers to Purāṇas in general as the purāṇas are eighteen in number. Jaya refers to Mahābhārata also as Mahābhārata has eighteen parvas, According to कटपयादि system, य means 1. ज means 8. So जय means the number 18.

ऋषय ऊचुः

सूत जीव समा बह्वीर्यस्त्वं श्रावयसीह नः ।

कथा मनोहराः पुण्या व्यासशिष्य महामते ॥ 3 ॥

The sages said: O Suta! Live for many years as

you are making us hear many beautiful holy stories. O disciple of Vyāsa! O wise man with great intellect!

सर्वपापहरं पुण्यं विष्णोश्चरितमद्भुतम् ।

अवतारकथोपेतमस्माभिर्भक्तितः श्रुतम् ॥ 4 ॥

The astonishing acts of Mahāviṣṇu, which are capable of destroying all sins and are mentioned were heard by us with great devotion along with stories regarding his incarnations.

शिवस्य चरितं दिव्यं भस्मरुद्राक्षयोस्ता ।

सेतिहासं च माहात्म्यं श्रुतं तव मुखाम्बुजात् ॥ 5 ॥

So also the holy details about Śiva, the sacred ash rudrākṣa beads, along with the history and glory were heard by us from your lotus—like face.

अधुना श्रोतुमिच्छामः पावनात्पावनं परम् ।

भुक्तिमुक्तिप्रदं नृणामनायासेन सर्वशः ॥ 6 ॥

Now, we desire to hear the principle, which is the holiest of the holies and which is capable of giving enjoyments in this world and liberation to mortals without any difficulty, in every way.

तत्त्वं ब्रूहि महाभाग येन सिद्ध्यन्ति मानवाः ।

कलावपि परं त्वत्तो न विद्मः संशयच्छिदम् ॥ 7 ॥

Tell us that O great one! By which the men attain siddhi. We do not know any one who can remove our doubts, greater than you, in this Kali age.

सूत उवाच

साधु पृष्टं महाभाग लोकानां हितकाम्यया ।

सर्वशास्त्रस्य यत्सारं तद्वो वक्ष्याम्यशेषतः ॥ 8 ॥

Suta said: O great sages! You have asked a very good question out of desire for the welfare of the worlds. What is the substance of all scriptures, that I shall tell you in full.

तावद्गर्जन्ति तीर्थानि पुराणानि व्रतानि च ।

यावन्न श्रूयते सम्यग्देवीभगवतं नरैः ॥ १ ॥

The holy tīrthas (places of pilgrimage); Purāṇas, and Vratas, roar (assert their importance) only till the time, people do not hear Devī Bhāgavata, properly.

तावत्पापाटवी नृणां क्लेशदाऽभ्रकण्टका ।

यावन्न परशुः प्राप्तो देवीभागवताभिधः ॥ १० ॥

The forest of sins, which gives pain to people and which is full of many thorns, continues only till the time the axe called Devī Bhāgavata has not been got.

तावत्क्लेशावहं नृणामुपसर्गमहातमः ।

यावन्नैवोदयं प्राप्तो देवीभागवतोष्णुः ॥ ११ ॥

The great darkness of worldly miseries, brings trouble to mortals only till the time the Sun of Devī Bhāgavata has not risen.

ऋषय ऊचुः

सूत सूत महाभाग वद नो वदतां वर ।

कीदृशं तत्पुराणं हि विधिस्तच्छ्रवणे च कः ॥ १२ ॥

The Sages said—O Suta! Suta! Great sage! O best among story tellers! What is the nature of that Purāṇa? What are the rules of hearing that?

कतिभिर्वासरैरेतच्छ्रोतव्यं किं च पूजनम् ।

कैर्मानवैः श्रुतं पूर्वं काँस्कान्माकानवाप्नुयुः ॥ १३ ॥

In how many days, it should be heard? What is the method of its worship? By which persons it was heard earlier? What desires did they achieve?

सूत उवाच

विष्णोरंशो मुनिर्जातः सत्यवत्यां पराशरात् ।

विभज्य वेदांश्चतुरः शिष्यान्ध्यापयत्पुरा ॥ १४ ॥

Sūta replied. A sage (Vyāsa) was born to Parāśara by Satyavatī, as a part, of Mahāviṣṇu. In the past, he divided the Veda into four and taught them to his disciples.

व्रात्यानां द्विजबन्धूनां वेदेष्वनधिकारिणाम् ।

स्त्रीणां दुर्मैधसां नृणां धर्मज्ञानं कथं भवेत् ॥ १५ ॥

How can knowledge regarding Dharma arise to Vratyas, (low persons, outcastes etc.) fallen

Brāhmins, (द्विजबन्धु), women and people with little intelligence, as they do not have the competency to learn the Vedas?

विचार्यैतत्तु मनसा भगवान् बादरायणः ।

पुराणसंहितां दध्यौ तेषां धर्मविधित्सया ॥ १६ ॥

Lord Bādarāyaṇa after thinking about this in his mind, compiled the Purāṇas to procure knowledge of Dharma in them.

अष्टादश पुराणानि स कृत्वा भगवान् मुनिः ।

मामेवाध्यापयामास भारताख्यानमेव च ॥ १७ ॥

That great sage, after making the eighteen Purāṇas, and Mahābhārata taught them only to me.

देवीभागवतं तत्र पुराणं भोगमोक्षदम् ।

स्वयं तु श्रावयामास जनमेजयभूपतिम् ॥ १८ ॥

Among these purāṇas, Devī Bhāgavata is capable of bestowing all worldly enjoyments and liberation in the end. He himself narrated it to king Janamejaya.

पूर्वमस्य पिता राजा परीक्षितक्षकहिना ।

संदष्टस्तस्य संशुद्धयै राज्ञा भागवतं श्रुतम् ॥ १९ ॥

Earlier, Parīkṣit, father of Janamejaya, was bitten by the snake Takṣaka. For purification Bhāgavata was heard by the king.

नवभिर्दिवसैः श्रीमद्वेदव्यासमुखाम्बुजात् ।

त्रैलोक्यमातरं देवीं पूजयित्वा विधानतः ॥ २० ॥

He heard it from the lotus face of sage Vyāsa in a period of nine days after worshipping Devī the mother of the three worlds, according to the scriptural rules.

नवाहयज्ञे सम्पूर्णे परीक्षितपि भूपतिः ।

दिव्यरूपधरो देव्याः सालोक्यं तत्क्षणादगात् ॥ २१ ॥

At the very moment when the Navāhayajña (sacrifice extending over nine days) was completed, King Parīkṣit too attained the region of Devī, bearing a divine form.

पितुर्दिव्यां गतिं राजा विलोक्य जनमेजयः ।

व्यासं मुनिं समभ्यर्च्य परां मुदमवाप ह ॥ २२ ॥

Having seen the departure of his father to divine regions, Janamejaya worshipped Vyāsa and attained immense happiness.

अष्टादशपुराणानां मध्ये सर्वोत्तमं परम् ।

देवीभागवतं नाम धर्मकामार्थमोक्षदम् ॥ 23 ॥

Among the eighteen Purāṇas, Devī Bhāgavata, is the greatest of all and it bestows Dharma (Religious merit), Artha (wealth), Kāma (desires) and final emancipation (Mokṣa).

ये शृण्वन्ति सदा भक्त्या देव्या भागवतीं कथाम् ।

तेषां सिद्धिर्न दूरस्था तस्मात् सेव्या सदा नृभिः ॥ 24 ॥

Those who hear the story of Bhāgavata always with devotion, for them attainment of desires is not distant. So, this story of Devībhāgavata should be heard always by people.

दिनमर्द्धं तदर्द्धं वा मुहूर्तं क्षणमेव वा ।

ये शृण्वन्ति नरा भक्त्या न तेषां दुर्गतिः क्वचित् ॥ 25 ॥

Men who hear this Purāṇa with devotion for half a day, or even half of that, for a muhūrta period or even for a moments do not have a bad situation (misfortune) anywhere.

सर्वयज्ञेषु तीर्थेषु सर्वदानेषु यत्फलम् ।

सकृत्पुराणश्रवात्तत्फलं लभते नरः ॥ 26 ॥

A man attains the fruit of visiting all sacred tīrthas (rivers and places of pilgrimage), performance of all sacrifices and making all gifts (dānas prescribed in the scriptures), by a single hearing of this Purāṇa.

कृतादौ बहवो धर्माः कलो धर्मस्तु केवलम् ।

पुराणश्रवणादन्यो विद्यते नापरो नृणाम् ॥ 27 ॥

In the beginning of Kṛta yuga, many dharmas (virtuous acts) were there. But in the Kali age, there is no dharma other than hearing of Purāṇas, for men.

धर्माचारविहीनानां कलावल्पायुषां नृणाम् ।

व्यासो हिताय विदधे पुराणाख्यं सुधारसम् ॥ 28 ॥

Vyāsa prepared the nectar of Purāṇas for the welfare of people devoid of Dharma and good conduct, having only short life span in this Kali age.

सुधां पिबन्नेक एव नरः स्यादजरामरः ।

देव्याः कथामृतं कुर्यात्कुलमेवाजरामरम् ॥ 29 ॥

By drinking nectar only one person may be devoid of old age and become immortal. The nectar of story

of Devī will make generations immortal without old age.

मासानां नियमो नात्र दिनानां नियमोऽपि न ।

सदा सेव्यं सदा सेव्यं देवीभागवतं नरैः ॥ 30 ॥

There is no restriction regarding month nor any regarding days. Devī Bhāgavata is to be always resorted to. It is to be enjoyed by people always.

आश्विने मधुमासे वा तपोमासे शुचौ तथा ।

चतुर्षु नवरात्रेषु विशेषात्फलदायकम् ॥ 31 ॥

Devī Bhāgavata will yield special fruit if read in the month of Aśvina, Caitra, Māgha, and Āṣāḍha, during the four Navarātras (holy nine nights during the white half of the month) of these months.

अतो नवाहयज्ञोऽयं सर्वस्मात्पुण्यकर्मणः ।

फलाधिकप्रदानेन प्रोक्तः पुण्यप्रदो नृणाम् ॥ 32 ॥

So, this sacrifice called Navāhayajña will yield much more merit than all other meritorious deeds.

ये दुर्हदः पापरता विमूढा

मित्रद्रुहो वेदविनिन्दकाश्च ।

हिंसारता नास्तिकमार्गसक्ता

नवाहयज्ञेन पुनन्ति ते कलौ ॥ 33 ॥

The wicked people with bad heart, those ever engaged in sins, fools, those who cheat and harm friends, those who censure the Vedas, those engaged in killing, those resorting to the ways of atheists, all of them become purified in this Kali age, by means of Navāha Yajña.

परस्वदाराहरणोऽतिलुब्धा ये

वै नराः कल्मषभारभाजः ।

गोदेवताब्राह्मणभक्तिहीना

नवाहयज्ञेन भवन्ति शुद्धाः ॥ 34 ॥

People who are extremely greedy in taking away the wealth and women of other people, who are under the heavy weight of sins and those without devotion to cows, deities and Brāhmins, become purified by the Navāhayajña.

तपोभिरुग्रैर्व्रततीर्थसेवनैर्दा-

नैरनेकैर्नियमैर्मखैश्च ॥

हुतैर्जपैर्यच्च फलं न लभ्यते ।

नवाहयज्ञेन तदाप्यते नृणाम् ॥ 35 ॥

The result not obtained through extreme penance, vratas (fasts), bathing in sacred rivers, donation of many gifts, austerities and sacrifices, havans and chantings of holy mantras, is attained by men by Navāhayajña.

तथा न गंगा न गया न काशी ।

न नैमिषं नो मथुरा न पुष्करम् ।

पुनाति सद्यो बदरीवनं नो

यथा हि देवीमख एष विप्राः ॥ 36 ॥

O Brāhmins! Ganges, Gayā, Kāśī, Naimiṣāranya, Mathurā, Puṣkara, or forest of Badarī, does not purify a person immediately as does this sacrifice to Devī (i.e. Navāhayajña).

अतो भागवतं देव्याः पुराणं परत परम् ।

धर्मार्थकाममोक्षणामुत्तमं साधनं मतम् ॥ 37 ॥

So this Purāṇa, called Devībhāgavata, is greater than the great. It is a great means of achieving, Dharma (religious merit), Artha (wealth), Kāma (desires) and Mokṣa (emancipation.)

आश्विनस्य सिते पक्षे कन्याराशिगते रवौ ।

महाष्टम्यां समभ्यर्च्य हैमसिंहासनस्थितम् ॥ 38 ॥

देवीप्रीतिप्रदं भक्त्या श्रीभागवतपुस्तकम् ।

दद्याद्विप्राय योग्याय स देव्याः पदवीं लभेत् ॥ 39 ॥

In the white half of month of Aśvina, when the Sun is in the Kanyā rāśi, during Aṣṭamī one who worships the book Bhāgavata which pleases the Devī, on a gold throne and then gives it to a noble complete Brāhmin, attains the state of Devī.

देवीभागवतस्यापि श्लोकं श्लोकार्द्धमेव वा ।

भक्त्या यश्च पठेन्नित्यं स देव्याः प्रीतिभागभवेत् ॥ 40 ॥

One who reads daily even one śloka or even half of it from Devībhāgavata with devotion pleases the Devī and gets her grace.

उपसर्गभयं घोरं महामारीसमुद्भवम् ।

उत्पातानखिलांश्चापि हन्ति श्रवणमात्रतः ॥ 41 ॥

By mere hearing Devī Bhāgavata destroys all terrifying fear arising from epidemics and all bad omen.

बालग्रहकृतं यच्च भूतप्रेतकृतं भयम् ।

देवीभागवतस्यास्य श्रवणाद्याति दूरतः ॥ 42 ॥

The fear that is caused by bālagrahas, (goblins which torment children), demons and ghosts, goes away by the hearing of Devībhāgavata.

यस्तु भागवतं देव्याः पठेद्भक्त्या शृणोति वा ॥

धर्ममर्थं च कामं च मोक्षं च लभते नरः ॥ 43 ॥

A man who reads Bhāgavata of Devī with devotion, or hears it attains. Dharma (merit), Artha (wealth), Kāma (desires) and Mokṣa (emancipation).

श्रवणाद्वसुदेवोऽस्य प्रसेनान्वेषणे गतम् ।

चिरायितं प्रियं पुत्रं कृष्णं लब्ध्वा मुमोद ह ॥ 44 ॥

Vasudeva too by hearing this Purāṇa got back his dear son Śrī Kṛṣṇa who had gone in search of Prasena, and who was late in coming back, and thereby became happy.

य एतां शृणुयाद्भक्त्या श्रीमद्भागवतीं कथाम् ।

भुक्तिं मुक्तिं स लभते भक्त्या यश्च पठेदिमाम् ॥ 45 ॥

He who hears this story relating to Bhāgavata, gets enjoyments during life and emancipation (after his life). The person who reads this with devotion, also gets them.

अपुत्रो लभते पुत्रं दरिद्रो धनवान् भवेत् ।

रोगी रोगात् प्रमुच्येत श्रुत्वा भागवतामृतम् ॥ 46 ॥

A man without son gets sons. A poor man becomes rich. A sick person gets relieved from his disease, after hearing this nectarine Bhāgavata.

बन्ध्या वा काकबन्ध्या वा मृतवत्सा च याऽङ्गना ।

देवीभागवतं श्रुत्वा लभेत् पुत्रं चिरायुषम् ॥ 47 ॥

A barren woman, a woman who loses her children after birth, again and again, and a woman who has lost her sons, gets a son endowed with long life after hearing Devībhāgavata.

पूजितं यद्गृहे नित्यं श्रीभागवतपुस्कम् ।

तद्गृहं तीर्थभूतं च वसतां पापनाशकम् ॥ 48 ॥

The house in which the holy book of Devībhāgavata, is worshipped daily, surely becomes a holy tīrtha (place of pilgrimage, sacred place) and destroys the sins of the people dwelling there.

अष्टम्यां वा चतुर्दश्यां नवम्यां भक्तिसंयुतः ।

यः पठेच्छृणुयाद्वाऽपि स सिद्धिं लभते पराम् ॥ 49 ॥

A person who reads or even hears Devībhāgavata, during Aṣṭamī, Caturdaśī or Navamī with devotion, gets great attainments.

पठन् द्विजो वेदविदग्रणी-

भवेद्बाहुप्रजातो धरणीपतिः स्यात् ।

वैश्यः पठन् वित्तसमृद्धिमेति

शूद्रोऽपि शृण्वन् स्वकुलोत्तमः स्यात् ॥ 50 ॥

इति श्रीस्कन्दपुराणे मानसखण्डे देवीभागवतमाहात्म्ये

प्रथमोऽध्यायः ॥ 1 ॥

A Brāhmins who reads this becomes foremost among those proficient in the Vedas. A Kṣatriya become a king. A Vaiśya attains abundance of wealth. A Śūdra hearing this Bhāgavata becomes greatest in his family.

Thus, the first Adhyāya in Devī Bhāgavata

Māhātmya in the Mānasa Khaṇḍa in

Śrī Skanda Purāṇa.

SECOND ADHYĀYA

ऋषय उवाच

वसुदेवो महाभागः कथं पुत्रमवाप्तवान् ।

प्रसेनः कुत्र कृष्णेन भ्रमताऽन्वेषितः कथम् ॥ 1 ॥

Sages said: How did the great Vasudeva get back his son? Where did Kṛṣṇa wander and how was Prasena searched?

विधिना केन कस्माच्च देवीभागवतं श्रुतम् ।

वसुदेवेन सुमते वद सूत कथामिमाम् ॥ 2 ॥

By Which procedure, and for what reason Devībhāgavata was heard by Vasudeva? O Suta! Wise one! Tell me this story.

सूत उवाच

सत्राजिद्धोजवंशीयो द्वारवत्यां सुखं वसन् ।

सूर्यस्याराधने युक्तो भक्तश्च परमः सखा ॥ 3 ॥

Sūta said Satrājī, born in the line of Bhoja, was living happily in the city of Dvārakā. He was engaged in the worship of the Sun. He was a great devotee and friend of Sun God.

अथ कालेन कियता प्रसन्नः सविताऽभवत् ।

स्वलोकं दर्शयामास तद्भक्त्या प्रणयेन च ॥ 4 ॥

The Sun became pleased with him after some time. He showed him, his own world because of his devotion and affection.

तस्मै प्रीतश्च भगवान् स्यमन्तकमणिं ददौ ।

स तं बिभ्रन् मणिं कण्ठे द्वारकामाजगाम ह ॥ 5 ॥

Lord Sūrya pleased with him, gave the jewel of Syamantaka to him. Wearing that jewel in his neck he came to Dvārakā.

दृष्ट्वा तं तेजसा भ्रान्ता मत्वाऽऽदित्यं पुरौकसः ।

कृष्णमूचुः समभ्येत्य सुधर्मायामवस्थितम् ॥ 6 ॥

The people of the city got deluded by the lustre of the jewel. Thinking him to be Sun god, they approached lord Kṛṣṇa, remaining in the assembly called Sudharmā and told him thus:

एष आयाति सविता दिदृक्षुस्त्वां जगत्पते ।

श्रुत्वा कृष्णस्तु तद्वाचं प्रहस्योवाच संसदि ॥ 7 ॥

O Lord of the World! Here comes Sun, with a desire to see you. Having heard their words, Kṛṣṇa said in the assembly, laughing.

सविता नैष भो बालाः सत्राजिन्मणिना ज्वलन् ।

स्यमन्तकेन चायाति भास्वद्वत्तेन भास्वता ॥ 8 ॥

O, people innocent like children! This is not the Sun god. This is Satrājī, shining because of his jewel. He is coming with the lustrous Syamantaka jewel, given by the Sun.

अथ विप्रान् समाहूय स्वस्तिवाचनपूर्वकम् ।

प्रावेशयत् समभ्यर्च्य सत्राजिन्मण्डपे मणिम् ॥ 9 ॥

Satrājī called the Brāhmins and after performing the auspicious rite of Svasti Vācana (chanting Vedic Mantras for welfare) took the jewel inside his house, after worshipping it.

न तत्र मारी दुर्भिक्षं नोपसर्गभयं क्वचित् ।

यत्रास्ते स मणिर्नित्यमष्टभारसुवर्णदः ॥ 10 ॥

Where that jewel remained, there was no pestilence famine nor any fear from epidemic. That jewel gave daily gold weighting eight bhāras (measures).

अथ सत्राजितो भ्राता प्रसेनो नाम कर्हिचित् ।
कण्ठे बद्ध्वा मणिं सद्यो हयमारुह्य सैधवम् ॥ 11 ॥
मृगयार्थं वनं यातस्तमद्राक्षीन्मृगाधिपः ।
प्रसेनं सहयं हत्वा सिंहो जग्राह ते मणिम् ॥ 12 ॥

One day, Prasena, Satrājī and brother went to the forest, climbing a horse, wearing that jewel in his neck, for hunting. A lion saw Prasena and it killed him and his horse and took away that jewel.

जाम्बवानृक्षराजोऽथ दृष्ट्वा मणिधरं हरिम् ।
हत्वा च तं बिलद्वारि मणिं जग्राह वीर्यवान् ॥ 13 ॥

Mighty Jāmbhavān, lord of bears saw that lion carrying away the jewel. He killed it at the opening of the den and took away that jewel.

स तं मणिं स्वपुत्राया क्रीडनार्थमदात् प्रभुः ।
अथ चिक्रीड बालोऽपि मणिं संप्राप्य भास्वरम् ॥ 14 ॥

That Lord gave the jewel to his son for playing. The child, having got the shining jewel, played with it.

प्रसेनेऽनागते चाथ सत्राजित्पर्यतप्यत ।
न जाने केन निहतः प्रसेनो मणिमिच्छता ॥ 15 ॥

Satrājī lamented when Prasena did not return. "I do not know by whom Prasena was killed, desiring the jewel."

अथ लोकमुखोद्गीर्णा किंवदन्ती पुरेऽभवत् ।
कृष्णेन निहतो नूनं प्रसेनो मणिलिप्सुना ॥ 16 ॥

There arose a rumour in the city, from the mouths of people: "Definitely, Kṛṣṇa has killed Prasena, with a desire to get the jewel."

स तं शुश्राव कृष्णोऽपि दुर्यशो लिप्तमात्मनि ।
मार्ष्टुं तत्तस्य पदवीं पुरौकोभिः सहागमत् ॥ 17 ॥

Kṛṣṇa heard this runour. In order to wipe away this evil fame, he went in search of Prasena, along with the people living in the city.

गत्वा स विपिनेऽपश्यत् प्रसेनं हरिणा हतम् ।
ययौ मृगेन्द्रमन्विष्यन्नसृग्बद्धंकिताध्वना ॥ 18 ॥

He saw Prasena killed by the lion, in the forest. He went in search of the lion, by the way marked by drops of blood.

अथ कृष्णो हतं सिंहं बिलद्वारि विलोक्य च ।
उवाच भगवान् वाचं कृपया पुरवासिनः ॥ 19 ॥

Afterwards, Lord Kṛṣṇa saw the dead lion at the mouth of the den, and told the people of the city, with kindness:—

तिष्ठध्वं यूयमत्रैव यावदागमनं मम ।
प्रविशामि बिलं त्वेतन्मणिहारकलब्धये ॥ 20 ॥

"You people stand here till my return. I am entering this den for catching the thief of the jewel.

तथेत्युक्त्वा तु ते तस्थुस्तत्रैव द्वारकौकसः ।
जगामांतबिलं कृष्णो यत्र जाम्बवतो गृहम् ॥ 21 ॥

People of Dvārakā stood there saying "Let it be so". Kṛṣṇa went inside the den where the house of Jāmbavān stood.

ऋक्षराजसुतं दृष्ट्वा कृष्णो मणिधरं तदा ।
हर्तुमैच्छन्मणिं तावद्धात्री चुक्रोश भीतवत् ॥ 22 ॥

Kṛṣṇa wanted to take the jewel; seeing Jāmbavān's son holding the jewel. The nurse became afraid and cried aloud.

श्रुत्वा धात्रीरवं सद्यः समागत्यर्क्षराट् तदा ।
युयुधे स्वामिना साकमविश्रममहर्निशम् ॥ 23 ॥

Hearing the cries of the nurse, the lord of the bears, Jāmbavān came there immediately. He fought with Lord Kṛṣṇa, day and night without any rest.

एवं त्रिनवरात्रं तु महद्युद्धमभूत्तयोः ।
कृष्णागमं प्रतीक्षन्तस्तस्थुर्द्वारि पुरौकसः ॥ 24 ॥

Thus, for a period of twenty seven days (Navarātra=nine days. 3 Navarātras = 27 days) there was a big fight between the two. The people of the city, were standing at the gate expecting the return of Kṛṣṇa for twelve days.

द्वादशाहं ततो भीत्या प्रतिजग्मुर्निजालयम् ।
तत्र ते कथयामासुर्वृत्तान्तं सर्वमादितः ॥ 25 ॥

Thereafter, out of fear they returned to their houses. There they told the entire news right from the beginning.

सत्राजितं शपन्तस्ते सर्वे शोकाकुला भृशम् ।
वसुदेवो महाभागः श्रुत्वा पुत्रस्य तां कथाम् ॥ 26 ॥

Extremely miserable by grief, they were cursing Satrājī. The great Vasudeva, hearing the story of his son.

मुमोह सपरीवारस्तदा परमया शुचा ।
चिन्तयामास बहुधा कथं श्रेयो भवेन्मम् ॥ 27 ॥

Fainted with other family members, because of great sorrow. Then he thought about. "How will auspiciousness come to me?"

अथाजगाम भगवान् देवर्षिर्ब्रह्मलोकतः ।

उत्थाय तं प्रणम्यासौ वसुदेवोऽभ्यपूजयत् ॥ 28 ॥

Then there came the divine sage, Nārada, from the Brahmāloka. Vasudeva stood up and prostrated to him. Then he worshipped Lord Nārada.

नारदोऽनामयं पृष्ट्वा वसुदेवं महामतिम् ।

प्रपच्छ च यदुश्रेष्ठं किं चिन्तयसि तद्वद ॥ 29 ॥

Nārada made enquiries about welfare, from the wise Vasudeva. He asked the best among Yadus: "What are you thinking about? Tell me that.

वसुदेव उवाच

पुत्रो मेऽतिप्रियः कृष्णः प्रसेनान्वेषणाय तु ।

पौ रैः साकं वनं गत्वा निहतं तं तदैक्षत ॥ 30 ॥

Vasudeva said: "Kṛṣṇa my dearest son went in search of Prasena along with the people of the city and saw him killed.

प्रसेनघातकं दृष्ट्वा बिलद्वारे मृतं हरिम् ।

द्वारि पौरानधिष्ठाय बिलान्तर्गतवान् स्वयम् ॥ 31 ॥

At the mouth of the den saw the lion dead, which had killed Prasena. At the door, he made the people wait and himself went inside the den.

बहवो दिवसा याता नायात्यद्यापि मे सुतः ।

अतः शोचामि तद्ब्रूहि येन लप्स्ये सुतं मुने ॥ 32 ॥

Many days have passed. My son is not returning till now. So I am lamenting. Tell me that, by which I will get my son. O sage!

नारद उवाच

पुत्रप्राप्त्यै यदुश्रेष्ठं देवीमाराधयाम्बिकाम् ।

तस्या आराधनेनैव सद्यः श्रेयो ह्यवाप्स्यसि ॥ 33 ॥

Nārada said: O great among Yadus! Worship mother Goddess, Ambikā, for the sake of getting back your son. You will get auspiciousness by worshipping her, immediately.

वसुदेव उवाच

भगवान् का हि सा देवी किंप्रभावा महेश्वरी ।

कथमाराधनं तस्या देवर्षे कृपया वद ॥ 34 ॥

Vasudeva said: O Lord! who is that great goddess? What is nature of her power? What is the procedure of her worship? O Divine sage! Kindly tell me.

नारद उवाच

वसुदेव महाभाग शृणु संक्षेपतो मम ।

देव्या माहात्म्यमतुलं को वक्तुं विस्तरात् क्षमः ॥ 35 ॥

Nārada said: O Vasudeva! Great one! Hear from me, the incomparable glory of goddess, in brief. Who is capable of telling it, in detail?

या सा भगवती नित्या सच्चिदानन्दरूपिणी ।

परात्परतरा देवी यया व्याप्तमिदं जगत् ॥ 36 ॥

The great eternal goddess of the form of existence, consciousness and bliss, is the greatest among the great. By her, this universe is pervaded.

यदाराधनतो ब्रह्मा सृजतीदं चराचरम् ।

यां च स्तुत्वा विनिर्मुक्तो मधुकैटभजाद्भयात् ॥ 37 ॥

By worshipping her, Brahmā creates this moving and unmoving world. After praising her, he was freed from the fear of the Asuras Madhu and Kaiṭabha (for details see Devī Māhātmya, first Adhyāya.)

विष्णुर्यत्कृपया विश्वं विभर्ति भगवानिदम् ।

रुद्रः संहरते यस्याः कृपापांगनिरीक्षणात् ॥ 38 ॥

By whose mercy, Lord Viṣṇu preofects this universe and Rudra destroys this, by her merciful side glances.

संसारबन्धहेतुर्या सैव मुक्तिप्रदायिनी ।

सा विद्या परमा देवी सैव सर्वेश्वरीश्वरी ॥ 39 ॥

She who is the cause of bondage of this saṁsāra, is the bestower of liberation. She is the greatest knowledge. She is the goddess of all the Gods.

नवरात्रविधानेन सम्पूज्य जगदम्बिकाम् ।

नवाहोभिः पुराणं च देव्या भागवतं शृणु ॥ 40 ॥

After worshipping the mother goddess of this universe according to Navarātra vidhāna (procedure), hear her Bhāgavata Purāṇa in a period of nine days.

यस्य श्रवणमात्रेण सद्यः पुत्रमवाप्स्यसि ।

शुक्तिर्मुक्तिर्न दूरस्था पठतां शृण्वतां नृणाम् ॥ 41 ॥

By hearing which (Purāṇa) you will get back your son, immediately. For the people reading or hearing it, enjoyments and liberation are not at a distance (they are nearby and easily got).

इत्युक्तो नारदेनासौ वसुदेवः प्रणम्य तम् ।

उवाच परया प्रीत्या नारदं सुनिसत्तमम् ॥ 42 ॥

Thus told by Nārada, Vasudeva after saluting him, told Nārada, the great sage with great pleasure.

वसुदेव उवाच

भगवंस्तव वाक्येन संस्मृतं वृत्तमात्मनः ।

श्रूयतां तच्च वक्ष्यामि देवीमाहात्म्यसम्भवम् ॥ 43 ॥

Vasudeva said: By your words, my own past happenings are remembered. Hear me! I will tell you what happened by the glory of the goddess.

पुरा नभोगिरा कंसो देवक्यष्टमगर्भतः ।

ज्ञात्वाऽऽत्ममृत्युं पापो मां सभायां न्यरुणद्धिया ॥ 44 ॥

In the days of yore, Kaṁsa knew that his death would be caused by the eighth pregnancy of Devakī. The sinful Kaṁsa, put me in bondage right in the assembly.

कारागारेऽहमवसं देवक्या सह भार्यया ।

जातं जातं समवधीत् पुत्रं कंसोऽपि पापकृत् ॥ 45 ॥

I lived in jail along with my wife Devakī. The sinful Kaṁsa too killed my sons one by one after birth.

षट् पुत्रा निहतास्तेन तदा शोकाकुला भृशम् ।

अतप्यद्देवकी देवी नक्तन्दिवमनिन्दिता ॥ 46 ॥

Six sons were killed by him. Then my noble wife Devakī, lamented day and night, miserable by sorrow.

तदाऽहं गर्गमाहूय मुनिं नत्वाऽभिपूज्य च ।

निवेद्य देवकीदुःखमवोचं पुत्रकाम्यया ॥ 47 ॥

Then I called sage Garga, I saluted him and worshipped him. I informed him about the misery of Devakī and told him with a desire for sons.

भगवन् करुणासिन्धो यादवानां गुरुर्भवान् ।

आयुष्मत्युन्नसम्प्राप्तिसाधनं वद मे मुने ॥ 48 ॥

ततो गर्गः प्रसन्नात्मा मामुवाच दयानिधिः ।

O Lord! Ocean of mercy! You are the preceptor of Yādavas. Tell me the means to attain sons with long-life.

Thereafter Garga, pleased with me, told me with full mercy.

गर्ग उवाच

वसुदेव महाभाग शृणु तत्साधनं परम् ॥ 49 ॥

Garga said—O great one! Vasudeva! Hear the means for that. (Attaining sons with long-life).

या सा भगवती दुर्गा भक्तदुर्गतिहारिणी ।

तामाराधय कल्याणीं सद्यः श्रेयो ह्यवाप्स्यसि ॥ 50 ॥

Goddess Durgā, who removes the miseries of devotees, adore that auspicious one, You will attain welfare immediately.

यदाराधनतः सर्वे सर्वान् कामानवाप्नुयुः ।

न किञ्चिददुर्लभं लोके दुर्गार्चनवतां नृणाम् ॥ 51 ॥

By adoring whom, all people, attain all desired objects. For the people who worship Durgā, there is nothing unattainable in this world.

इत्युक्तोऽहं मुदा युक्तः सभार्यो मुनिपुङ्गवम् ।

प्रणम्य परया भक्त्या प्रावोचं विहिताञ्जलिः ॥ 52 ॥

Thus told by Garga, I prostrated to the Great sage with much devotion, along with my wife, highly pleased. Keeping my hands folded in reverence, I told him.

वसुदेव उवाच

यद्यस्ति भगवन् प्रीतिर्मयि ते करुणानिधे ।

तदा गुरो मदर्थे त्वं समाराधय चण्डिकाम् ॥ 53 ॥

Vasudeva said—O ocean of mercy! O Lord! If you are pleased with me, you worship Caṇḍikā, right in front, for my sake.

निरुद्धः कंसगोहेऽहं न किञ्चित्कर्तुमुत्सहे ।

अतस्त्वमेव दुःखाब्धेर्मा मुद्धर महामते ॥ 54 ॥

I am put in confinement in the house of Kaṁsa. I do not want to do anything. O wise sage! You yourself lift me up from this ocean of misery.

इत्युक्तस्तु मया प्रीतः प्रोवाच मुनिपुङ्गवः ।

वसुदेव तव प्रीत्या करिष्यामि हितं तव ॥ 55 ॥

The great sage, told by me thus, said with pleasure. "Out of affection for you, O Vasudeva! I shall do what is best for you."

अथ गर्गमुनिः प्रीत्या मया सम्प्रार्थितोऽगमत् ।

आरिराधयिषुर्दुर्गा विंध्याद्रिं ब्राह्मणैः सह ॥ 56 ॥

Thereafter, sage Garga, requested by me thus, went away with pleasure, to Vindhya mountains, for propitiating Durgā along with Brāhmins.

तत्र गत्वा जगद्धात्रीं भक्तभीष्टप्रदायिनीम् ।

आराधयामास मुनिर्जपपाठपरायणः ॥ 57 ॥

Having gone there, the sage worshipped Jagaddhatri (the nourishing mother of the worlds), the giver of all desired objects to devotees, totally engaged in Japas (motering , mantras) and recitations (of holy ceriptures).

ततः समाप्ते नियमे वागुवाचाशरीरिणी ।

प्रसन्नाऽहं मुने कार्यसिद्धिस्तव भविष्यति ॥ 58 ॥

When the austerites came to an end, a divine voice (without body) said: "O sage! I am happy Success in your work will come."

भूभारहरणार्थाय मया सम्प्रेरितो हरिः ।

वसुदेवस्य देवक्यां स्वांशेनावतरिष्यति ॥ 59 ॥

Hari who has been urged to remove the excessive weight over the earth, will incarnate (as Kṛṣṇa) in Devakī to Vasudeva, as a part of himself.

कंसभीत्या तमादाय बालमानकदुन्दुभिः ।

प्रापयिष्यति सद्यस्तु गोकुले नन्दवेश्मनि ॥ 60 ॥

Vasudeva will take that child (Kṛṣṇa) to the house of Nanda, in Gokula, fearing Kaṁsa.

यशोदातनयां नीत्वा स्वगृहे कंसभूभुजे ।

दास्यत्यथ च तां हन्तुं कंस आक्षेप्यति क्षितौ ॥ 61 ॥

He will bring the daughter of Yaśodā to his own house and give it to Kaṁsa who will throw it on the ground.

सा तद्धस्ताद्विनिर्गत्य सद्यो दिव्यवपुर्द्धरा ।

मदंशभूता विन्ध्याद्रौ करिष्यति जगद्धितम् ॥ 62 ॥

She will go away from his hand and bearing a divine form will do good to the world remaining as a part of myself, in the Vindhya mountain.

इति तद्वचनं श्रुत्वा प्रणम्य जगदम्बिकाम् ।

गर्गो मुनिः प्रसन्नात्मा मथुरामगमत् पुरीम् ॥ 63 ॥

Hearing her words, thus, Garga saluted the mother goddess of the universe and went to the city of Mathurā, excessively pleased.

वरदानं महादेव्या गर्गाचार्यमुखादहम् ।

श्रुत्वा सभार्यः सम्प्रीतः परां मुदमथागमम् ॥ 64 ॥

Having heard about the gift of boons by the great goddess, from preceptor Garga, I attained immense happiness along with my wife.

तदारभ्य परं जाने देवीमाहात्म्यमुत्तमम् ।

अधुनाऽपि हि देवर्षे श्रुतं तव मुखाम्बुजात् ॥ 65 ॥

Starting from that time, I know that the glory of the Goddess is extremely supreme. O divine sage! Now, again I have heard it from your lotus-like face.

अतो भागवतं देव्यास्त्वमेव श्रावय प्रभो ।

मद्भाग्यादेव देवर्षे सम्प्राप्तोऽसि दयानिधे ॥ 66 ॥

O Lord! You yourself make me hear the Devī Bhāgavata. O divine sage! O abode of mercy! It is because of my fortune that you have come.

वसुदेववचः श्रुत्वा नारदः प्रीतमानसः ।

सुदिने शुभनक्षत्रे कथारम्भथाकरोत् ॥ 67 ॥

Having heard the words of Vasudeva, Nārada with a happy mind, started narration of the story on an auspicious day under an auspicious star.

कथाविघ्नविघातार्थं द्विजा जेपुर्नवाक्षरम् ।

मार्कण्डेयपुराणोक्तं पेतुर्देव्याः स्तवं तथा ॥ 68 ॥

Brāhmins repeated the Navākṣara mantra (several times) for destroying the obstacles that may arise during the narration. They recited the hymns in praise of the goddess told in Mārkaṇḍeya Purāṇa also.

प्रथमस्कन्धमारभ्य श्रीनारदमुखोद्गतम् ।

शुश्राव वसुदेवश्च भक्त्या भागवतामृतम् ॥ 69 ॥

Vasudeva too heard the nectarine Bhāgavata with devotion, from the lotus face of Śrī Nārada starting from the first Skandha.

नवमेऽह्नि कथापूर्तौ पुस्तकं वाचकं तथा ।

प्रसन्नः पूजयामास वसुदेवो महामनाः ॥ 70 ॥

On the ninth day, noble Vasudeva worshipped the book and the reader; on the completion of the story, extremely pleased.

अथ तत्र बिलस्यान्तः कृष्णजाम्बवतोर्मुधे ।

कृष्णमुष्टिविनिष्यात्श्लथाङ्गो जाम्बवानभूत् ॥ 71 ॥

Then, inside the den, in the fight between Śrī Kṛṣṇa and Jāmbavān, Jambavan's limbs became ex-

tremely weak, because of the continuous fall of fist-hits of Lord Kṛṣṇa.

अथागतस्मृतिः सोऽपि भगवन्तं प्रणम्य च ।

उवाच पराया भक्त्या स्वपरार्थं क्षमापयन् ॥ 72 ॥

Jāmbavān also, started remembering (who Kṛṣṇa was) the earlier events (which happened in the incarnation of Viṣṇu as Śrī Rāma). He prostrated to the Lord and told him with great devotion, apologising for his offences.

ज्ञातोऽसि रघुवर्यस्त्वं यद्रोषात्सरितां पतिः ।

क्षोभं जगाम लंका च रावणः सानुगो हतः ॥ 73 ॥

“I have known you as Śrī Rāma, the great one among the Raghus, by whose wrath the oceans and Laṅkā went into agitation and Rāvaṇa was killed along with his brothers.

स एवासि भवान् कृष्ण महौरात्यं क्षमस्व भोः ।

बूहि यत्करणीयं मे भृत्योऽहं तव सर्वथा ॥ 74 ॥

O Kṛṣṇa! You are verily that Śrī Rāma. Please forgive me for my villainous nature. Tell me what is to be done. I am your servant in every respect.”

श्रुत्वा जाम्बवतो वाचमब्रवीज्जगदीश्वरः ।

मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् ॥ 75 ॥

After hearing the words of Jāmbavān, the lord of the world said: O king of the bears! We have come to your den for getting the jewel.

ऋक्षराजस्ततः प्रीत्या कन्यां जाम्बवतीं निजाम् ।

ददौ कृष्णाय सम्पूज्य स्यमन्तकमणिं तथा ॥ 76 ॥

The Lord of the bears, Jāmbavān gave his daughter Jāmbavātī in marriage to Kṛṣṇa, after worshipping him and then gave the jewel Syamantaka also to him.

स तां पत्नीं समादाय मणिं कण्ठे तथा दधत् ।

अभिमन्त्र्यद्वर्क्षराजञ्च प्रतस्थे द्वारकां प्रति ॥ 77 ॥

Taking that wife and wearing the jewel in the neck, Kṛṣṇa started towards Dvārakā, after taking leave of the king of bears.

कथासमाप्तिदिवसे वसुदेव उदारधीः ।

ब्राह्मणान् भोजयामास दक्षिणाभिरतोषयत् ॥ 78 ॥

On the day of completion of the story, Vasudeva, with a generous mind, fed the Brāhmins and made them happy with appropriate dakṣiṇās (sacrificial fees).

आशीर्वाचं प्रयुञ्जाना द्विजा यत्समये हरिः ।

आजगाम क्षणे तस्मिन् पत्न्या सह मणिं दधत् ॥ 79 ॥

At the time, when the Brāhmins were saying the benedictory words, Lord Kṛṣṇa came there with his wife, wearing the Syamantaka jewel.

भार्यया सहितं कृष्णं वसुदेवपुरोगमाः ।

दृष्ट्वा हर्षाश्रुपूर्णाक्षाः समवापुः परां मुदम् ॥ 80 ॥

Seeing Kṛṣṇa, with wife, Vasudeva and others attained immense joy, with tears of happiness filling their eyes.

देवर्षिर्नारदश्चाथ वृष्णागमनहर्षितः ।

आमन्त्र्य वसुदेवं च कृष्णं ब्रह्मसभां ययौ ॥ 81 ॥

Then, the divine sage Nārada, became happy because of the arrival of Kṛṣṇa. Taking leave of Vasudeva and Kṛṣṇā, he went to the assembly of the celestials (devas).

हरिचरितमिदं यत्कीर्तितं दुर्यशोघ्नं पठति ।

विमलभक्त्या शुद्धचित्तः शृणोति ॥

स भवति सुखपूर्णः सर्वदा सिद्धकामो,

जगति च वपुषोऽन्ते मुक्तिमार्गं लभेच्च ॥ 82 ॥

इति श्रीस्कन्दपुराणे मानसखण्डे श्रीदेवीभागवतमाहात्म्ये

द्वितीयोऽध्यायः ॥ 2 ॥

He who reads this story of Viṣṇu, capable of destroying all evil-fame, with a pure mind, full of devotion or hears it, remains full of happiness always. He attains his wishes and at the end of his life, takes the path of liberation too.

Thus the second Adhyāya of the glory of Devī

Māhātmya in Mānasakhaṇḍa of

Skanda Purāṇa.

THIRD ADHYĀYA

सूत उवाच

अथेतिहासमन्यच्च शृणुध्वं मुनिसत्तमाः ।

देवीभागवतस्यास्य माहात्म्यं यत्र गीयते ॥ 1 ॥

Sūta said: O great Sages! Now hear another story of the past, in which the glory of this Devī Bhāgavata, is sung.

एकदा कुम्भयोनिस्तु लोपामुद्रापतिर्मुनिः ।

गत्वा कुमारमभ्यर्च्य पप्रच्छ विविधाः कथाः ॥ 2 ॥

Once, sage Agastya, the consort of Lopāmudrā, approached Kumāra and asked him about various matters.

स तस्मै भगवान् स्कन्दः कथयामास भूरिशः ।

दानतीर्थव्रतादीनां माहात्म्योपचिताः कथाः ॥ 3 ॥

Lord Skanda told her in full, the stories connected with dānas (sacred gifts), Tīrthas (sacred places of pilgrimage, holy rivers etc.), and Vratas (austerities).

वाराणस्याश्च माहात्म्यं मणिकर्णीभवं तथा ।

गंगायाश्चापि तीर्थानां वर्णितं बहुविस्तरम् ॥ 4 ॥

The glory of Vārāṇasī, Manikarnikā, Gaṅges, and other tīrthas (places of pilgrimage, holy rivers) was described in great detail (by Kumāra).

श्रुत्वाऽथ स मुनिः प्रीतः कुमारं भूरिवर्चसम् ।

पुनः पप्रच्छ लोकानां हितार्थं कुंभसम्भवः ॥ 5 ॥

That sage Agastya, having heard all that, became happy and once again asked Kumāra shining with immense splendor; for the sake of welfare of the worlds.

अगस्त्य उवाच

भगवंस्तारकाराते देवीभागवतस्य तु ।

माहात्म्यं श्रवणे तस्य विधिं चापि वद प्रभो ॥ 6 ॥

Agastya said: "O Lord! Enemy of Tāraka! Please tell me the glory of Devī Bhāgavata and the rules regarding hearing it."

देवीभागवतं नाम पुराणं परमोत्तमम् ।

त्रैलोक्यजननी साक्षाद्गीयते यत्र शाश्वती ॥ 7 ॥

This Purāṇa called Devī Bhāgavata is most supreme, wherein the eternal mother of the three worlds is sung and praised directly.

स्कन्द उवाच

श्रीभागवतमाहात्म्यं को वक्तुं विस्तरात्क्षमः ।

शृणु संक्षेपतो ब्रह्मन् कथयिष्यामि साम्प्रतम् ॥ 8 ॥

Skanda said: Who is capable of telling in detail, the glory of Śrī Bhāgavata? O Brahmin! Hear! I shall tell you in brief now.

या नित्या सच्चिदानन्दरूपिणी जगदम्बिका ।

साक्षात् समाश्रिता यत्र भुक्तिमुक्तिप्रदायिनी ॥ 9 ॥

That famous eternal mother goddess of the universe, of the form of existence, consciousness and bliss, is remaining in the Bhāgavata, right in front of us, bestowing all worldly joys and liberation.

अतस्तद्वाङ्मयी मूर्तिदेवीभागवते मुने ।

पठनाच्छ्रवणाद्यस्य न किञ्चिदिह दुर्लभम् ॥ 10 ॥

O sage! In the Bhāgavata, her form consisting of words is remaining. By reading and hearing that book, nothing is unattainable in this world.

आसीद्विवस्वतः पुत्रः श्राद्धदेव इति श्रुतः ।

सोऽनपत्योऽकरोदिष्टिं वसिष्ठानुमतो नृपः ॥ 11 ॥

There was a son of the Sun God, called Śrāddhadeva. That king, being issueless, performed a sacrifice at the direction of sage Vasiṣṭha.

होतारं प्रार्थयामास श्रद्धाऽथ दयिता मनोः ।

कन्या भवतु मे ब्रह्मंस्तथोपायो विधीयताम् ॥ 12 ॥

Śrāddhā, wife of the Manu Śrāddhadeva, requested the Hotā: "O Brāhmin! Let a daughter be born to me. Let some way be devised for that." (Hotā: sacrificial priest)

मनसा चिन्तयन्होता कन्यामेवाजुहोद्धविः ।

ततस्तद्भयभिचारेण कन्येला नाम चाभवत् ॥ 13 ॥

That Hotā thinking about getting a daughter in the mind, poured oblation in the fire. By that improper act of his, a daughter was born called Īlā.

अथ राजा सुतां दृष्ट्वा प्रोवाच विमना गुरुम् ।

कथं संकल्पवैषम्यमिह जातं प्रभो तव ॥ 14 ॥

Having seen the daughter the king, with a sorrowful mind told his preceptor. O Lord! How was a wrong committed in your intention?

तच्छ्रुत्वा स मुनिर्दध्यौ ज्ञात्वा होतुर्व्यतिक्रमम् ।

ईश्वरं शरणं यात इलायाः पुंस्त्वकाम्यया ॥ 15 ॥

Hearing that, the sage Vasiṣṭha meditated and knew the breach i.e., transgression of the hotā priest. O King! Pray and take refuge in Śiva desiring masculinity of your child.

मुनेस्तपःप्रभावाच्च परेशानुग्रहात्तथा ।

पश्यतां सर्वलोकानामिला पुरुषतामगात् ॥ 16 ॥

By the power of penance of the sage, and the blessings of the supreme God (Śiva), Īlā became a man, right before the people looking at.

गुरुणा कृतसंस्कारः सुद्युम्नोथः मनोः सुतः ।
निधिर्बभूव विद्यानां सरितामिव सागरः ॥ 17 ॥

Sage Vasiṣṭha performed all the necessary rites (Jātakarma, upanayana etc.). That son of Manu was called Sudyumna. He became a reservoir of all sciences even as the ocean is of the rivers.

अथ कालेन सुद्युम्नस्तारुण्यं समवाप्य च ।
मृगयार्थं वनं यातो हयमारुह्य सैन्धवम् ॥ 18 ॥

With the passage of time, Sudyumna attained youth. Mounting a horse from Sindhu country, he went to the forest for hunting.

वनाद्वनान्तरं गच्छन्बहु बभ्राम सानुगः ।
दैवादधस्ताद्धेमाद्रेः स कुमारो वनं ययौ ॥ 19 ॥

He wandered a lot along with his followers, going from forest to forest. By fate, that young man went to a forest below the Himālayas.

कस्मिंश्चित्समये यत्र भार्ययाऽपर्ण्या सह ।
अरमहेवदेवस्तु शङ्करो भगवान्मुदा ॥ 20 ॥

At one time, Śaṅkara, the lord of Devas, was playing with his wife Pārvatī with joy in that forest.

तदा तु मुनयस्तत्र शिवदर्शनलालसाः ।
आजगुरथ तान्दृष्ट्वा गिरिजा व्रीडिताऽभवत् ॥ 21 ॥

At that time, sages came there with a desire to see Lord Śiva. Seeing them Pārvatī became abashed.

रममाणौ तु तौ दृष्ट्वा गिरिशौ संशितव्रताः ।
निवृत्ता मुनयो जग्मुर्वैकुण्ठनिलयं तदा ॥ 22 ॥

The sages with extreme austerities seeing them enjoying, returned and went to the abode of Vaiṅkuṭha.

प्रियायाः प्रियमन्विच्छञ्छिवोऽरण्यं शशाप ह ।
अद्यारभ्य विशेद्योऽत्र पुमान्योषिद्धवेदिति ॥ 23 ॥

Desiring the pleasure of Pārvatī, Śiva cursed that forest: From today, if a man enters this forest, he will become a woman.

तत आरभ्य तं देशं परुषा वर्जयन्ति हि ।
तत्र प्रविष्टः सुद्युम्नो बभूव प्रमदोत्तमा ॥ 24 ॥

From that time men shun that place. Having entered

there, Sudyumna became a beautiful damsel.

स्त्रीभूतानुभूगानश्च वडवां वीक्ष्य विस्मितः ।
अथ सा सुन्दरी योषा विचचार वने वने ॥ 25 ॥

He wondered seeing his followers converted into women and his horse into a mare. That beautiful damsel wandered from forest to forest.

एकदा सा जगामाथ बुधस्याश्रमसन्निधौ ।
दृष्ट्वा तां चारुसर्वाङ्गीं पीनोन्नतपयोधराम् ॥ 26 ॥
बिंबोष्ठीं कुन्ददशनां सुमुखीमुत्पलेक्षणाम् ।
अनङ्गशरविद्धाङ्गश्चकमे भगवान्बुधः ॥ 27 ॥

Once she went near the hermitage of Budha. Seeing the lady with beautiful limbs and fat breasts, lips like bimba fruits, teeth like jasmine flowers, a beautiful face and eyes like lotus, lord Budha desired her, with his parts pierced by the arrows of cupid.

साऽपि तं चकमे सुभूः कुमारं सोमनन्दनम् ।
ततस्तस्याश्रमेऽवत्सीद्रममाणा बुधेन सा ॥ 28 ॥

That damsel with beautiful brows, also loved that young man (Budha), son of the Moon God. Thereafter, enjoying with Budha she lived in that hermitage.

अथ कालेन कियता पुरुरवसमात्मजम् ।
स तस्यां जनयामास मित्रावरुणसम्भव ॥ 29 ॥

(Agastya!) O son of Mitra: and Varuṇa! After sometime, he produced a son Pururavās, through her.

अथ वर्षेषु यातेषु कदाचित्सा बुधाश्रमे ।
स्मृत्वा स्वं पूर्ववृत्तांतं दुःखिता निर्जगाम ह ॥ 30 ॥

When some years passed, at one time, in the hermitage of Budha, remembering her earlier history she went out with sorrow.

गुरोरथाश्रमं गत्वा वसिष्ठस्य प्रणाम्य तम् ।
निवेद्य वृत्तं शरणं ययौ पुंस्त्वमभीप्सती ॥ 31 ॥

She went to the hermitage of Vasiṣṭha. Prostrating to him and telling her story, she took refuge in him, desiring masculinity.

वसिष्ठो ज्ञातवृत्तांतो गत्वा कैलासपर्वतम् ।
संपूज्य शंभुं तुष्टाव भक्त्या परमया युतः ॥ 32 ॥

Learning the details of her earlier history Vasiṣṭha

went to Kailāsa mountain. He worshipped Śiva and with great devotion praised him.

वसिष्ठ उवाच

नमो नमः शिवायास्तु शंकराय कपर्दिने ।
गिरिजाङ्गादेहाय नमस्ते चन्द्रमौलये ॥ ३३ ॥
मृडाय सुखदात्रे ते नमः कैलासवासिने ।
नीलकण्ठाय भक्तानां भुक्तिमुक्तिप्रदायिने ॥ ३४ ॥

Vasiṣṭha said: May obeisance be to Lord Śiva, Śaṅkara, Kapardin, one with half body as Pārvatī obeisance to the god with moon in his head. Obeisance to Mṛḍa, the giver of happiness, Obeisance to the god dwelling in Kailāsa, to Nīlakaṇṭha, the giver of enjoyments and liberation to devotees.

शिवाय शिवरूपाय प्रपन्नभयहारिणे ।
नमो वृषभवाहाय शरण्याय परात्मने ॥ ३५ ॥

Obeisance to Śiva, one endowed with an auspicious form, one who removes all fears from his devotees, one who has vehicle as bull, Obeisance to the refuge, the supreme Ātman.

ब्रह्मविष्णुशरूपाय सर्गस्थितिलयेषु च ।
नमो देवाधिदेवाय वरदाय पुरारये ॥ ३६ ॥

Obeisance to the god who takes the forms of Brahmā, Viṣṇu and Śiva, during the process of creation, protection and destruction. Obeisance to the over-lord of all devas, to the god who grants boons, the enemy of the three puras (towns).

यज्ञरूपाय यजतां फलदात्रे नमो नमः ।
गंगाधराय सूर्येन्दुशिखिनेत्राय ते नमः ॥ ३७ ॥

Obeisance again and again to the god who takes the form of sacrifices, and to the god who gives results to those who perform sacrifices. Obeisance to the god who carries Gaṅges on his head, and the god who has Sun, Moon and Agni as his three eyes.

एवं स्तुतः स भगवान्प्रादुरासीज्जगत्पतिः ।
वृषारूढोऽम्बिकोपेतः कोटिसूर्यसमप्रभः ॥ ३८ ॥

Thus extolled, that God, the Lord of the universe, appeared before him, mounted on the bull, along with Ambikā (mother Pārvatī) and with lustre equal to that of a crore of Suns.

रजताचलसंकाशस्त्रिनेत्रश्चंद्रशेखरः ।
प्रणतं परितुष्टात्मा प्रोवाच मुनिसत्तमम् ॥ ३९ ॥

Like the Great Silver-mountain, the three eyed, Candraśekhara (Śiva who carries moon on his head) told the sage who was bowing before him, extremely pleased.

श्रीभगवानुवाच

वरं वरय विप्रर्षे यत्ते मनसि वर्तते ।
इत्युक्तस्तं प्रणाम्येला पुंस्त्वमभ्यर्थयन्मुनिः ॥ ४० ॥

God Śiva said "O Brāhmin sage! Ask your boon, that is in your mind." Thus said, sage Vasiṣṭha prostrated to him and prayed for the masculinity of Īlā.

अथ प्रसन्नो भगवानुवाच मुनिसत्तमम् ।
मांस पुमान्स भविता मांसं नारी भविष्यति ॥ ४१ ॥

Then God Śiva pleased with him, told that great sage—He (Īlā) will be a man for one month and for the next month he will be a woman.

इति प्राप्य वरं शंभोर्महर्षिर्जगदम्बिकाम् ।
वरदानोन्मुखीं देवीं प्रणनाम महेश्वरीम् ॥ ४२ ॥

Thus, having got the boon from Śiva, the great sage (Vasiṣṭha) bowed to the goddess, the great ruler of the worlds, who was also willing to grant a boon.

कोटिचन्द्रकलाकान्तिं सुस्मितां परिपूज्य च ।
तुष्टाव भक्त्या सततमिलायाः पुंस्त्वकाम्यया ॥ ४३ ॥

Sage Vasiṣṭha worshipped the smiling Maheśvarī, with the lustre of a core of moons, and praised her with devotion, with a desire to get back permanent masculinity for Īlā.

जय देवि महादेवि भक्तानुग्रहकारिणि ।
जय सर्वसुराराध्ये जयानन्तगुणालये ॥ ४४ ॥

Victory to you! O Goddess! O great goddess! One who always blesses her devotees! Victory to you, who is to be worshipped by all deities. Victory to you, the repository of infinite number of Virtues.

नमो नमस्ते देवेशि शरणागतवत्सले ।
जय दुर्गे दुःखहन्त्रि दुष्टदैत्यनिषूदिनि ॥ ४५ ॥

Obeisance again and again to you. O goddess! Ruler of all Gods! O kind one to people who take

refuge in you! O Durgā! O Destroyer of sorrows!
O destroyer of all wicked Asuras!

भक्तिगम्ये महामाये नमस्ते जगदम्बिके ।
संसारसागरोत्तारपोतीभूतपदाम्बुजे ॥ 46 ॥

O goddess who is reachable by devotion!
Mahāmāyā! One who has extreme delusive power.
Obeisance to you O mother of the universe! O goddess whose lotus like feet are the boats for crossing the ocean of saṁsāra!

ब्रह्मादयोऽपि बिबुधास्त्वत्पादाम्बुजसेवया ।
विश्वसर्गस्थितिलयप्रभुत्वं समवाप्नुयुः ॥ 47 ॥

Even the gods, Brahmā etc. got the power to create, to protect, and to destroy the universe just for doing service to your lotus feet.

प्रसन्ना भव देवेशि चतुर्वर्गप्रदायिनि ।
कस्त्वां स्तोतुं क्षमो देवि केवलं प्रणतोऽस्म्यहम् ॥ 48 ॥

O ruler of gods! Be pleased with us. O one who bestows the four groups (Dharma, Artha, Kāma and Mokṣa) O Devī! Who is capable of praising you! I am just bowing to you.

एवं स्तुता भगवती दुर्गा नारायणी परा ।
भक्त्या वसिष्ठमुनिना प्रसन्ना तत्क्षणादभूत् ॥ 49 ॥

Thus praised by Vasiṣṭha with devotion, goddess Durgā, the great Nārāyaṇī, at that very moment, became pleased with him.

तदोवाच महादेवी प्रणतार्तिहरी मुनिम् ।
सुद्युम्नभवनं गत्वा कुरु भक्त्या मर्दचनम् ॥ 50 ॥

Then the great Goddess, who removes the woes of worshippers, told the sage: "After going to the house of Sudyumna, do my worship with devotion."

सुद्युम्नं श्रावय प्रीत्या पुराणं मत्प्रियंकरम् ।
देवीभागवतं नाम नवाहोभिर्द्विजोत्तम ॥ 51 ॥

Make Sudyumna hear my Purāṇa Devībhāgavata which brings happiness to me in a period of nine days with attention. O best among Brāhmins!

श्रवणादेव सततं पुंस्त्वमस्य भविष्यति ।
इत्युक्त्वा च तिरोधानं गच्छतः स्म शिवेश्वरी ॥ 52 ॥

By hearing this Purāṇa, there will be permanent masculinity for Īlā. Having said thus, Pārvatī and Lord Śiva.

वसिष्ठस्तां दिशं नत्वा समागत्याश्रमं निजम् ।
समाहूय च सुद्युम्नं देव्याराधनमादिशत् ॥ 53 ॥

Vasiṣṭha disappeared after bowing to that direction, came back to his hermitage. Calling Sudyumna, he ordered him to worship the goddess him.

आश्विनस्य सिते पक्षे संपूज्य जगदम्बिकाम् ।
नवरात्र विधानेन श्रावयामास भूपतिम् ॥ 54 ॥

In the white half of the month Aśvina, after worshipping the mother of the universe, he made the king hear Devībhāgavata according to the rules of hearing it, in a period of nine days.

श्रुत्वा भक्त्याऽपि सुद्युम्नः श्रीमद्भागवतामृतम् ।
प्रणम्याभ्यर्च्य च गुरुं लेभे पुंस्त्वं निरंतरम् ॥ 55 ॥

Sudyumna heard the nectarine story of Devī Bhāgavata with devotion. He bowed to his preceptor, worshipped him and got back his masculinity for ever, without any break.

राज्यासनेऽभिविक्तस्तु वसिष्ठेन महर्षिणा ।
भुवं शशास धर्मेण प्रजाश्रैवानुरंजयन् ॥ 56 ॥

He was anointed as king in the throne of the land by the great sage Vasiṣṭha. He ruled the earth with righteousness, always making his subjects happy.

ईजे च विविधैर्यज्ञैः सम्पूर्णवरदक्षिणैः ।
पुत्रेषु राज्यं संदिश्य प्राप देव्याः सलोकताम् ॥ 57 ॥

He performed, many sacrifices full of best dakṣiṇās (sacrificial fees and gifts). After placing the country in charge of his sons, he reached the region of the Goddess.

इति कथितमशेषं सेतिहासं च विप्रा यदि
पठति सुभक्त्या मानवो वा शृणोति ।

स इह सकलकामान्प्राप्य देव्याः प्रसादात्परम-
मृतमथान्ते याति देव्याः सलोकम् ॥ 58 ॥

इति श्रीस्कंदपुराण मानसखण्डे देवीभागवतमाहात्म्ये तृतीयोऽध्यायः ।

O Brāhmins! Thus, the entire glory of Devī has been told by me without any balance remaining, along with history. If a man reads this with devotion or hears, he attains all desires, by the grace of the Goddess and in the end immortality too, and attains the regions of the Goddess.

Thus, the third Adhyāya in the glory of Devī Bhāgavata in the Mānasa Khaṇḍa of Skandapurāṇa.

FOURTH ADHYĀYA

सूत उवाच

इति श्रुत्वा कथां दिव्यां विचित्रां कुंभसंभवः ।

शुश्रूषुः पुनराहेदं विशाखं विनयान्वितः ॥ 1 ॥

Sūta said: Agastya having heard this astonishing divine story, told Lord Kumāra with extreme modesty, with a desire to hear more.

अगस्त्य उवाच

देवसेनापते देव विचित्रेयं श्रुता कथा ।

पुनरन्यच्च माहात्म्यं वद भागवतस्य मे ॥ 2 ॥

Agastya Said: "O Lord of Devaseā! O commander in chief of devas! O God! This strange astonishing story has been heard from you. Tell me some other great glory of this Devī Bhāgavata again.

स्कंद उवाच

मित्रावरुणसंभूत मुने शृणु कथामिमाम् ।

यत्रैकदेशमहिमा प्रोक्तो भागवतस्य तु ॥ 3 ॥

Skanda said: O sage! Son of Mitra and Varuṇa! Hear this story, wherein a part of the glory of Devī Bhāgavata is told.

वर्ण्यते धर्मविस्तारो गायत्रीमधिकृत्य च ।

गायत्र्या महिमा यत्र तद्भागवतमिष्यते ॥ 4 ॥

Wherein righteousness, Gāyatrī and the glory of Gāyatrī are described, that Purāṇa is called Bhāgavata.

भगवत्या इदं यस्मात्तस्माद्भागवतं विदुः ।

ब्रह्मविष्णुशिवाराध्या परा भगवती हि सा ॥ 5 ॥

Since this is connected with Goddess Bhāgavatī, the learned men call it as Bhāgavata. That Bhāgavatī is the supreme goddess fit to be worshipped by Brahmā, Viṣṇu and Śiva.

ऋतवागिति विख्यातो मुनिरासीन्महामतिः ।

तस्य पुत्रोऽभवत्काले गण्डान्ते पौष्णभान्तिमे ॥ 6 ॥

There was a highly intelligent sage named Ṛtavāk, very famous. A son was born to him at the end of Revatī star, during the evil time of Gandāntha.

स तस्य जात कर्मादि क्रियाश्चक्रे यथाविधि ।

चूडोपनयनादींश्च संस्कारानपि सोऽकरोत् ॥ 7 ॥

He performed the rites Jātakarma, etc. according to the scriptural rules. He performed the saṁskāras, Cūḍākarāṇa (keeping a tuft), Upanayana (sacred thread ceremony) etc. also.

Saṁskārah=purificatory rites. At least sixteen are prescribed in the case of a Brāhmin, Jātakarma, Annaprāsna, Cūḍla, Upanayana and Vivāha etc.

यत आरभ्य जातोऽसौ पुत्रस्तस्य महात्मनः ।

तत एवाथ स मुनिः शोकरोगाकुलोऽभवत् ॥ 8 ॥

From the time this son was born to the noble soul, the sage became miserable by various sorrows, diseases etc.

रोषलोभपरीतात्मा तथा माताऽपि तस्य च ।

बहु रोगार्दिता नित्यं शुचा दुःखीकृता भृशम् ॥ 9 ॥

He was surrounded by anger greed etc. Similarly, mother of the child was also afflicted by various diseases, and was made sorrowful by miseries always.

ऋतवाक्स मुनिश्चिन्तामवाप भृशदुःखितः ।

किमेतत्कारणं जातं पुत्रो मेऽत्यंतदुर्मतिः ॥ 10 ॥

The sage Ṛtavāk got worried, being extremely miserable. He thought what is the reason that my son is of extremely wicked mind?

कस्यचिन्मुनिपुत्रस्य बलात्पत्नीं जहार च ।

मेने शिक्षां पितुर्नासौ न च मातुर्विमूढधीः ॥ 11 ॥

He has carried away the wife of the son of another sage. He has not obeyed the advice of his father and mother, because of his foolish intellect.

ततो विषण्णचित्तस्तु ऋतवागब्रवीदिदम् ।

अपुत्रता वरं नृणां न कदाचित्कुपुत्रता ॥ 12 ॥

Thereafter, with a sorrowful mind Ṛtavāk, said this. Better to be devoid of sons. Possession of a bad son is never desirable.

पितृन्कुपुत्रः स्वर्गात्तन्निरये पातयत्यपि ।

यावज्जीवेत्सदा पित्रोः केवलं दुःखदायकः ॥ 13 ॥

A bad son makes his manes who have gone to heaven, fall into hell. Till the time he is alive, he gives only misery to his parents.

पित्रोर्दुःखाय धिग्जन्म कुपुत्रस्य च पापिनः ।

सुहृदां नोपकाराय नापकाराय वैरिणाम् ॥ 14 ॥

Fie upon the birth of a sinful bad son, which is just for the misery of his parents. It is not for any help of his friends nor for any revenge upon his enemies.

धन्यास्ते मानवा लोके सुपुत्रो यद्गृहे स्थितः ।

परोपकारशीलश्च पितुर्मातुः सुखावहः ॥ 15 ॥

Those men are fortunate in whose houses, there is a virtuous son, who has the habit of doing help to others and who brings happiness to his father and mother.

कुपुत्रेण कुलं नष्टं कुपुत्रेण हतं यशः ।

कुपुत्रेणेह चामुत्र दुःखं निरययातनाः ॥ 16 ॥

The entire race is destroyed by one bad son. By a bad son, fame is destroyed. By a bad son, here and hereafter, there occur the miseries of hell.

कुपुत्रेणान्वयो नष्टो जन्म नष्टं कुभार्यया ।

कुभोजनेन दिवसः कुमित्रेण सुखं कुतः ॥ 17 ॥

By a wicked son, the entire line is lost. By a bad wife, the life is lost. The day is lost by a bad food. By a bad friend, where can there be happiness?

स्कन्द उवाच

एवं दुष्टस्य पुत्रस्य दुष्टैराचरणैर्मुनिः ।

तप्यमानोऽनिशं काले गत्वा गर्गमपृच्छत् ॥ 18 ॥

Skanda said: "Thus the sage, being ever distressed by the bad actions of his son, went and asked sage Garga, at one time.

ऋतवागुवाच

भगवंस्त्वामहं प्रष्टुमिच्छामि वद तत्प्रभो ।

ज्योतिःशास्त्रस्य चाचार्यं पुत्रदौःशील्यकारणम् ॥ 19 ॥

Rtavāk said: "O glorious One! I want to ask you one thing. Tell me that O Lord! O preceptor of the science of astrology! Tell me the cause of bad conduct of my son."

गुरुशुश्रूषया वेदा अधीता विधिवन्मया ।

ब्रह्मचारिव्रतं तीर्त्वा विवाहो विधिवत्कृतः ॥ 20 ॥

Vedas were learnt in accordance with rules by me, by doing service to teachers. After performing Vratas of Brahmācārī (celibates) marriage was done according to the rules of scriptures.

भार्यया सह गार्हस्थ्यधर्मश्चानुष्ठितोऽनिशम् ।

पञ्चयज्ञविधानं च मयाऽकारि यथाविधि ॥ 21 ॥

The duties of house-holder were done along with my wife, properly, always. The performance of five Mahāyajñas, was also carried out strictly in accordance with the scriptural rules.

Notes. पंचमहायज्ञः—ब्रह्मयज्ञः=Brahmayajña (study of Vedas), पितृयज्ञः Tarpaṇa (offering water to manes), देवयज्ञः=होमः (Havan to devas), भूतयज्ञः=Bhūtayajña (offering food to beings), मनुष्ययज्ञः=Manuṣyayajña (worship of guests).

नरकाद्विभ्यता विप्र न तु कामसुखेच्छया ।

गर्भाधानं च विधिवत्पुत्रप्राप्त्यै मया कृतम् ॥ 22 ॥

O Brāhmin! I did these out of fear for hell and not with a desire for lust or pleasure. I performed garbhādhāna (impregnation) according to Śāstraic rules for the sake of begetting sons.

पुत्रोऽयं मम दोषेण मातुर्दोषेण वा मुने ।

जातो दुःखावहः पित्रोर्दुःशीलो बंधुशोकदः ॥ 23 ॥

This son has been born, bringing sorrow to his parents either by the fault of his father or mother. He is of bad conduct and is ever giving miseries to his relatives.

एतन्निशम्य वचनं गर्गाचार्यो मुनेस्तदा ।

विचार्य सर्वं तद्धेतुं ज्योतिर्विद्वाचमब्रवीत् ॥ 24 ॥

Gargācārya, the great astrologer, having heard these words of the sage (Rtavāk) after considering all the causes of this, said these words.

गर्ग उवाच

मुने नैवापराधस्ते न मातुर्न कुलस्य च ।

रेवत्यंतं तु गण्डान्तं पुत्रदौःशील्यकारणम् ॥ 25 ॥

Garga said: "O sage! This is no fault of yours, nor his mother nor that of the family. The ending portion of Revatī star is called Gandāntha and this is the cause of the wicked nature of your son.

दुष्टे काले यतो जन्म पुत्रस्य तव भो मुने ।

तेनैव तव दुःखाय नान्यो हेतुर्मनागपि ॥ 26 ॥

O Sage! Since the birth of your son, has taken place in an evil time, that has produced sorrow. There is no other cause, even a little.

तद्दुःखशांतये बह्वङ्गतां शिवाम् ।
समाराधय यत्नेन दुर्गा दुर्गतिनाशिनीम् ॥ 27 ॥

O Brāhmin! For the removal of this sorrow, worship Durgā, the producer of welfare for all the worlds, the destroyer of all misfortunes (poverty, dangers etc.)

गर्गस्य वचनं श्रुत्वा ऋतवाक् क्रोधमूर्च्छितः ।
रेवतीं तु शशापासौ व्योम्नः पततु रेवती ॥ 28 ॥

Having heard the words of Garga, sage R̥tavāk was overcome with great anger. He cursed Revatī star: "Let Revatī fall from the sky."

दत्ते शापे तु तेनाथ पूष्णे भं च पपात खात् ।
कुमुदाद्रौ भासमानं सर्वलोकस्य पश्यतः ॥ 29 ॥

When the curse was given by that sage, the star Revatī belonging to Pūṣan, fell down from the sky, on the mountain Kumuda, shining in front of the people seeing it.

ख्यातो रैवतकश्चाभूत्तत्पातात्कुमुदः ।
अतीव रमणीयश्च ततः प्रभृति सोऽप्यभूत् ॥ 30 ॥

So, the mountain Kumuda became famous as Raivataka because of the fall of Revatī over it. It became extremely beautiful from that time.

दत्त्वा शापं च रेवत्यै गर्गोक्तविधिना मुनिः ।
समाराध्याम्बिकां देवीं सुखसौभाग्यभागभूत् ॥ 31 ॥

After giving curse to Revatī, the sage worshipped the goddess according to the rules, told by Garga and attained happiness and fortunes.

स्कंद उवाच

रेवत्यृक्षस्य यत्तेजस्तस्माज्जाता तु कन्यका ।
रूपेणाप्रतिमा लोके द्वितीया श्रीरिवाभवत् ॥ 32 ॥

Skanda said: "From the tejas (lustre) of Revatī, a girl was born. Matchless in beauty, she was like another goddess Lakṣmī on this earth.

अथ तां प्रमुचः कन्यां रेवतीकांति संभवाम् ।
दृष्ट्वा नाम चकारास्या रेवतीति मुदा मुनिः ॥ 33 ॥

A sage Pramuca saw that girl, produced from the lustre of Revatī. With pleasure, he gave the name Revatī to her.

निन्येऽथ स्वाश्रमे चैनां पोषयामास धर्मतः ।
ब्रह्मर्षिः प्रमुचो नाम कुमुदादौ सुतामिव ॥ 34 ॥

He took her to his hermitage and nourished her according to dharma (scriptural way), like his own daughter on that Kumuda mountain.

अथ कालेन च प्रौढां दृष्ट्वा तां रूपशालिनीम् ।
स मुनिश्चिन्तयामास कोऽस्या योग्यो वरो भवेत् ॥ 35 ॥

In due time, seeing her grown up and shining with beauty the sage thought: "Who will be a proper match for this girl?"

बहुधाऽन्वेषयंस्तस्या नाससादोचितं पतिम् ।
ततोऽग्निशलां संविष्य मुनिस्तुष्टाव पावकम् ॥ 36 ॥

Searching for a suitable husband in marry ways, he did not a get a proper one. Thereafter, he entered the room where the sacred fires were kept and praised god Agni (fire).

कन्यावरं तदाशंसत्प्रीतस्तमपि हव्यवाद् ।
धर्मिष्ठो बलवान्वीरः प्रियवागपराजितः ॥ 37 ॥

दुर्दमो भविता भर्ता मुनेऽस्याः पृथिवीपतिः ।
इति श्रुत्वा वचो बह्वेः प्रसन्नोऽभून्मुनिस्तदा ॥ 38 ॥

Fire god, being pleased with him, then told him about the bridegroom of the girl. O sage! A king called Durdama will be the husband of this girl. He will be virtuous, strong, valorous, sweet speaking, and ever victorious. Hearing the words of the fire god, sage Pramuca became happy.

दैवादाखेटकव्याजात्तक्षणादागतो नृपः ।
दुर्दमो नाम मेधावी तस्याश्रमपदं मुनेः ॥ 39 ॥

By a providential coincidence, that very moment, the intelligent king Durdama came to the hermitage with a pretence of hunting.

पुत्रो विक्रमशीलस्य बलवान् वीर्यवत्तरः ।
कालिन्दीजठरे जातः प्रियव्रतकुलोद्भवः ॥ 40 ॥

He was the mighty and extremely valorous son of king Vikramaśīla, in the line of Priyavrata born, to queen Kāliṇdi.

मुनेराश्रममाविश्य तमदृष्ट्वा महामुनिम् ।
आमन्त्र्य तां प्रिये चेति रेवतीं पृष्टवान् नृपः ॥ 41 ॥

He entered the hermitage of the sage, and not seeing the great sage, called Revatī "Dear One!" And asked her.

राजोवाच

महर्षिर्भगवानस्मादाश्रमात् क्व गतः प्रिये ।

तत्पादौ द्रष्टुमिच्छामि वद कल्याणि तत्त्वतः ॥ 42 ॥

The King said: "O dear one! Where has the great sage gone from here? I want to see his feet. O auspicious one! Tell me."

कन्योवाच

अग्निशालामुपगतो महाराज महामुनिः ।

निश्चक्रामाश्रमात्तूर्णं राजाप्याकर्ण्यं तद्वचः ॥ 43 ॥

The girl said: "O King! The great sage has gone to the enclosure where the holy fires are kept." Hearing her words, the king went out from the hut quickly.

अथाग्निशालाद्वारस्थं राजानं दुर्दमं मुनिः ।

राजलक्षणसंयुक्तम पश्यत् प्रश्रयानतम् ॥ 44 ॥

The sage saw prince Durdama standing at the door of the fire enclosure, endowed with all marks of kings and bowing with modesty.

प्रणनाम च तं राजा मुनिः शिष्यमुवाच ह ।

गौतमानीयतामर्घ्यमर्घ्ययोग्योऽस्ति भूपतिः ॥ 45 ॥

King Durdama bowed to him. The sage said: "Gautama! Bring Arghya water." This king is fit for giving Arghya water.

अर्घ्यम् = Respectful offering of water.

आगतश्चिरकालेन जामातेति विशेषतः ।

इत्युक्त्वाऽर्घ्यं ददौ तस्मै सोऽपि जग्राह चिन्तयन् ॥ 46 ॥

He was thinking "After a long time, my son-in-law has come." Saying this, he offered Arghya water to him. He too received it wondering.

मुनिरासनमासीनं गृहीतार्घ्यं च भूपतिम् ।

आशीर्भिरभिनन्द्याथ कुशलं चाप्यपृच्छत ॥ 47 ॥

The sage made him happy by blessings, after offering seat to him and arghya. He enquired about his welfare.

अपि तेऽनामयं राजन् बले कोशे सुहृत्सु च ।

भृत्येऽमात्ये पुरे देशे तथात्मनि जनाधिप ॥ 48 ॥

O King! Is everything well with your army, treasury, friends, servants, ministers, city, country, and yourself? O ruler of people!

भार्याऽस्ति ते कुशलिनी यतः साऽत्रैव तिष्ठति ।

अतो न पृच्छाम्यस्यास्ते चान्यासां कुशलं वद ॥ 49 ॥

Your wife is doing well for she is remaining here itself. So, I am not asking about her welfare. Tell me about the well-being of others."

राजोवाच

भगवंस्त्वत्प्रसादेन सर्वत्रानामयं मम ।

एतत्कुतूहलं ब्रह्मन् मद्भार्या काऽत्र विद्यते ॥ 50 ॥

The King said: O glorious one! By your grace, there is welfare everywhere to me. O Brāhmin! This is a matter of interest: "Who is that wife of mine, remaining here?"

ऋषिरुवाच

रेवती नाम ते भार्या रूपेणाप्रतिमा भुवि ।

विद्येतऽत्र कथं पत्नीं तां न वेत्सि महीपते ॥ 51 ॥

The sage said: "Your wife is a woman Revatī by name. Matchless in beauty on this earth, she is remaining here. O King! How is it that you do not know her?"

राजोवाच

सुभद्राद्यास्तु या भार्या मम सन्ति गृहे विभो ।

जानामि तास्तु भगवन्नैव जानामि रेवतीम् ॥ 52 ॥

The King said: "O great One! There are wives Subhadra etc. who remain at my house. I know them. But I do not know Revatī at all."

ऋषिरुवाच

प्रियेति साम्प्रतं राजँस्त्वयोक्ता या महामते ।

सा विस्मृता क्षणादेव या ते श्लाघ्यतमा प्रिया ॥ 53 ॥

The sage said: "O wise one! The woman who was addressed as 'dear one'! By you now, has been forgotten in one moment! She is the best beloved of yours."

राजोवाच

त्वयोक्तं यन्मुषा तन्नो तथैवामन्त्रिता मया ।

मुने दुष्टो न मे भावः कोपं मा कर्तुमर्हसि ॥ 54 ॥

The King said: "What you have said is not false. I have addressed her like that. But my feelings had no bad intention. So, you should not get angry."

ऋषिरुवाच

राजन्नुक्तं त्वया सत्यं न भावो दूषितस्तव ।
वह्निना प्रेरितेनेत्यं भवता व्याहृतं वचः ॥ 55 ॥

The sage said: "O King! You have said so truly. Your intentions were not bad. You have uttered these words impelled by fire god.

अद्य पृष्ठो मया वह्निः कोऽस्या भर्ता भविष्यति ।
तेनोक्तं दुर्दमो राजा भविताऽस्याः पतिर्धुवम् ॥ 56 ॥

Today, I asked fire god who will be the husband of this girl? Fire god replied that king Durdama will be her husband, and this is certain.

तदादत्स्व मया दत्तामिमां कन्यां महीपते ।
प्रियेत्यामन्त्रिता पूर्वं मा विचारं कुरुष्व भोः ॥ 57 ॥

O King! So you take this girl, offered by me. You have called her O dear one! Do not think any further."

श्रुत्वैतत् सोऽभवत्तूर्णीं चिन्तयन् मुनिभाषितम् ।
वैवाहिकं विधिं तस्य मुनिः कर्तुं समुद्यतः ॥ 58 ॥

Hearing this, he became silent, thinking about what the sage had said. The sage was ready to arrange the celebrations of the marriage.

अथोद्यतः विवाहाय दृष्ट्वा कन्याऽब्रवीन्मुनिम् ।
रेवत्यर्क्षे विवाहो मे तात कर्तुं त्वमर्हसि ॥ 59 ॥

Then, seeing him arranging for the marriage, the girl told the sage. "O father! You should perform my marriage in Revatī star."

ऋषिरुवाच

वत्से विवाहयोग्यानि सन्त्यन्यर्क्षाणि भूरिशः ।
रेवत्यां कथमुद्वाहः पौष्णभं न दिवि स्थितम् ॥ 60 ॥

The sage said: O child! There are many other stars fit for the performance of marriage. How can the marriage be performed in Revatī? Revatī is not in the sky.

कन्योवाच

रेवत्यर्क्षं विना कालो ममोद्वाहोचितो न हि ।
अतः सम्प्रार्थयाम्येतद्विवाहं पौष्णभं कुरु ॥ 61 ॥

The girl said: "Any time in which Revatī is not the star, is not suitable for my marriage. So, I am requesting you. Perform this marriage in Revatī star."

ऋषिरुवाच

ऋतवाङ्मुनिना पूर्वं रेवतीभं निपातितम् ।
भान्तरे चेन्न ते प्रीतिर्विवाहः स्यात् कथं तव ॥ 62 ॥

The sage said: "Earlier the star Revatī was made to fall by the sage Ṛtavāk. If you do not like any other star, how can your marriage be performed?"

कन्योवाच

तपः किं तप्तवानेकं ऋतवागेव केवलम् ।
भवता किं तपो नेदृक् तप्तं वाक्कायमानसैः ॥ 63 ॥

The Girl said: Did the sage Ṛtavāk only do penance? Did you not perform penance likewise by word, body and mind?

जगत्त्रष्टुं समर्थस्त्वं वेद्म्यहं ते तपोबलम् ।
रेवत्यर्क्षं दिवि स्थाप्य ममोद्वाहं पितः कुरु ॥ 64 ॥

You are capable of creating the universe. I know the strength of your penance. Having placed the star Revatī in the sky, O father! Perform my marriage.

ऋषिरुवाच

एवं भवतु भद्रं ते यथैव त्वं ब्रवीषि माम् ।
त्वत्कृते सोममार्गेऽहं स्थापयाम्यद्य पौष्णभम् ॥ 65 ॥

The sage said: Let it be so. May there be auspiciousness to you. As you say, I shall fix the Revatī star in the path of the Moon, for your sake.

स्कंद उवाच

एवमुक्त्वा मुनिस्तूर्णं पौष्णभं स्वतपोबलात् ।
यथापूर्वं तथा चक्रे सोममार्गे घटोद्भव ॥ 66 ॥

Skanda said, "After saying thus, the sage quickly placed the star Revatī in the path of the Moon as before."

रेवतीनाम्नि नक्षत्रे विवाहविधिना मुनिः ।
रेवतीं प्रददौ राज्ञे दुर्दमाय महात्मने ॥ 67 ॥

The sage gave Revatī to the great king Durdama in the star of Revatī according to the rules and procedures of marriage. O Agastya!

कृत्वा विवाहं कन्याया मुनी राजानमब्रवीत् ।
किं तेऽभिलषितं वीर वद तत्पूरयाम्यहम् ॥ 68 ॥

After performing the marriage of the Girl, the sage told the king, "O, valorous one! What is your desire? Tell me. I shall fulfill that."

राजोवाच

मनोः स्वायंभुवस्याहं वंशेजातोऽस्मि हे मुने ।
मन्वंतराधिपं पुत्रं त्वत्प्रसादाच्च कामये ॥ 69 ॥

The King said: O sage! I am born in the lineage of Svāyambhuva Manu, I desire a son who will be the chief of another Manvantara by your grace.

मुनिरुवाच

यद्येषा कामना तेऽस्ति देव्या आराधनं कुरु ।
भविष्यत्येव ते पुत्रो मनुर्मन्वंतराधिप ॥ 70 ॥

The sage said: If you have this wish, worship the Goddess. You will beget a son, ruler of one Manvantara. Manvantara=The period of one Manu.

देवीभागवतं नाम पुराणं यत्तु पंचमम् ।
पञ्चकृत्वस्तु तच्छ्रुत्वा लप्स्यसेऽभिमतं सुतम् ॥ 71 ॥

The fifth Purāṇa is Devībhāgavata. After hearing it five times, you will get the desired son.

रेवत्या रैवतो नाम पञ्चमो भविता मनुः ।
वेदविच्छास्त्रतत्त्वज्ञो धर्मवानपराजितः ॥ 72 ॥

To Revatī, will be born Raivathaka the fifth Manu. He will be proficient in the Vedas, Śāstras, virtuous and ever victorious. (never defeated).

इत्युक्तो मुनिना राजा प्रणम्य मुदितो मुनिम् ।
भार्यया सह मेधावी जगाम नगरं निजम् ॥ 73 ॥

Thus told, by the sage, the wise king after bowing to the sage, went to his own city along with his wife.

पितृपैतामहं राज्यं चकार स महापतिः ।
पालयामास धर्मात्मा प्रजाः पुत्रानिवौरसान् ॥ 74 ॥

That highly intelligent king ruled the kingdom belonging to his fore-fathers righteously. He protected the subjects like his own sons.

एकदा लोमशो नाम महात्मा मुनिरागतः ।
प्रणिपत्य तमभ्यर्च्य प्रांजलिश्चाब्रवीञ्चुपः ॥ 75 ॥

Once, there came a great sage, Lomaśa by name. The king bowed to him and worshipped him. With folded hands, the king said:

राजोवाच

भगवंस्त्वत्प्रसादेन श्रोतुमिच्छामि भो मुने ।
देवीभागवतं नाम पुराणं पुत्रलिप्सया ॥ 76 ॥

“O Glorious one! By your grace, I want to hear Devī Bhāgavata Purāṇa, for the sake of begetting a son.”

श्रुत्वा वाचं प्रजाभर्तुः प्रीतः प्रोवाच लोमशः ।
धन्योऽसि राजंस्ते भक्तिर्जाता त्रैलोक्यमातरि ॥ 77 ॥

Hearing the words of the king, Lomaśa was highly pleased and said: “O king! You are fortunate that devotion is born towards the mother of the three worlds.

सुरासुरनराराध्या या परा जगदम्बिका ।
तस्यां चेद्भक्तिरुत्पन्ना कार्यसिद्धिर्भविष्यति ॥ 78 ॥

The great goddess of universe is fit to be worshipped by gods, Asuras and men. If devotion has arisen towards her, success in all actions will take place.

अतस्त्वां श्रावयिष्यामि श्रीमद्भागवतं नृप ।
यस्य श्रवणमात्रेण न किञ्चिदपि दुर्लभम् ॥ 79 ॥

O King! Therefore, I shall make you hear the great Bhāgavata, by hearing which, nothing will be inattainable.

इत्युक्त्वा सुदिने ब्रह्मन्कथारंभमथाकरोत् ।
पञ्चकृत्वः स शुश्राव विधिवद्भार्यया सह ॥ 80 ॥

O Brahmin! After saying thus, he began the reading of the story (Devībhāgavata) on an auspicious day. The King heard it five times along with his wife.

समाप्तिदिवसे राजा पुराणं च मुनिं तथा ।
पूजयामास धर्मात्मा मुदा परमया युतः ॥ 81 ॥

The virtuous king worshipped the Purāṇa and the sage, with great pleasure, on the day of completion.

हुत्वा नवार्णमन्त्रेण भोजयित्वा कुमारिकाः ।
वाडवांश्च सपत्नीकान्दक्षिणाभिरतोषयत् ॥ 82 ॥

He sacrificed muttering the nine-lettered mantra, (navārṇa) and fed young maiden girls. He made Brāhmins happy along with their wives by giving sacrificial fees.

अथ कालेन कियता भगवत्याः प्रसादतः ।
गर्भं दधार सा राज्ञी लोककल्याणकारकम् ॥ 83 ॥

After some time, by the grace of the goddess, that queen became pregnant, producing auspiciousness, and welfare for all the words.

पुण्येऽथ समये प्राप्ते ग्रहैः सुस्थानसंगतैः ।

सर्वमंगलसम्पन्ने रेवती सुषुवे सुतम् ॥ 84 ॥

When a holy time had approached, with planets united with good places, and all auspiciousness was in full, Revatī gave birth to a son.

श्रुत्वा पुत्रस्य जननं स्नात्वा राजा मुदान्वितः ।

ससुवर्णाभ्रसा चक्रे जातकर्मादिकाः क्रियाः ॥ 85 ॥

Hearing the birth of his son, the king with great pleasure took bath in water, in which some gold had been kept. And then he performed the rites, Jātakarman etc. (i.e. Nāmakaraṇa, Annaprāsana etc.)

यथाविधि च दानानि दत्त्वा विप्रानतोषयत् ।

कृतोपनयनं राजा सांगान्वेदानपाठयत् ॥ 86 ॥

By giving gifts to Brāhmins, as told in the scriptures, he made them happy. He performed upanayana (sacred thread ceremony) for him and then taught his the Vedas.

सर्वविद्यानिधिर्जातो धर्मिष्ठोऽस्त्रविदां वरः ।

धर्मस्य वक्ता कर्ता च रैवतो नाम वीर्यवान् ॥ 87 ॥

He became the repository of all sciences, most virtuous and best among those who knew wielding of various weapons. Raivata became extremely powerful, a propounder of Dharma and performer of Dhārmik (virtuous) Actions.

नियुक्तवानथ ब्रह्मा रैवतं मानवे पदे ।

मन्वन्तराधिपः श्रीमान्गां शशास स धर्मतः ॥ 88 ॥

The sages said: O Sūta! Sūta! The supreme glory of Devībhāgavata was heard by us. Now, we want to hear the rules regarding the hearing of this Purāṇa.

ऋषय उवाच

सूत सूत महाभाग श्रुतं माहात्म्यमुत्तमम् ।

अधुना श्रोतुमिच्छामः पुराणश्रवणे विधिम् ॥ 1 ॥

The sages said: O Sūta! Sūta! The supreme glory of Devībhāgavata was heard by us. Now, we want to hear the rules regarding the hearing of this Purāṇa.

सूत उवाच

श्रूयतां मुनयः सर्वे पुराणश्रवणे विधिम् ।

नराणां शृण्वतां येन सिद्धिः स्यात्सार्वकामिकी ॥ 2 ॥

Then Brahmā appointed him in the post of Manu. This auspicious person (Raivata) became the Lord of Manvantara and ruled the earth according to Dharma (noble dictates of scriptures).

इत्थं देव्याः प्रभावोऽयं संक्षेपेणोपवर्णितः ।

पुराणस्य च माहात्म्यं को वक्तुं विस्तरात्क्षमः ॥ 89 ॥

Thus, this power of Devī has been described in short. Who is capable of describing the glory of the Purāṇa in detail?

सूत उवाच

कुम्भयोनिस्तु माहात्म्यं विधिं भागवतस्य च ।

श्रुत्वा कुमारं चाभ्यर्च्य स्वाश्रमं पुनराययौ ॥ 90 ॥

Sūta said: Agastya having heard the glory of Devī Bhāgavata and the rules for reading it, worshipped Lord Kumāra and then returned to his hermitage.

इदं मया भागवतस्य विप्रा

माहात्म्यमुक्तं भवतां समक्षम् ।

शृणोति भक्त्या पठतीह भोगान्भुक्त्वाऽ-

खिलान्मुक्तिमुपैति चान्ते ॥ 91 ॥

इति श्रीस्कंदपुराणे मानसखण्डे श्रीदेवीभागवतमाहात्म्ये

चतुर्थोऽध्यायः ॥ 4 ॥

O Brāhmins! In front of you, the glory of Bhāgavata has been told. One who hears or reads this with devotion, after experiencing all enjoyments, then in the end, gets release.

Thus, the fourth Adhyāya in the glory of

Devībhāgavata in Mānasakhaṇḍa of Śrī

Skandapurāṇa.

FIFTH ADHYĀYA

Sūta said: O sages! Let all of you hear the rules regarding the hearing of this Bhāgavata Purāṇa. By this, for the people who hear it there will be attainment of all desires.

आदौ दैवज्ञमाहूय मुहूर्तं कल्पयेत्सुधीः ।

आरभ्य शुचिमासं तु मासषट्कं शुभावहम् ॥ 3 ॥

First of all, the wise person should call an astrologer and fix up a proper muhūrta. From the month of Jyeṣṭha six months will bring forth, auspiciousness.

हस्ताश्विभूलपुण्यर्क्षे ब्रह्ममैत्रेन्दुवैष्णवे ।

सत्तिथौ शुभवारे च पुराणश्रवणं शुभम् ॥ 4 ॥

In the auspicious stars Hasta, Aśvini, Mūla, Puṣya, Anurādhā, Mṛgaśira, and Śrāvaṇa in a good tithi, and on an auspicious day, hearing of this Purāṇa if commenced, will bring auspiciousness.

गुरुभादेद ४वेदा ४ब्ज १शरं

५गा ६ब्धिगुणः ३क्रमात् ।

धर्माप्तिरिन्दिराप्राप्तिः

कथासिद्धिः परं सुखम् ॥ 5 ॥

पीडाऽथ भूपतिभयं ज्ञानप्राप्तिः क्रमात्फलम् ।

पुराश्रवणे चक्रं शोधयेच्छिवभाषितम् ॥ 6 ॥

If the star is 4,4,1,5,6,4,3, from the star in which Jupiter is posited, the results will be attainment of Dharma, wealth, completion of story, extreme happiness, misery, fear from king and attainment of knowledge, in order. At the time of hearing the Purāṇa, one should examine the cakra told by Śiva.

अथवा प्रीतये देव्या नवरात्रचतुष्टये ।

शृणुयादन्यमासेऽपि तिथिवारर्क्षशोभिते ॥ 7 ॥

Or for the pleasure of Devī, one should hear it in the four Navarātrīs. Even in other months, one can hear it on a day, conjoined with auspicious tithi, Vāra and Star.

Navarātri=period of nine-nights during the white half of the month.

संभारं तादृशं कार्यं विवाहादौ च यादृशम् ।

नवाहयज्ञे चाप्यस्मिन्विधेयं यत्नतो बुधैः ॥ 8 ॥

Wise men should make arrangements and acquire things as for a marriage, in this Navāha Yajña too, with effort.

सहाया बहवः कार्या दंभलोभविवर्जिताः ।

चतुराश्च वदान्याश्च देवीभक्तिपरा नराः ॥ 9 ॥

Many patrons and helpers should be arranged, who are free from pride, greed etc., who are efficient, generous and with extreme devotion towards the Devī.

प्रेष्या यत्नेन वार्तेयं देशे देशे जने जने ।

आगन्तव्यमिहावश्यं कथा देव्या भविष्यति ॥ 10 ॥

This news should be sent to all places and people,

with the request: "Here you should definitely come. The narration of story of Devī is to take place."

सौराश्च गाणपत्याश्च शैवाः शाक्ताश्च वैष्णवाः ।

सर्वेषामपि सेव्येयं यतो देवाः सशक्तयः ॥ 11 ॥

Sauras, Gaṇapatyas, Śaivas, Śāktas, and Vaiṣṇavas—all should hear this Devī Bhāgavata, because all devas are endowed with Śakti (power) Saura=Worshippers of the Sun.

Śaiva=Worshipper of Śiva.

Gaṇapatya=Worshipper of Gaṇapati.

Vaiṣṇava=Worshipper of Viṣṇu

Śākta=Worshipper of Śakti, i.e. Goddess.

श्रीमद्देवीभागवतपीयूषरसलोलुपैः ।

आगंतव्यं विशेषण कथार्थं प्रेमतत्परैः ॥ 12 ॥

Those desirous of the nectar of Devī Bhāgavata, should come here, in particular, for the sake of hearing the story, with devotion and love.

ब्राह्मणाद्याश्च ये वर्णाः स्त्रियश्चाश्रमिणस्तथा ।

सकामाश्चापि निष्कामाः पातव्यं तैः कथामृतम् ॥ 13 ॥

Brahmins and other varṇas (i.e., Kṣatriyas, Vaiśyas, and Śūdras), women, people belonging to all āśramas (Brahmacārīns, Gṛhasthas, Vānaprasthas and Saṁnyāsīns), with desires or without desires, should drink this nectar of the story.

नावकाशः कदाचित्स्यान्नवाहश्रवणेऽपि तैः ।

आगंतव्यं यथाकालं यज्ञे पुण्या क्षणस्थितिः ॥ 14 ॥

Sometimes, they may not have enough time for hearing during all the nine days. They should come according to the time available. Remaining in this sacrifice even for a moment is capable of giving merit.

विनयेनैव कर्तव्यमेवमाकारणं नृणाम् ।

आगतानां च कर्तव्यं वासस्थानं यथोचितम् ॥ 15 ॥

Thus invitation of people should be done with great modesty. Place for staying of the people who come, should be arranged properly.

कथास्थानं प्रकर्तव्यं भूमौ माजर्नपूर्वकम् ।

लेपनं गोमयेनाथ विशालायां मनोरमम् ॥ 16 ॥

The place for story-telling should be cleaned and made ready, in a widespread area. It should be smeared with cow-dung and made beautiful.

कार्यस्तु मण्डपो रम्यो रम्भास्तम्भोपशोभितः ।

वितानमुपरिष्ठात्तु पताकाध्वजराजितः ॥ 17 ॥

A beautiful Maṇḍapa (shed) should be made, shining with plantains trees as pillars. Above this, a canopy (roof) should be provided, shining with decorations and flags.

वक्तुश्चैवासनं दिव्यं सुखास्तरणसंयुतम् ।

रचितव्यं प्रयत्नेन प्राड्मुखं वाप्युदङ्मुखम् ॥ 18 ॥

A divine seat should be made with comfortable coverings with effort. It should be facing the east or the north.

यथोचितानि कुर्वीत श्रोतृणामासनानि च ।

नृणां चैवाथ नारीणां कथाश्रवणहेतवे ॥ 19 ॥

Seats should be made for the hearers according to propriety, for men and women for the sake of hearing the story.

वाग्मी दांतश्च शास्त्रज्ञो देव्याराधनतत्परः ।

दयालुनिस्पृहो दक्षो धीरो वक्तोत्तमो मतः ॥ 20 ॥

The story-tiller should be an excellent speaker and should have senses in control. He should be knower of Śāstras, ever devoted to the worship of Devī, merciful, desire less, efficient and courageous. Such a speaker is considered to be the best.

ब्रह्मण्यो देवताभक्तः कथारसपरायणः ।

उदारोऽलोलुपो नम्रः श्रोता हिंसादिवर्जितः ॥ 21 ॥

The hearer should be a devotee of Brāhmins, deities, and deeply interested in the essence of the story. He should be generous, free from greed, obedient and devoid of bad qualities like violence etc.

पाखण्डनिरतो लुब्धः स्त्रैणो धर्मध्वजस्तथा ।

निष्ठुरः क्रोधनो वक्ता देवीयज्ञे न शस्यते ॥ 22 ॥

An atheist, one who condemns Vedas, a greedy person, one who seeks the company of women always, a person who poses as virtuous but ever performs acts of Adharma, a cruel hard-hearted person, one who becomes angry frequently—such people are not told as suitable for the Devī Yajña (*i.e.*, this sacrifice of Devī Bhāgavata-reading).

संशयच्छेदनायैकः पण्डितश्च तथागुणः ।

श्रोतृबोधकृद्व्यग्रः कार्यो वक्तुः सहायकृत् ॥ 23 ॥

One learned man (a puṇḍit) free from said defects, full of noble qualities, should be kept for the sake of removing doubts. He should give knowledge to the hearers (wherever clarification is required). He should not be engaged in other activities but totally devoted to the story. He must assist the Bhāgavata-reader.

मुहुर्त्तदिवसादर्वाग्वक्तुश्चोत्रादिभिर्जनैः ।

कर्त्तव्यं क्षौरकर्मादि ततो नियमकल्पनम् ॥ 24 ॥

The narrator and the hearers must shave themselves (*i.e.*, cut off hair, beard etc.) before the day on which the time of commencement of the story. Thereafter, they should observe all rules (like, eating pure food, not telling lies, celibacy etc.).

अरुणोदयवेलायां स्नायाच्छौचं विधाय च ।

संध्यातर्पणकार्यं च नित्यं संक्षेपतश्चरेत् ॥ 25 ॥

At the time of rising of Aruṇa, (अरुणोदयः= early dawn before Sun-rise). One should take his bath after purifying himself. He should do the duties of Sandhyā, Tarpaṇa (offering water to Devas, Sages and Pitṛs) in brief.

कथाश्रवणयोग्यत्वसिद्धये गाश्च दापयेत् ।

समस्तविघ्नहर्तारिमादौ गणपतिं यजेत् ॥ 26 ॥

For the sake of getting the necessary competency for hearing the story, they should give cows as gifts (to holy Brāhmins). First of all, they should worship Lord Mahāgaṇapati who removes all obstacles (Gaṇapati Homa is to be performed.)

कलशांश्चापि संस्थाप्य पूजयेत्तत्र दिग्भवान् ।

बटुकं क्षेत्रपालं च योगिनीर्मातृकास्तथा ॥ 27 ॥

There after he should place the pots (*i.e.* perform कलशप्रतिष्ठा and worship the lords of the directions (*i.e.*, Indra, Agni, Yama), Nīrti, Varuṇa, Vāyu, Soma, Īśāna, etc.) Vaṭuka (Bhairava), Kṣetrapāla, Yoginīs, and the sixteen Mātṛkās.

तुलसीं चापि संपूज्य ग्रहान्विष्णुं च शंकरम् ।

नवाक्षरेण मुनना पूजयेज्जगदम्बिकाम् ॥ 28 ॥

Thereafter, he should worship Tulasī, and then the nine grahas, (Planets, Sun, Moon, Mars, Mercury, Juptier, Saturn, Rāhu and Ketu) Viṣṇu and Śiva.

Then he should worship the goddess the mother of the Universe, by the nine-lettered mantra. (Navākṣara mantra).

सर्वोपचारैः संपूज्य श्रीभागवतपुस्तकम् ।

श्रीदेव्या वाङ्मयीं मूर्तिं यथावच्छोधनाक्षरम् ॥ 29 ॥

After worshipping the Devī Bhāgavata book with all the upacāras (services such as offering pādya, Arghya, Ācamana, Madhuparka, Snāna, Vastra, Alaṅkāra, Kumkuma, Ornaments, flowers, Dhūpa, Dīpa, Naivedya, Karpūra, Mantrapuṣpa, Pradakṣiṇā, Namaskāra etc.). The book Devī Bhāgavata is a form of Devī consisting of words. It should have been written in beautiful letters.

कथाविघ्नोपशान्त्यर्थं वृणुयात्तं च वाडवान् ।

जाप्यो नवार्णमन्त्रस्तैः पाठ्यः सप्तशतीस्तवः ॥ 30 ॥

For removing obstacles in the reading of the story, one should engage five Brāhmins. They should be made to do Navākṣara Japa and then be made to read the great stotra known as Saptāśatī.

प्रदक्षिणानमस्कारान्कृत्वांते स्तुतिमाचरेत् ।

कात्यायनि महामाये भवानि भुवनेश्वरि ॥ 31 ॥

One should do circumambulation and namaskāras (prostrations). In the end, he should repeat this praise: "O Kātyāyanī! O Mahāmāyā! O Bhavānī! O goddess of the universe!"

संसारसागरे मग्नं मामुद्धर कृपामयि ।

ब्रह्मविष्णुशिवाराधये प्रसीद जगदम्बिके ॥ 32 ॥

O merciful one! Lift me up who is immersed in the ocean of saṁsāra. O devī who is fit to be worshipped by Brahmā, Viṣṇu and Śiva. Show mercy and be pleased with me. O mother of the universe!

मनोऽभिलषितं देवि वरं देहि नमोऽस्तु ते ।

इति संप्रार्थ्यं शृणुयात्कथां नियतमानसः ॥ 33 ॥

O goddess! Give me the boons desired by my mind. Many obeisance be to you. After praying thus, he should hear the story with mind fully concentrated (i.e., not wandering here and there).

वक्तारं चापि संपूज्य व्यासबुद्ध्या यतात्मवान् ।

मत्थालंकारवस्त्राद्यैः संभूष्य प्रार्थयेच्च तम् ॥ 34 ॥

He should worship the narrator thinking him to be sage Vyāsa himself, with a fully controlled mind. He should adorn him with garments, (Vastra, Uttariya) etc. and then pray to him.

सर्वशास्त्रेतिहासज्ञं व्यासरूपं नमोऽस्तु ते ।

कथाचंद्रोदयेनांस्तमः स्तोमं निराकुरु ॥ 35 ॥

Obeisance to you, endowed with the form of Vyāsa! One who knows all scriptures, Itihāsas (Rāmāyaṇa, Mahābhārata and other histories). Remove the collection of Tamas (darkness, Tamogūṇa) which remains in me, by the rise of the moon in the form of the story.

तदग्रे तु नवाहान्तं कर्तव्या नियमास्तदा ।

विप्रादीनुपवेश्यादौ संपूज्योपविशेत्स्वयम् ॥ 36 ॥

After that, the niyamas (restrictions) should be followed till the end of the navāha (nine day period). First he should make the Brāhmins sit in proper seats and after worshipping them, he should, himself, sit.

श्रोतव्यं सावधानेन चतुर्वर्गफलाप्तये ।

गृहपुत्रकलत्राप्तधनचिंतामपास्य च ॥ 37 ॥

He should hear the Devī Bhāgavata with care for the sake of attaining the four objects (Dharma, Artha, Kāma and Mokṣa).

सूर्योदयं समारभ्य किञ्चित्सूर्योऽवशेषिते ।

मुहूर्त्तमात्रं विश्रम्य मध्याह्ने वाचयेत्सुधीः ॥ 38 ॥

Beginning from Sun rise, he should read the Bhāgavata till Sun-set, with the Sun still remaining a little. He can take rest during the noon for a muhūrta (forty eight minutes).

मलमूत्रजयायैषां लघु भोजनमिष्यते ।

हविष्यात्रं वरं भोज्यं सकृदेवं कथार्थिना ॥ 39 ॥

For control over passing stools and urination, light diet is desirable. The hearer (श्रोता) should eat havis (हवि) (cooked rice) preferably and that too only once.

अथवा स्यात्फलाहारी पयोभुग्वा घृताशनः ।

यथा स्यान्न कथाविघ्नस्तथा कार्यं विचक्षणैः ॥ 40 ॥

Or he can eat fruits. He can live on milk of ghee. The wise should do in such a way that there are no obstacles in hearing the story.

कथाश्रवणनिष्ठानां वक्ष्यामि नियमं द्विजाः ।

ब्रह्मविष्णुमहेशानां मध्ये ये भेददर्शिनः ॥ 41 ॥

O Brāhmins! I shall tell you the rules and restrictions for those who want to remain totally fixed in hearing the story. Those who see difference between Brahmā, Viṣṇu and Śiva.

देवीभक्तिविहीना ये पाखण्डा हिंसकाः खलाः ।

विप्रद्रुहो नास्तिका ये न ते योग्याः कथाश्रवे ॥ 42 ॥

Those who are devoid of devotion towards Devī, who denounce Vedas, who are ever engaged in violence and wicked those who hate Brāhmins and who are atheists all these are not fit to hear the story of Bhāgavata.

ब्रह्मस्वहरणेलुब्धाः परदारधनेषु च ।

देवस्वहरणे तेषां नाधिकारः कथाश्रवे ॥ 43 ॥

Those who are greedy in stealing the wealth of Brāhmins, those desiring wives and wealth of others and who misappropriate the wealth of deities have no competency to hear the story.

ब्रह्मचारी च भूशायी सत्यवक्ता जितेंद्रियः ।

कथासमाप्तौ भुंजीत पत्रावल्यां यतात्मवान् ॥ 44 ॥

One hearing the story should be a strict celibate. He should sleep on the ground. He should speak only the truth. He should have full control over senses. At the end of the story, he should eat food in a plate made of leaves. He should have full self-control.

वृताकं च कालिन्दं च तैलं च द्विदलं मधु ।

दग्धमन्नं पर्युषितं भावदुष्टं त्यजेद्ब्रती ॥ 45 ॥

A person observing Vrata (austerities) should leave off brinjals, water melon, oil, dal, wine, burnt food, (fried rice etc.), food cooked on the previous day, and that not liked by mind (or offered with a bad mind).

आमिषं च मसूरान्नमुदक्यादृष्टमेव च ।

रसोनं मूलकं हिंशुं पलांडुं गृज्जनं तथा ॥ 46 ॥

He should not eat meat, masur dal, that which is seen by a woman in menses, garlic, radish (mooli), asafoetida, onion and carrot.

कूष्मांडनलिकाशाकं न भुंजीत कथाब्रती ।

कामं क्रोधं मदं लोभं दंभं मानं च वर्जयेत् ॥ 47 ॥

A person who has taken up the Vrata of hearing the Devībhāgavata, should not eat pumpkin, our, nalikā herb. He should leave lust, anger, pride, greed, show, and self esteem.

विप्रधुक्पतितव्रात्यश्चपाकयवनांत्यजैः ।

उदक्ययथा वेदबाह्वीर्न वदेद्यः कथाब्रती ॥ 48 ॥

He who is engaged in the Vrata of hearing the story of Devī Bhāgavata, should not speak to those who hate and do evil to Brāhmins, fallen people, people whom have not done rites (Vratya), Caṇḍālas, Muslims, Śūdras, women in menses, and people outside the Vedas. (those who do not recognise Vedas) ब्रात्यः = A man who has lost his caste because of non-performance of Saṁskāras.

वेदगुरुविप्राणां स्त्रीराजां महतां तथा ।

देवानां देवभक्तानां न निंदां शृणुयादपि ॥ 49 ॥

He should not hear censure of Vedas, cows, preceptors, Brāhmins, women, kings, great men, gods and devotees of gods.

विनयं चार्जवं शौचं दयां च मितभाषणम् ।

उदारं मानसं चैव कुर्याद्यस्तु कथाब्रती ॥ 50 ॥

A person who has taken up the Vrata of hearing the story, should observe modesty, righteousness, purity, compassion, limited speech, and generosity in mind.

श्चित्री कुष्ठी क्षयी रुग्णो भाग्यहीनश्च पापकृत् ।

दरिद्रश्चानपत्यश्च भक्त्येमां शृणुयात्कथाम् ॥ 51 ॥

A person afflicted by leucoderma, leprosy, tuberculosis, one suffering from dire diseases, an unfortunate person, one who ever commits sins, and a person having no issues should hear this story.

वंध्या वा काकवन्ध्या वा दुर्भगा वा मृतार्थका ।

पतद्भर्गिणा या च ताभिः श्रव्या तथा कथा ॥ 52 ॥

A barren woman, a woman who has only one child and a woman abandoned by her husband, should be made to hear this story.

धर्मार्थकाममोक्षांश्च यो वाञ्छति विना श्रमम् ।

भगवत्या भागवतं श्रोतव्यं तेन यत्नतः ॥ 53 ॥

He who desires Dharma, Artha (wealth), Kāma (Sexual enjoyments), Mokṣa (liberation) without

much exertion should hear the Bhāgavata of the goddess with effort.

कथादिनानि चैतानि नवयज्ञैः समानि हि ।

तेषु दत्तं हुतं जप्तमनन्तफलदं भवेत् ॥ 54 ॥

The days on which the story is told, are sacred like the nine days of sacrifices. On these days, whatever gift is given, whatever havan is done, or whatever mantra japa is done, will yield infinite result.

एवं व्रतं नवाहं तु कृत्वोद्यापनमाचरेत् ।

महाष्टमीव्रतं यद्वत्तथा कार्यं फलेप्सुभिः ॥ 55 ॥

After doing this Vrata (austerity, vowed observance of hearing Bhāgavata) for nine days, one should perform the finishing rite. Those who want to get the results, must do it like the Mahāṣṭamī Vrata.

निष्कामा श्रवणेनैव पूता मुक्तिं ब्रजन्ति हि ।

भोगमोक्षप्रदा नृणां यतो भगवती परा ॥ 56 ॥

Those who have no desires are purified by mere hearing, and they get liberation. Because the great goddess is the bestower of all enjoyments and liberation.

पुस्तकस्य च वक्तुश्च पूजा कार्या तु नित्यशः ।

वक्त्रा दत्तं प्रसादं तु गृह्णीयाद्भक्तिपूर्वकम् ॥ 57 ॥

Worship should be done to the book and the narrator daily. One should take the offerings of the narrator with devotion.

कुमारीः पूजयेन्नित्यं भोजयेत्प्रार्थयेच्च यः ।

सुवासिनीश्च विप्रांश्च तस्य सिद्धिर्न संशयः ॥ 58 ॥

He who worships the kumārīs (girls) suvāsīnīs and Brāhmins daily, feeds them and prays to them, attains success; there is no doubt about this.

Kumārī=small unmarried girls upto the age of ten. Suvāsīnī=married women whose husbands are alive.

गायत्र्या नाम साहस्रं समाप्तावथ वा पठेत् ।

विष्णोर्नामसहस्रं च सर्वदोषोपशान्तये ॥ 59 ॥

For mitigating all faults and flaws, one should recite the thousand names of Gāyatrī or the thousand names of Mahāviṣṇu (i.e. the sahasranāma stotra).

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।

न्यूनं संपूर्णतां याति तस्माद्विष्णुं च कीर्तयेत् ॥ 60 ॥

By mere remembering, or uttering the names of Mahāviṣṇu, whatever is left undone in penances, sacrifices and rites etc., gets completed. So, one should recite the name of Viṣṇu and sing his glory.

देव्याः सप्तशतीमन्त्रैः समाप्तौ होममाचरेत् ।

देवीमाहात्म्यमूलेन नवार्णामनुनाऽथवा ॥ 61 ॥

At the end, one should perform a Homa (Offering oblations in fire) with the mantras of Saptāṣṭī, or with the mantra consisting of nine letters, (navārṇa) which is the source of Devī Māhātmya.

गायत्र्या त्वथवा होमः पायसेन ससर्षिषा ।

यतो भागवतं त्वेतद्गायत्रीमयमीरितम् ॥ 62 ॥

Or he can perform the homa with pāyasa with ghee, reciting Gāyatrī mantra. For it is said that this Bhāgavata is of the form of Gāyatrī. Pāyasa= (rice boiled in milk with sugar).

वाचकं तोषयेत्सम्यग्बस्त्रभूषाधनादिभिः ।

प्रसन्ने वाचके सर्वाः प्रसन्नास्तस्य देवताः ॥ 63 ॥

Make the reader happy with garments, ornaments, money etc. If the reader is happy, all his deities are pleased.

ब्राह्मणान्भोजयेद्भक्त्या दक्षिणाभिश्च तोषयेत् ।

पृथिव्यां देवरूपास्ते तुष्टेष्वेष्वीप्सितं फलम् ॥ 64 ॥

One should feed the Brāhmins with devotion and make them happy with dakṣiṇās (fees). They are of the form of devas on the earth. When they are happy, the desired result is got.

सुवासिनीः कुमारीश्च देवीभक्त्या च भोजयेत् ।

ताभ्योऽपि दक्षिणां दत्त्वा प्रार्थयेत्सिद्धिमात्मनः ॥ 65 ॥

One should feed the Suvāsīnīs and kumārīs with great devotion to the goddess. Having given dakṣiṇā (fees) to them also, one should pray for success.

दद्याद्दानानि चान्यानि सुवर्णं गाः पयस्विनीः ।

हयानिभान्मेदिनीं च तस्य स्यादक्षयं फलम् ॥ 66 ॥

One should give other gifts, gold, milk-yielding cows, horses, elephants and earth. He will get results that will never decrease of decay.

देवीभागवतं चैतल्लिखितं शोभनाक्षरम् ।

हेमसिंहासने स्थाप्य पद्मवस्त्रेण वेष्टितम् ॥ 67 ॥

This Devībhāgavata book written in beautiful letters should be placed on a golden throne and covered with silk cloth.

अष्टम्यां वा नवम्यां च वाचकायार्चिताय च ।

दद्यात्स भोगान्भुक्त्वेह दुर्लभं मोक्षमाप्नुयात् ॥ 68 ॥

One should give it to a venerable reader after due worship, on an Astamī or Navamī day. He would get rare enjoyments in this and gets liberation, difficult to get.

दरिद्रो दुर्बलो बालस्तरुणो जरठोऽपि वा ।

पुराणवेत्ता वंद्यः स्यात्पूज्यो मान्यश्च सर्वदा ॥ 69 ॥

One who knows this Purāṇa, whether poor, weak, a boy, a young man, or an old man, deserves respect. He should be worshipped and honored, always.

सन्ति लोकस्य बहवो गुरवो गुणजन्मतः ।

सर्वेषामपि तेषां च पुराणज्ञः परो गुरुः ॥ 70 ॥

By their qualities and birth, there are many preceptors (gurus) for the people in this world. One who knows the Purāṇa is a supreme preceptor to all of them.

पौराणिको ब्राह्मणस्तु व्यासासनसमाश्रितः ।

असमाप्ते प्रसंगे तु नमस्कुर्यान्न कस्यचित् ॥ 71 ॥

The Brāhmin who reads the Purāṇa, and is made to sit on the seat of Vyāsa should not bow to anybody till the narration is not completed.

पौराणिकीं कथां दिव्यां येऽपि शृण्वन्त्यभक्तितः ।

तेषां पुण्यफलं नास्ति दुःखदारिद्र्याभागिनाम् ॥ 72 ॥

Those who hear the divine story of the Purāṇa without devotion do not get meritorious results (Puṇya). They only attain misery and poverty.

असंपूज्य पुराणं तु ताम्बूलकुसुमादिभिः ।

ये शृण्वन्ति कथां देव्यास्ते दरिद्रा भवन्ति हि ॥ 73 ॥

Those who hear the story of the goddess without worshipping the Purāṇa with betels, flowers etc. become definitely poor.

कीर्त्यमानां कथां त्यक्त्वा ये व्रजन्त्यन्यतो नराः ।

भोगान्तरे प्रणश्यन्ति तेषां दाराश्च सम्पदः ॥ 74 ॥

Those people who go elsewhere leaving the story which is being narrated, get destroyed. Their wife

and wealth get destroyed, in the midst of enjoyment.

ये च तुंगासनारूढाः कथां शृण्वन्ति दांभिकाः ।

ते वायसा भवन्त्यत्र भुक्त्वा निरययातनाम् ॥ 75 ॥

Those who climb upon high seats and hear the story with pride, undergo torments of hell and then become crows.

ये चाढ्यासनसंस्थाश्च ये वीरासनसंस्थिताः ।

शृण्वन्ति च कथां दिव्यां ते स्युरर्जुनशाखिनः ॥ 76 ॥

Those who sit on rich seats or Virāsana and hear the divine story become Arjuna trees.

Virāsana=a pose depicting great pride, in which the foot is placed on the high.

Arjuna=a kind of very big long lasting tree.

कथायां कीर्त्यमानायां ये वदन्ति दुरुत्तरम् ।

रासभास्ते भवन्तीह कृकलासास्ततः परम् ॥ 77 ॥

When the story is being read, those who put cross questions (and enter into futile discussions with the narrator) become donkeys and then born as chameleons.

निन्दन्ति ये पुराणज्ञान् कथां वा पापहारिणीम् ।

ते तु जन्मशतं दुष्टाः शुनकाः स्युर्न संशयः ॥ 78 ॥

Those who censure those who know the story which removes all sins, are born as bad dogs in hundred births.

ये शृण्वन्ति कथां वक्तुः समानासनसंस्थिताः ।

गुरुतल्पसमं पापं लभन्ते नरकालयाः ॥ 79 ॥

Those who hear the story sitting on seat equal to that of the narrator, get the sin of gurutalpa and remain in hells.

Gurutalpa=violation of teacher's bed.

ये चाप्रणभ्य शृण्वन्ति ते भवन्ति विषद्रुमाः ।

शयाना येऽपि शृण्वन्ति भवन्त्यजगरादयः ॥ 80 ॥

Those who hear the story without making prostration, become poisonous trees. Those who hear the story lying down on earth, become pythons.

ये कदाचन पौराणीं न शृण्वन्ति कथां नराः ।

ते घोरं नरकं भुक्त्वा भवन्ति वनसूकराः ॥ 81 ॥

Those people who do not hear this puranic story during their life time, even sometime, become wild boars after suffering in fierce hells.

ये कथां नानुमोदन्ते विघ्नं कुर्वन्ति ये शठाः ।

कोट्यब्दं निरयं भुक्त्वा भवन्ति ग्रामसूकराः ॥ 82 ॥

Those who do not appreciate the story and create obstacles, suffer hells for a crore of years and then becomes village pigs.

आसनं भाजनं द्रव्यं फलं वस्त्राणि कम्बलम् ।

पुराणज्ञाय यच्छन्ति ते व्रजन्ति हरेः पदम् ॥ 83 ॥

Those who give seats, vessels, materials, money, fruits, garments and woollens, to the person proficient in Purāṇa, go to the abode of Viṣṇu.

पुराणपुस्तकस्यापि ये पट्टवसनं नवम् ।

प्रयच्छन्ति शुभं सूत्रं ते नराः सुखभागिनः ॥ 84 ॥

Those people who give a new silk cover to the Purāṇa and tie it with an auspicious string, attain all happiness.

पुराणानां तु सर्वेषां श्रवणाद्यत्फलं लभेत् ।

तस्माच्छतगुणं पुण्यं देवीभागवताल्लभेत् ॥ 85 ॥

Whatever result one gets by hearing all other Purāṇas, a hundred fold of that result can be got from Devī Bhāgavata.

यथा सरित्सु प्रवरा गंगा देवेषु शंकरः ।

काव्ये रामायणं यद्वज्ज्योतिष्मत्सु यथा रविः ॥ 86 ॥

As the Gaṅges is great among the rivers, Lord Śiva is great among the devas, Rāmāyaṇa is great among Kāvya, the Sun is great among luminaries.

आह्लादकानां चन्द्रश्च धनानां च यथा यशः ।

क्षमावतां यथा भूमिर्गाम्भीर्ये सागरो यथा ॥ 87 ॥

The Moon is the best among those which give happiness, fame is great among all kinds of all wealth, the earth is great among those with endurance, the ocean is great in depth.

मंत्राणां चैव सावित्री पापनाशे हरिस्मृतिः ।

अष्टादशपुराणानां देवीभागवतं तथा ॥ 88 ॥

Sāvitrī is great among the mantras, remembrance of Viṣṇu is great in destroying all sin, so also, Devī Bhāgavata is great among the eighteen Purāṇas.

येन केनाप्युपायेन नवमृत्वः शृणोति चेत् ।

न शक्यं तत्फलं वक्तुं जीवन्मुक्तः स एव हि ॥ 89 ॥

If a person hears it nine times by any means whatever, the result of that is difficult to be told. He is definitely a Jīvanmukta.

Note: जीवन्मुक्तः—one who is liberated even while alive. This state is reached by Brahmajñānins in the end.

राजशत्रुभये प्राप्ते महामारीभये तथा ।

दुर्भिक्षे राष्ट्रभंगे च तच्छान्त्यै शृणुयादिदम् ॥ 90 ॥

When there is fear from kings, great epidemics, famine, the destruction of the country by enemies one should hear this for the alleviation of that evil.

भूतेप्रेतविनाशाय राज्यलाभायशत्रुतः ।

पुत्रलाभाय शृणुयाद्देवीभागवतं द्विजाः ॥ 91 ॥

O Brāhmins! One should hear the Devī Bhāgavata for destroying devils ghosts, for retrieving the country from the enemy and for getting sons.

श्रीमद्भागवतं यस्तु पठेद्वा शृणुयादपि ।

श्लोकार्द्धं श्लोकपादं वा स याति परमां गतिम् ॥ 92 ॥

One who reads this glorious Bhāgavata or hears, even a half or quarter of a śloka of it, attains great worlds (heaven etc.).

भगवत्या स्वयं देव्या श्लोकार्द्धेन प्रकाशितम् ।

शिष्यप्रशिष्यद्वारेण तदेव विपुलीकृतम् ॥ 93 ॥

The great goddess herself brought to light this Bhāgavata by just half of a śloka. That itself was made so big by disciples and disciples to those.

न गायत्र्याः परो धर्मो न गायत्र्याः परं तपः ।

न गायत्र्याः समो देवो न गायत्र्याः परो मनुः ॥ 94 ॥

There is no dharma (pious act, virtue etc.) greater than Gāyatrī. There is no penance greater than Gāyatrī. There is no deity equal to Gāyatrī. There is no mantra greater than Gāyatrī.

गातारं त्रायते यस्माद्गायत्री तेन सोच्यते ।

साऽत्र भागवते देवी सरहस्या प्रतिष्ठिता ॥ 95 ॥

Because it protects the utterer it is called Gāyatrī. That goddess Gāyatrī is established in this Bhāgavata with its secrets.

अतो भागवतस्यास्य देव्याः प्रीतिकरस्य च ।

महांत्यपि पुराणानि कलां नार्हन्ति षोडशीम् ॥ 96 ॥

So, even the other great Purāṇas are not equal even by a sixteenth part, to this Devī Bhāgavata (in greatness) which causes the pleasure of Devī.

श्रीमद्भागवतं पुराणममलं यद्बाह्यणानां धनं धर्मो

धर्मसुतेन यत्र गदितो नारायणेनामलः ।

गायत्र्याश्च रहस्यमत्र च मणिद्वीपश्च संवर्णितः श्रीदेव्या
हिमभूभृते भगवती गीता च गीता स्वयम् ॥ ९७ ॥

This Bhāgavata is a blemishless Purāṇa and a wealth for the Brāhmins. In this Puraṇa pure Dharma is told by Lord Nārāyaṇa, the son of Dharma. The secret of Gāyatrī and Maṇidvipa of Devī are described. Gītā has been narrated to Himavān by the glorious Devī herself here.

तस्मान्नास्य पुराणस्य लोकेऽन्यत्सदृशं परम् ।

अतः सदैव संसेव्यं देवीभागवतं द्विजाः ॥ ९८ ॥

So, there is nothing in this world equal to this Purāṇa. O Brāhmins! So, this Devī Bhāgavata should be read always.

यस्याः प्रभावमखिलं न हि वेद धाता ।

नो वा हरिर्न गिरिशो न हि चाप्यनन्तः ।

अंशांशका अपि च ते किमुतान्यदेवास्तस्यै

नमोऽस्तु सततं जगदम्बिकायै ॥ ९९ ॥

Whose might, Brahmā does not know, nor Hari, nor Śiva, nor Ananta, nor the devas who are only a very small part (what to speak of them?) obeisance to that mother goddess of the universe always.

यत्पादपंकजरजः समवाप्य विश्वं

ब्रह्मा सृजत्यनुदिनं च बिभर्ति विष्णुः ।

रुदश्च संहरति नेतरथा समार्थास्तस्यै

नमोऽस्तु सततं जगदम्बिकायै ॥ १०० ॥

By getting the dust of whose lotus feet Brahmā creates the universe, Viṣṇu protects it daily, Śiva destroys it, and they are not capable otherwise (i.e., without the dust of Devī), obeisance be to that goddess, mother of the universe.

सुधाकूपारांतस्त्रिदशतरुवाटीविलसिते मणिद्वीपे
चिन्तामणिमयगृहे चित्ररुचिरे ।

विराजन्तीमम्बां परशिवहृदि स्मेरवदनां
नरो ध्यात्वा भोगं भजति खलु मोक्षं च
लभते ॥ १०१ ॥

A man meditating upon the mother goddess, dwelling in the heart of Lord Śiva, with a smiling face, in the palace made of Cintāmaṇi, beautifully resplendent with several colours, in Maṇidvīpa, shining with several kalpatarus (wish-yielding trees), on the shore of the ocean of nectar, gets all worldly enjoyments and finally liberation too.

ब्रह्मेशाच्युतशक्राद्यैर्महर्षिभिरुपासिता ।

जगतां श्रेयसे साऽस्तु मणिद्वीपाधिदेवता ॥ १०२ ॥

॥ इति श्रीस्कन्दपुराणे मानसखण्डे देवीभागवतमाहात्म्ये

श्रवार्णविधिवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

समाप्तमिदंस्कान्दीयं माहात्म्यम् ॥

वेदांगान्गिकुशैलशैलशिखिनां मूले तु संवत्सरे राधे मासि च
मेचकेहरितिथौ सप्ताचितौ वासरे ॥

माहात्म्ये जगदम्बिकांघ्नियुगलं नत्वाऽम्बिप्रीतये पूर्तिं रामपादेन
नीतममलंस्कान्दीयमेतच्छ्रुतीम् ॥ १ ॥

श्रीभगवतीमणिद्वीपाधिदेवता जगदम्बिका विजयते शुभमस्तु ॥

Let the great goddess ruler of Maṇidvīpa, who is worshipped by Brahmā, Viṣṇu, Indra, and the sages, be for the welfare of the worlds.

Thus, the fifth chapter called description of rules of hearing in the description of glory of Devī Bhāgavata, Mānasa Khaṇḍa, of Skandapurāṇa. Devī Bhāgavata Māhātmya is completed. English Translation by Balakrishna Sarma.



Śrīmaddevībhāgavatam

First Skandha



Śrīmaddevībhāgavatam

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CHAPTER I

On the Questions by Śaunaka and other Ṛṣis

सर्वचैत्यरूपां तामाद्यां देवीं च धीमहि ।
बुद्धिं या नः प्रचोदयात् ॥ 1 ॥

I meditate on the beginningless Brahmāvidyā who is Sarvacaitanyarūpā, of the nature of all consciousness; may She stimulate our buddhi to the realisation of That (or who stimulates our buddhi in different directions).

शौनक उवाच

सूत सूत महाभाग धन्योऽसि पुरुषर्षभ ।
यदधीतास्त्वया सम्यक्पुराणसंहिताः शुभाः ॥ 2 ॥

Śaunaka said: O highly fortunate Sūta! O noble Sūta! You are the best of persons; you are blessed, inasmuch as you have thoroughly studied all the auspicious Purāṇas.

अष्टादश पुराणानि कृष्णेन मुनिनाऽनघ ।
कथितानि सुदिव्यानि पठितानि त्वयाऽनघ ॥ 3 ॥

O sinless one! you have gone through all the eighteen Purāṇas, composed by Kṛṣṇa Dvaipāyana; these are endowed with five excellent characteristics and full of esoteric meanings.

Note: The characteristics are to make the *mantras* reveal to one's own self, to realise, to transfer to others the Śakti, force thereof, to prove the various manifestations of the several effects thereof, etc.,

पंचलक्षणयुक्तानि सरहस्यानि मानद ।
त्वया ज्ञातानि सर्वाणि व्यासात्सत्यवतीसुतात् ॥ 4 ॥
अस्माकं पुण्ययोगेन प्राप्तस्त्वं क्षेत्रमुत्तमम् ।
दिव्यं विश्वसमं पुण्यं कलिदोषविवर्जितम् ॥ 5 ॥

O sinless one! It is not that you have read them like a parrot, but you have thoroughly grasped the meaning of them all as you have learnt them from Vyāsa himself, the son of Satyavatī. Now it is our good merits that you have come at this divine holy excellent Viśvasan Kṣetra (place), free from any defects of the Kali age.

समाजोऽयं मुनीनां हि श्रोतुकामोऽस्ति पुण्यदाम् ।
पुराणसंहितां सूत ब्रूहि त्वं नः समाहितः ॥ 6 ॥

O, Sūta! These Munis assembled here are desirous to hear the holy Purāṇa Samhitā, that yields religious merits. So describe this to us with your mind concentrated.

दीर्घायुर्भव सर्वत्र तापत्रयविवर्जितः ।
कथयाद्य महाभाग पुराणं ब्रह्मसंमितम् ॥ 7 ॥

O all-knowing Sūta! Live long and be free from the threefold sorrows of existence. O highly fortunate one! Narrate to us the Purāṇa equivalent to the Vedas.

श्रोत्रेन्द्रिययुताः सूत नराः स्वादविचक्षणाः ।
न शृण्वन्ति पुराणानि वंचिता विधिना हि ते ॥ 8 ॥
यथा जिह्वेन्द्रियाह्लादः षड्रसैः प्रतिपद्यते ।
तथा श्रोत्रेन्द्रियाह्लादो वचोभिः सुधियां स्मृतः ॥ 9 ॥

O Sūta! Those persons that do not hear the Purāṇas, are certainly deprived by the Creator, though they have apparently the organ of hearing, of the power of tasting the sweet essence of words; because, the organ of hearing is gratified then and

then only when it hears the words of the wise men, just as the organ of taste is satisfied then and then only when it tastes the six kinds of rasas (flavour, taste) (sweet, sour, pungent, bitter, salty, and astringent). This is known to all.

अश्रोत्राः फणिनः कामं मुह्यंति हि नभोगुणैः ।

सकर्णा ये न शृण्वन्ति तेप्यकर्णाः कथं न च ॥ 10 ॥

The serpents that are void of the organ of hearing are enchanted by sweet music; then why should not those persons that have the organs of hearing and are averse to hear the Purāṇas, be thrown under the category of the deaf?

अतः सर्वे द्विजाः सौम्य श्रातुकामाः समाहिताः ।

वर्तते नैमिषारण्ये क्षेत्रे कलिभयादिताः ॥ 11 ॥

येन केनाप्युपायेन कालातिवाहनं स्मृतम् ।

व्यसनैरिह मूर्खाणां बुधानां शास्त्रचिन्तनैः ॥ 12 ॥

शास्त्राण्यपि विचित्राणि जल्पवादयुतानि च ।

(त्रिविधानि पुराणानि शास्त्राणि विविधानि च ॥

वितंडाच्छलयुक्तानि गर्वामर्षकराणि च ॥ 11 ॥)

नानार्थवादयुक्तानि हेतुमन्ति बृहन्ति च ॥ 13 ॥

O Saumya! Hence all those Brāhmins, being distressed with the fear of this Kali, have come here to this Naimiṣāranya, eager to hear attentively the Purāṇas, and are staying here with this one object. Time must be spent away anyhow or other; those that are fools while away their times in sports and other evil practices and those that are learned pass away their times in meditating on the Śāstras; but these Śāstras are too vast and very varied; they contain Jalpas (debates or wrangling discussions to win over the opposite party), Vādas (sound doctrines to arrive at just conclusions), and various Arthavādas (explanations and assertions, recommending Vidhis or precepts by stating the good arising from its proper observance and evils arising from its omission and also by adducing historical instances for its support; praises and eulogies) and filled with many argumentations. And, amongst these Śāstras again, the Vedānta is the Sāttvik, the Mīmāṃsā is the Rājasik and the

Nyāya Śāstras with Hetuvādas, are the Tāmasik; so the Śāstras are varied.

सात्त्विकं तत्र वेदान्तं मीमांसा राजसं मतम् ।

तामसं न्यायशास्त्रं च हेतुवादाभियंत्रितम् ॥ 14 ॥

तथैव च पुराणानि त्रिगुणानि कथानकैः ।

कथितानि त्वया सौम्यं पंचलक्षणवन्ति च ॥ 15 ॥

तत्र भागवतं पुण्यं पंचमं वेदसंमितम् ।

कथितं यत्त्वया पूर्वं सर्वलक्षणसंयुतम् ॥ 16 ॥

उद्देशमात्रेण तदा कीर्तितं परमाद्भुतम् ।

मुक्तिप्रदं मुमुक्षूणां कामदं धर्मदं तथा ॥ 17 ॥

विस्तरेण तदाख्याहि पुराणोत्तममादरात् ।

श्रोतुकामा द्विजाः सर्वे दिव्यं भागवतं शुभम् ॥ 18 ॥

Similarly, the Purāṇas are of three kinds: (1) Sāttvik, (2) Rājasik and (3) Tāmasik. O Saumya! (one of gentle appearance) you have recited those Purāṇas endowed with five characteristics and full of many narratives; of these, the fifth Purāṇa, (equivalent to the Vedas and with all the good qualities, the Bhāgavata yields Dharma and Kāma (religion and desires), gives liberation to those who desire for emancipation and is very wonderful; you mentioned this before but ordinarily; you did not dwell on this specially. Now these Brāhmaṇas are eager to hear gladly this divine auspicious Bhāgavata, the best of the Purāṇas; so kindly describe this in detail.

त्वं तु जानासि धर्मज्ञ पौराणीं संहितां किल ।

कृष्णोक्तां गुरुभक्तत्वात्सम्यक्सत्त्वगुणादयः ॥ 19 ॥

श्रुतान्यन्यानि सर्वज्ञ त्वन्मुखाग्निःसृतानि च ।

नैव तृप्तिं ब्रजामोऽद्य सुधपानेऽमरा यथा ॥ 20 ॥

O knower of Dharma! By your faith and devotion to your Guru, you have become Sāttvik and thus have thoroughly known the Purāṇa Saṁhitās spoken by Veda Vyāsa. O Omniscient one! Therefore it is that we have heard many Purāṇas from your mouth; but we are not satisfied as the Devas are not satisfied with the drinking of the nectar.

धिक्सुधां पिबतां सूत मुक्तिर्नैव कदाचन ।

पिबन्भागवतं सद्यो नरो मुच्येत संकटात् ॥ 21 ॥

O Sūta! Fie to the nectar even! as the drinking of nectar is quite useless in giving Mukti. But hearing the Bhāgavata gives instantaneous Mukti from this Saṁsāra or round of birth and death.

सुधापाननिमित्तं यत्कृता यज्ञा सहस्रशः ।
न शान्तिमधिगच्छामः सूत सर्वात्मना वयम् ॥ 22 ॥
मखानां हि फलं स्वर्गः स्वर्गात्प्रच्यवनं पुनः ।
एवं संसारचक्रेऽस्मिन्ध्रमणं च निरंतरम् ॥ 23 ॥
विना ज्ञानेन सर्वज्ञ नैव मुक्तिः कदाचन ।
ध्रमतां कालचक्रेऽत्र नराणां त्रिगुणात्मके ॥ 24 ॥

O Sūta! we performed thousands and thousands of Yajñas for the drinking of the nectar (Amṛta), but never we got the full peace. The reason being that Yajñas lead to heaven only; on the expiry of the period of Puṇya (good merits, the heavenly life ceases and one is expelled, as it were from the Heavens. Thus, incessant sojourns in this wheel of

Saṁsāra, the constant rounds of births and deaths never end. O Knower of every thing! Thus, without Jñāna (knowledge, wisdom) Mukti never comes to men, wandering in this wheel of Time (Kālacakra) composed of the Guṇas.

अतः सर्वरसोपेतं पुण्यं भागवतं वद ।
पावनं मुक्तिदं गुह्यं मुमुक्षुणां सदा प्रियम् ॥ 25 ॥
इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे शौनकप्रश्नो नाम
प्रथमोऽध्यायः ॥ 1 ॥

So describe this holy Bhāgavata, always beloved of the Mumukṣus (those that desire Mukti), this secret work yielding liberation, holy and full of all sentiments (rasas).

Thus ends the First Chapter of the First Book on the questioning about the Purāṇa by Śaunaka and other Ṛṣis in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER II

On the Question by Śaunaka and Other Ṛṣi

श्रीसूत उवाच

धन्योऽहमतिभाग्योऽहं पावितोऽहं महात्मभिः ।
यत्पृष्टं सुमहत्पुण्यं पुराणं वेदविश्रुतम् ॥ 1 ॥
तदहं संप्रवक्ष्यामि सर्वश्रुत्यर्थसंमतम् ।
रहस्यं सर्वशास्त्राणामागमानामनुत्तमम् ॥ 2 ॥

Śrī Sūta said: "I am highly fortunate; I consider myself blessed and I am purified by the Mahātmās (high souled persons); inasmuch as I am questioned by them about the highly meritorious Purāṇa, famous in the Vedas. I will now speak in detail about this Purāṇa, the best of the Āgamas, approved of by all the Vedas and the secret of all the Śāstras.

नत्वा तत्पदपङ्कजं सुललितं मुक्तिप्रदं योगिनां
ब्रह्माद्वैरपि सेवितं स्तुतिपरैर्धैर्यं मुनीन्द्रैः सदा ।
वक्ष्याम्यद्य सविस्तरं बहुरसं श्रीमत्पुराणात्तमं
भक्त्या सर्वरसालयं भगवतीनाम्ना प्रसिद्धं द्विजाः ॥ 3 ॥

O Brāhmins! I bow down to the gentle lotus feet, known in the three Lokas, of the Devī Bhagavatī, praised by Brahmā and the other devas Viṣṇu, Maheśa and others, meditated always by the

Munindras and which the Yogis contemplate as their source of liberation. Today I will devotedly describe, in detail and in plain language, that Purāṇa which is the best of all the Purāṇas, which gives prosperity and contains all the sentiments (rasas) that a human being can conceive, the Śrīmad Devī Bhāgavatam.

या विद्येत्यभिधीयते श्रुतिपथे शक्तिः सदाऽऽद्या परा
सर्वज्ञा भवबन्धच्छित्तिनिपुणा सर्वाशये संस्थिता ।
दुर्ज्ञेया सुदुरात्मभिश्च मुनिभिर्ध्यानास्पदं प्रापिता
प्रत्यक्षा भवतीह सा भगवती सिद्धिप्रदा स्यात्सदा ॥ 4 ॥

May that Highest Primal Śakti who is known as Vidyā in the Vedas; who is omniscient, who controls the innermost of all and who is skilled in cutting off the knot of the world, who cannot be realised by the wicked and the vicious, but who is visible to the Munis in their meditation, may that Bhagavatī Devī give me always buddhi fit to describe the Purāṇa!

सृष्ट्वाऽखिलं जगदिदं सदसत्स्वरूपं
शक्त्या स्वया त्रिगुण्या परिपाति विश्वम् ।
संहृत्य कल्पसमये रमते तथैका
तां सर्वविश्वजननीं मनसा स्मरामि ॥ 5 ॥

I call to my mind the Mother of all the worlds who creates this universe, whose nature is both real (taking gross, practical point of view) and and unreal (taking a real point of view), preserves and destroys by Her Rājasik, Sāttvik and Tāmasik qualities and in the end resolves all these into Herself and plays alone in the period of Dissolution—at this time, I remember my that Mother of all the worlds.

ब्रह्मा सृजत्यखिलमेतदिति प्रसिद्धं
पौराणिकैश्च कथतं खलु वेदविद्धिः ।
विष्णोस्तु नाभिकमले किल तस्य जन्म
तैरुक्तमेव सृजते न हि स स्वतंत्रः ॥ 6 ॥
विष्णुस्तु शेषशयने स्वपतीति काले
तन्नाभिपद्ममुकुले खलु तस्य जन्म ।
आधारतां किल गतोऽत्र सहस्रमौलिः
सम्बोध्यतां स भगवान् हि कथं मुरारिः ॥ 7 ॥

It is commonly known that Brahmā is the creator of this universe; and the knowers of the Vedas and the Purāṇas say so; but they also say that Brahmā is born of the navel-lotus of Viṣṇu. Thus, it appears that Brahmā cannot create independently. Again, Viṣṇu, from whose navel lotus Brahmā is born, lies in Yoga sleep on the bed of Ananta (the thousand-headed serpent) in the time of Pralaya; so how can we call Bhagavān Viṣṇu who rests on the thousand headed serpent Ananta, as the creator of the universe?

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विना न हि रसस्थितिरस्ति कच्चित् ।
या सर्वभूतविषये किल शक्तिरूपा तां
सर्वभूतजननीं शरणं गतोऽस्मि ॥ 8 ॥
योगनिद्रामीलिताक्षं, विष्णुं दृष्ट्वांबुजे स्थितः ।
अजस्तुष्टाव यां देवीं तामहं शरणं ब्रजे ॥ 9 ॥

Again, the refuge of Ananta is the water of the

ocean Ekārṇava; a liquid cannot rest without a vessel; so I take refuge of the Mother of all beings, who resides as the Śakti of all and thus is the supporter of all; I fly for refuge unto that Devī who was praised by Brahmā while resting on the navel lotus of Viṣṇu who was lying fast in Yoga Nidrā.

त. श्रुत्वा सगुणां मायां मुक्तिदां निर्गुणां तथा ।
वक्ष्ये पुराणमखिलं शृण्वंतु मुनयस्त्वह ॥ 10 ॥

O Munis! meditating on that Māyā Devī who creates, preserves and destroys the universe who is known as composer of the three guṇas and who grants mukti, I now describe the whole of the Purāṇas; now you all better hear.

पुराणमुत्तमं पुण्यं श्रीमद्भागवताभिधम् ।
अष्टादश सहस्राणि श्लोकास्तत्र तु संस्कृताः ॥ 11 ॥
स्कन्धा द्वादश चैवात्र कृष्णेन विहिताः शुभाः ।
त्रिंशतं पूर्णमध्याया अष्टादशयुताः स्मृताः ॥ 12 ॥

The Purāṇa Śrīmad Bhāgavat (Devī Bhāgavat) is excellent and holy; eighteen thousand pure Ślokas are contained in it. Bhagavān Kṛṣṇa Dvaipāyana has divided this Purāṇa into twelve auspicious Skandhas (Books) and three hundred and eighteen chapters.

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त्रिंशच्चैव तृतीये तु चतुर्थे पंचविंशतिः ॥ 13 ॥
पंचत्रिंशत्तथाऽध्यायाः पंचमे परिकीर्तिताः ।
एकत्रिंशत्तथा षष्ठे चत्वारिंशच्च सप्तमे ॥ 14 ॥
अष्टमे तत्त्वसंख्याश्च पंचाशन्नवमे तथा ।
त्रयोदश तु संप्रोक्ता दशमे मुनिना किल ॥ 15 ॥
तथा चैकादशस्कन्धे चतुर्विंशतिरीरिता ।
चतुर्दशैव चाध्याया द्वादशे मुनिसत्तमाः ॥ 16 ॥

Twenty chapters compose the first skandha; twelve chapters in the second Skandha; thirty chapters in the third Skandha; twenty-five chapters in fourth Skandha, thirty-five, in the fifth; thirty-one, in the sixth; forty, in the seventh; twenty-four, in the eighth; fifty chapters in the ninth; thirteen, in the tenth; twenty-four in the eleventh and fourteen chapters are contained in the twelfth

Skandha. O Munis! Thus the Dvaipāyana Muni has arranged his chapters in each Skandha.

एवं संख्या समाख्याता पुराणेऽस्मिन्महात्मना ।
अष्टादशसहस्रीया संख्या च परिकीर्तिता ॥ 17 ॥
सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च ।
वंशानुचरितं चैव पुराणं पंचलक्षणम् ॥ 18 ॥

Thus, the Mahātmā Veda Vyāsa has divided this Bhāgavata Purāṇa into so many Skandhas and into so many chapters; and that the number of verses is eighteen thousand is already stated. That is denominated as Purāṇa which contains the following five characteristics: (1) Creation of the universe, (2) Secondary creation, (3) Dynasties (4) Manvantaras and (5) The description of Manus and other kings.

निर्गुणा या सदा नित्या व्यापिका विकृता शिवा ।
योगगम्याऽखिलाधारातुरीयायाचसंस्थिता ॥ 19 ॥

Śivā is beyond Prākṛtic attributes, eternal and ever omnipresent; She is without any change, immutable, unattainable but by yoga; She is the refuge of the universe and Her nature is Turīya Caitanya.

तस्यास्तु सात्त्विको शक्ति राजसी तामसी तथा ।
महालक्ष्मी सरस्वती महाकालीति ताः स्त्रियः ॥ 20 ॥

Mahā Lakṣmī is Her Sāttvikī Śakti; Sarasvatī is Her Rājasik Śakti and Mahā Kālī is Her Tāmasik Śakti; these are all of feminine forms.

तासां तिसृणां शक्तीनां देवांगीकारलक्षणः ।
सृष्ट्यर्थं च समाख्यातः सर्गः शास्त्रविशारदैः ॥ 21 ॥
हरिद्विहृणरुद्राणां समुत्पत्तिस्ततः स्मृताः ।
पालनोत्पत्तिनाशार्थं प्रतिसर्गः स्मृतो हि सः ॥ 22 ॥

The assuming of bodies by these three Śaktis for the creation of this universe is denominated as "Sarga" (creation) by the high-souled persons (Mahārpuruṣa), skilled in Śāstras. And the further resolution of these three Śaktis into Brahmā, Viṣṇu and Maheśa for the creation, preservation, and destruction of this universe is denominated (in this Purāṇa) as Pratisarga (secondary creation).

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The description of the kings of the solar and lunar dynasties and the families of Hiraṇyakaśipu and others is known as the description of the lineages of kings and their dynasties.

स्वायंभुवमुखानां च मनूनां परिवर्णनम् ।
कालसंख्या तथा तेषां तत्तन्मन्वंतराणि च ॥ 24 ॥

The description of Svāyambhuva and, other Manus and their ruling periods is known as Manvantaras.

तेषां वंशानुकथनं वंशानुचरितं स्मृतम् ।
पंचलक्षणयुक्तानि भवन्ति मुनिसत्तमाः ॥ 25 ॥

And the description of their descendants is known as the description of their families. (Thus these are the five characteristics in the Purāṇas.) O best of Munis! all the Purāṇas are endowed with these five characteristics.

समादलक्षणं च तथा भारतं मुनिना कृतम् ।
इतिहास इति प्रोक्तं पञ्चमं वेदसंमतम् ॥ 26 ॥

So is Mahābhārata written by Veda Vyāsa, characterised by these five things. This is known as the fifth Veda and Itihāsa (history). In this are something more than one lakh ślokas."

शौनक उवाच

कानि तानि पुराणानि ब्रूहि सूत सविस्तरम् ।
कतिसंख्यानि सर्वज्ञ श्रोतुकामा वयं त्विह ॥ 27 ॥
कलिकालविभीताः स्मो नैमिषारण्यवासिनः ।
ब्रह्मणाऽत्र समादिष्टाश्चक्रं दत्त्वा मनोमयम् ॥ 28 ॥
कथितं तेन नः सर्वान्गच्छन्त्वेतस्य पृष्ठतः ।
नेमिः संशीर्यते यत्र स देशः पावनः स्मृत ॥ 29 ॥
कलेस्तत्र प्रवेशो न कदाचित्संभविष्यति ।
तावत्तिष्ठतु तत्रैव यावत्सत्ययुगं पुनः ॥ 30 ॥

Śaunaka said: O Sūta! What are those Purāṇas and how many verses are contained in each? Speak all these in detail in this holy Kṣetra; we, the residents of Naimiṣāraṇya are all very eager to hear this. (Why we call ourselves as the residents of

सृष्ट्वाऽखिलं जगदिदं सदसत्स्वरूपं
शक्त्या स्वया त्रिगुण्या परिपाति विश्वम् ।
संहृत्य कल्पसमये रमते तथैका
तां सर्वविश्वजननीं मनसा स्मरामि ॥ 5 ॥

I call to my mind the Mother of all the worlds who creates this universe, whose nature is both real (taking gross, practical point of view) and and unreal (taking a real point of view), preserves and destroys by Her Rājasik, Sāttvik and Tāmasik qualities and in the end resolves all these into Herself and plays alone in the period of Dissolution—at this time, I remember my that Mother of all the worlds.

ब्रह्मा सृजत्यखिलमेतदिति प्रसिद्धं
पौराणिकैश्च कथतं खलु वेदविद्भिः ।
विष्णोस्तु नाभिकमले किल तस्य जन्म
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योगनिद्रामीलिताक्षं, विष्णुं दृष्ट्वांबुजे स्थितः ।
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हरिद्विहणरुद्राणां समुत्पत्तिस्ततः स्मृताः ।
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शौनक उवाच

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कतिसंख्यानि सर्वज्ञ श्रोतुकामा वयं त्विह ॥ 27 ॥
कलिकालविभीताः स्मो नैमिषारण्यवासिनः ।
ब्रह्मणाऽत्र समादिष्टाश्चक्रं दत्त्वा मनोमयम् ॥ 28 ॥
कथितं तेन नः सर्वान्गच्छत्वेतस्य पृष्ठतः ।
नेमिः संशीर्यते यत्र स देशः पावनः स्मृत ॥ 29 ॥
कलेस्तत्र प्रवेशो न कदाचित्संभविष्यति ।
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Naimiṣāraṇya, hear; you will realise then that no other place exists in this Kali age for hearing the holy discourses on religion):—When we were afraid of the Kali age, Brahmā gave us a Manomaya Cakra (wheel) and said to all of us:—Follow this wheel, go after it and the spot where the felly of the wheel will become thin (so as to break) and will not roll further, that country is the holy place; Kali will never be able to enter there; you all better remain there until the Satya age comes back. Thus, according to the saying of Brahmās we have got orders to stay here.

तच्छ्रुत्वा वचनं तस्य गृहीत्वा तत्कथानकम् ।
चालयन्निर्गतस्तूर्णं सर्वदेशदिदक्षया ॥ ३१ ॥

Oh, hearing the words of Brahmā, we went out quickly keeping the wheel go on, our object being to determine which place is best and holiest.

प्रेत्यात्र चालयंश्चक्रं नेमिः शीर्णोऽत्र पश्यतः ।
तेनेदं नैमिषं प्रोक्तं क्षेत्रं परमपावनम् ॥ ३२ ॥

When we came here, the felly of the wheel become thin and shorn before my eyes; hence, this Kṣetra is called Naimiṣa; it is the most sanctifying place.

कलिप्रवेशो नैवात्र तस्मात्स्थानं कृतं मया ।
मुनिभिः सिद्धसंघैश्च कलिभीतैर्माहात्मभिः ॥ ३३ ॥

Kali cannot enter here; hence the Mahātmas, Munis and Siddhas, terrified by the Kali age, have followed me and resorted to this place.

पशुहीनाः कृता यज्ञाः पुरोडासादिभिः किल ।
कालातिवाहनं कार्यं यावत्सत्ययुगागमः ॥ ३४ ॥

We have performed yajñas with Purodāśa (clarified butter as is offered in oblation to fire), here no animals are sacrificed; now we have no other important work to do except to pass our time here until the arrival of Satyayuga.

भाग्ययोगेन संप्राप्तः सूत त्वं चात्र सर्वथा ।
कथयाद्य पुराणं हि पावनं ब्रह्मसंमतम् ॥ ३५ ॥

O Sūta! we are extremely fortunate in all respects that you have come here; purify us today by

narrating to us the names of the Purāṇas equivalent to the Vedas.

सूत शुश्रूषवः सर्वे वक्ता त्वं मतिमानथ ।
निर्व्यापारा वयं नूनमेकचित्तास्तथैव च ॥ ३६ ॥

O Sūta! you are also a learned orator; we, too, are ardent listeners, with no other works to bother our heads; narrate to us today the auspicious holy Bhāgavata Purāṇa.

त्वं सूत भव दीर्घायुस्तापत्रयविवर्जितः ।
कथयाद्य पुराणं हि पुण्यं भागवतं शिवम् ॥ ३७ ॥

O Sūta! Long live you; and no ailings, internal, external, or from the Devas torment you (this is our blessing to you).

यत्र धर्मार्थकामनां वर्णनं विधिपूर्वकम् ।
विद्यां प्राप्य तथा मोक्षः कथितो मुनिना किल ॥ ३८ ॥

द्वैपायनेन मुनिना कथितं यच्च पावनम् ।
न तुप्यामो वयं सूत कथां श्रुत्वा मनोरमाम् ॥ ३९ ॥

सकलगुणगणानामेकपात्रं पवित्र-
मखिलभुवनमातुर्नाट्यवद्यद्विचित्रम् ।
निखिलमलगणानां नाशकृत्कामकंदं
प्रकटय भगवत्या नामयुक्तं पुराणम् ॥ ४० ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
द्वितीयोऽध्यायः ॥१२॥

We have heard that in the most sanctifying Purāṇa, narrated by Mahārṣi Dvaipāyana, all about Dharma (religion), Artha (wealth) and Kāma (desires) are duly described as well the acquiring of Tattvajñāna and liberation are also spoken of. O Sūta! our desires are not satisfied the more we hear of those beautiful holy words. Now describe to us the highly pure Śrīmad Devī Bhāgavatam where all the Līlās (the dramatic acts) of the Mother of the three worlds, purifying the sins, adorned with all the qualifications are described as yielding all the desires like the Kalpa Vṛkṣa (the celestial tree yielding all desires).

Thus ends the Second Chapter of the First Book on the description of the Purāṇa (the text) in Mahā Purāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER III

On praising the Purāṇas and on each Vyāsa of Every Dvāpara Yuga

सूत उवाच

शृण्वंतु संप्रवक्ष्यामि पुराणानि मुनीश्वराः ।
यथाश्रुतानि तत्त्वेन व्यासात्सत्यवतीसुतात् ॥ 1 ॥

Sūta said: O best of the Munis! I am now telling you the names of the Purāṇas, etc., exactly as I have heard from Veda Vyāsa, the son of Satyavatī; listen.

मद्वयं भद्वयं चैव व्रत्रयं वचतुष्यम् ।
अनामर्लिङ्गकूस्कानि पुराणानि पृथक्पृथक् ॥ 2 ॥

The Purāṇa beginning with “ma” are two in number; those beginning with “bha” are two; those beginning with “bra” are three; those beginning with “va” are four; those beginning respectively with “a” “nā”, “pa”, “liṅg”, “ga”, “kū” and “ska” are one each and (“ma” means Matsya Purāṇa, Mārkaṇḍeya Purāṇa; bha” signifies Bhaviṣya, Bhāgavat Purāṇas; “bra” signifies Brahma, Brahmāṇḍa and Brahmavaivarta Purāṇas; “va” signifies Vāman, Vāyu, Viṣṇu and Varāha Purāṇas; “a” signifies Agni Purāṇa; “na” signifies Nārada Purāṇa; “pa” signifies Padma Purāṇa; “liṅg” signifies liṅga Purāṇam; “ga” signifies Garuḍa Purāṇam; “kā” signifies Kūrma Purāṇa and “ska” signifies Skanda Purāṇam. These are the eighteen Purāṇas.

चतुर्दशसहस्रं च मत्स्यमाद्यं प्रकीर्तितम् ।
तथा ग्रहसहस्रं तु मार्कण्डेयं महाद्भुतम् ॥ 3 ॥
चतुर्दश सहस्राणि तथा पंचशतानि च ।
भविष्यं परिसंख्यातं मुनिभिस्तत्त्वदर्शिभिः ॥ 4 ॥

O Śaunaka! In the Matsya Purāṇa there are fourteen thousand ślokas; in the wonderfully varied Mārkaṇḍeya Purāṇam there are nine thousand ślokas. In the Bhaviṣya Purāṇa fourteen thousand and five hundred ślokas are counted by the Munis, the seers of truth.

अष्टादशसहस्रं वै पुण्यं भागवतं किल ।
तथा चायुतसंख्याकं पुराणं ब्रह्मसंज्ञकम् ॥ 5 ॥

In the holy Bhāgavata there are eighteen thousand ślokas; in the Brahma Purāṇa there are Ayuta (ten thousand) Ślokas!

द्वादशैव सहस्राणि ब्रह्मांडं च शताधिकम् ।
तथाष्टादशसाहस्रं ब्रह्मवैवर्तमेव च ॥ 6 ॥

In the Brahmāṇḍa Purāṇa there are twelve thousand one hundred Ślokas; in the Brahma Vaivarta Purāṇam there are eighteen thousand Ślokas.

अयुतं वामनाख्यं च वायव्यं षट्शतानि च ।
चतुर्विंशतिसंख्यातः सहस्राणि तु शौनक ॥ 7 ॥

त्रयोविंशतिसाहस्रं वैष्णवं परमाद्भुतम् ।
चतुर्विंशतिसाहस्रं वाराहं परमाद्भुतम् ॥ 8 ॥

षोडशैव सहस्राणि पुराणं चाग्निसंज्ञितम् ।
पंचविंशतिसाहस्रं नारदं परमं मतम् ॥ 9 ॥

पञ्चपञ्चाशत्साहस्रं पाद्माख्यं विपुलं मतम् ।
एकादशसहस्राणिचलिङ्गाख्यं चातिविस्तृतम् ॥ 10 ॥

एकोनविंशत्साहस्रं गारुडं हरिभाषितम् ।
सप्तदशसहस्रं च पुराणं कूर्मभाषितम् ॥ 11 ॥

एकाशीतिसहस्राणि स्कंदाख्यं परमाद्भुतम् ।
पुराणाख्या च संख्या च विस्तरेण मयानघाः ॥ 12 ॥

In the Vāman Purāṇa there are Ajuta (ten thousand) Ślokas; in the Vāyu Purāṇam there are twenty-four thousand and six hundred Ślokas; in the greatly wonderful Viṣṇu Purāṇa there are twenty-three thousand Ślokas; in the Agni Purāṇam there are sixteen thousand Ślokas; in the Bṛhat Nārada Purāṇam, there are twenty-five thousand Ślokas, in the big Padma Purāṇa there are fifty-five thousand Ślokas; in the voluminous Liṅga Purāṇa eleven thousand Ślokas exist; in the Garuḍa Purāṇam spoken by Hari nineteen thousand Ślokas exist; in the Kūrma Purāṇa, seventeen thousand Ślokas exist and in the greatly wonderful Skanda Purāṇa there are eighty-one thousand ślokas, O sinless Ṛṣis! Thus I have described to you the names of all the Purāṇas and the number of verses

contained in them. Now hear about the Upa Purāṇas.

तथैवोपपुराणानि शृण्वन्तु ऋषिसत्तमाः ।
सनत्कुमारं प्रथमं नारसिंहं ततः परम् ॥ 13 ॥
नारदीयं शिवं चैव दौर्वाससमनुत्तमम् ।
कापिलं मानवं चैव तथा चौशनसं स्मृतम् ॥ 14 ॥
वारुणं कालिकाख्यं च सांबं नंदिकृतं शुभम् ।
सौरं पाराशरप्रोक्तमादित्यं चातिविस्तरम् ॥ 15 ॥
माहेश्वरं भागवतं वासिष्ठं च सविस्तरम् ।
एतान्युपपुराणानि कथितानि महात्मभिः ॥ 16 ॥

The first is the Upapurāna narrated by Sanat Kumāra; next comes Nārasimha Purāṇa; then Nāradiya Purāṇa, Śiva Purāṇa, Purāṇa narrated by Durvāsā, Kāpila Purāṇa, Mānava Purāṇa, Auśanasa Purāṇa, Varuṇa Purāṇa, Kālikā Purāṇa, Sāmba Purāṇa, Nāndikeśvara Purāṇa, Saura Purāṇa, Purāṇa spoken by Parāśara, Āditya Purāṇa, Māheśvara Purāṇa, Bhāgavata and Vāsiṣṭha Purāṇa. These Upa Purāṇas are described by the Mahātmās.

अष्टादश पुराणानि कृत्वा सत्यवतीसुतः ।
भारताख्यानमतुलं चक्रे तदुपबृंहितम् ॥ 17 ॥

After compiling the eighteen Purāṇas, Veda Vyāsa, the son of Satyavatī composed Mahābhārata, that has no rival, out of these Purāṇas.

मन्वन्तरेषु सर्वेषु द्वापरे द्वापरे युगे ।
प्रादुःकरोति धर्मार्थी पुराणानि यथाविधि ॥ 18 ॥

At every Manvantara, in each Dvāpara Yuga, Veda Vyāsa expounds the Purāṇas duly to preserve the religion.

द्वापरे द्वापरे विष्णुर्व्यासरूपेण सर्वदा ।
वेदमेकं स बहुधा कुरुते हितकाम्यया ॥ 19 ॥

Veda Vyāsa is no other person than Viṣṇu Himself; He, in the form of Veda Vyāsa, divides the (one) Veda into four parts, in every Dvāpara Yuga, for the good of the world.

अल्पायुषोऽल्पबुद्धींश्च विप्राञ्जात्वा कलावथ ।
पुराणसंहितां पुण्यां कुरुतेऽसौ युगे युगे ॥ 20 ॥

The Brāhmaṇas of the Kali age are short lived

and their intellect (buddhi) is not sharp; they cannot realise the meaning after studying the Vedas); knowing this in every Dvāpara Yuga Bhagavān expounds the holy Purāṇa Saṁhitās.

स्त्रीशूद्रद्विजबंधूनां न वेदश्रवण मतम् ।
तेषामेव हितार्थाय पुराणानि कृतानि च ॥ 21 ॥

The more so because women, Śūdras, and the lower Dvijas are not entitled to hear the Vedas; for their good, the Purāṇas have been composed.

मन्वन्तरे सप्तमेऽत्र शुभे वैवस्वताभिधे ।
अष्टाविंशतिमे प्राप्ते द्वापरे मुनिसत्तमाः ॥ 22 ॥

व्यासः सत्यवतीसूनुर्गुरुमे धर्मवित्तमः ।
एकोनत्रिंशत्संप्राप्ते द्रौणिर्व्यासो भविष्यति ॥ 23 ॥

The present auspicious Manvantara is Vaivasvata; it is the seventh in due order; and the son of Satyavatī, the best of the knowers of Dharma, is the Veda Vyāsa of the 28th Dvāpara Yuga of this seventh Manvantara. He is my Guru; in the next Dvāpara Yuga Aśvatthāmā, the son of Droṇa will be the Veda Vyāsa.

अतीतास्तु तथा व्यासाः सप्तविंशतिरेव च ।
पुराणसंहितास्तैस्तु कथितास्तु युगे युगे ॥ 24 ॥

Twenty-seven Veda Vyāsas had expired and they duly compiled each their own Purāṇa Saṁhitās in their own Dvāpara Yugas.

ऋषय ऊचुः

ब्रूहि सूत महाभाग व्यासाः पूर्वयुगोद्भवाः ।
वक्तारस्तु पुराणानां द्वापरे द्वापरे युगे ॥ 25 ॥

The Ṛṣis said: "O highly fortunate Sūta! kindly describe to us the names of the previous Veda Vyāsas, the reciters of the Purāṇas in the Dvāpara Yugas.

सूत उवाच

द्वापरे प्रथमे व्यस्ताः स्वयं वेदाः स्वयंभुवा ।
प्रजापतिद्वितीये तु द्वापरे व्यासकार्यकृत् ॥ 26 ॥

तृतीये चौशना व्यासश्चतुर्थे तु बृहस्पतिः ।
पंचमे सविता व्यासः षष्ठे मृत्युस्तथापरे ॥ 27 ॥

मघवा सप्तमे प्राप्ते वसिष्ठस्त्वष्टमे स्मृतः ।
सारस्वतस्तु नवमे विधामा दशमे तथा ॥ 28 ॥

Sūta said: In the first Dvāpara, Brahmā Himself divided the Vedas; in the second Dvāpara, the first Prajāpati Vyāsa did the same; so Śukra, in the third, Bṛhaspati, in the fourth, Sūrya in the fifth; Yama, in the sixth; Indra, in the seventh; Vasiṣṭha, in the eighth; Śarasvata Ṛṣi in the ninth; Tridhāmā, in the tenth.

एकादशेऽथ त्रिवृषो भरद्वाजस्ततः परम् ।
त्रयोदशे चांतरिक्षो धर्मश्चापि चतुर्दशे ॥ 29 ॥
त्रय्यारुणिः पंचदशे षोडशे तु धनञ्जयः ।
मेघातिथिः सप्तदशे व्रती ह्यष्टादशे तथा ॥ 30 ॥
अत्रिरेकोनविंशेऽथ गौतमस्तु ततः परम् ।
उत्तमश्चैकविंशेऽथ हर्यात्मा परिकीर्तितः ॥ 31 ॥

Trivṛṣa, in the eleventh; Bharadvāja, in the twelfth; Antarikṣa, in the thirteenth; Dharmā, in the fourteenth; Eyaṛuṇi in the fifteenth; Dhanañjaya, in the sixteenth; Medhātithi in the seventeenth; Vratī, in the eighteenth; Atri, in the nineteenth; Gautama in the twentieth; Uttama, whose soul was fixed on Hari, in the twenty-first.

वेनो वाजश्रवश्चैव सोमोऽमुष्यायणस्तथा ।
तृणबिंदुस्तथा व्यासो भार्गवस्तु ततः परम् ॥ 32 ॥
ततः शक्तिर्जातुकर्ण्यः कृष्णद्वैपायनस्ततः ।
अष्टाविंशतिसंख्येयं कथिता या मया श्रुता ॥ 33 ॥

Vājaśravā Vena, in the twenty second; his family descendant Soma in the twenty-third and Tṛṇabindu, in the twenty-fourth; Bhārgava, in the twenty-fifth; Śakti in the twenty-sixth; Jātukarṇya in the twenty-seventh and Kṛṣṇa Dvaipāyana became the twenty-eighth Veda Vyāsa in the Dvāpara Yugas.

कृष्णद्वैपायनोत्प्रेक्तं पुराणं च मया श्रुतम् ।
श्रीमद्भागवतं पुण्यं सर्वदुःखौघनाशनम् ॥ 34 ॥

Thus I have spoken of the 28 Veda Vyāsas, as I heard. I have heard the holy Śrīmad Bhāgavat from the mouth of Kṛṣṇa Dvaipāyana.

कामदं मोक्षदं चैव वेदार्थपरिबृंहितम् ।
सर्वागमरसारं मुमुक्षुणां सदा प्रियम् ॥ 35 ॥

This removes all troubles, yields all desires, and gives Mokṣa and is full of the meanings of

the Vedas. This treatise contains the essence of all the Śāstras and is dear always to the Mumukṣus (those who want Mokṣa or liberation).

व्यासेन कृत्वाऽतिशुभं पुराणं
शुकाय पुत्राय महात्मने यत् ।
वैराग्ययुक्ताय च पाठितं वै
विज्ञाय चैवारणिसंभवाय ॥ 36 ॥
श्रुतं मया तत्र तथा गृहीतं
यथार्थवद्व्यासमुखान्मुनीन्द्राः ।
पुराणगुह्यं सकलं समेतं
गुरोः प्रसादात्करुणानिधेश्च ॥ 37 ॥
सूतेन पृष्टः सकलं जगाद
द्वैपायनस्तत्र पुराणगुह्यम् ।
अयोनिजेनाद्भुतबुद्धिना वै
श्रुतं मया तत्र महाप्रभावम् ॥ 38 ॥

श्रीमद्भागवतामरांघ्रिपफलास्वादाहरः सत्तमः ।
संसारार्णवदुर्विगाहासलिलं संहर्तुकामः शुकः ।
नानाख्यानरसालयं श्रुतिपुटैः प्रेम्णाऽशृणोदद्भुतं ।
तच्छ्रुत्वा न विमुच्यते कलिभयादेवविधः कः क्षितौ ॥ 39 ॥

पापीयानपि वेदधर्मरहितः स्वाचारहीनाशयो,
व्याजेनापि शृणोति यः परमिदं श्रीमत्पुराणोत्तमम् ।
भुक्त्वा भोगकलापमत्र विपुलं देहावसानेऽचलं
योगिप्राप्यमवाप्नुयाद्भगवतीनामांकितं सुंदरम् ॥ 40 ॥
या निर्गुणा हरिहरादिभिरप्यलभ्या
विद्या सतां प्रियतमाऽथ समाधिगम्या ।
सा तस्य चित्तकुहरे प्रकरोति भावं
यः संशृणोति सततं तु सतीपुराणम् ॥ 41 ॥
संप्राप्य मानुषभवं सकलाङ्गयुक्तं
पोतं भवार्णवजलोत्तरणाय कामम् ।
संप्राप्य वाचकमहो न शृणोति मूढः सो
वञ्चितोऽत्र विधिना सुखदं पुराणम् ॥ 42 ॥
यः प्राप्य कर्णयुगलं पटुमानुषत्वे
रागी शृणोति सततं च परापवादान् ।
सर्वार्थदं रसनिधिं विमलं पुराणं
नष्टः कुतो न शृणुते भुवि मंदबुद्धिः ॥ 43 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कंधे तृतीयोऽध्यायः ॥ 31 ॥

O best Munis! Thus, compiling the Purāṇas Veda Vyāsa thought this Purāṇa to be the best; so (without teaching it to other persons) he settled that his own son, the high-souled Śuka Deva, born of

the dry woods used for kindling fire (excited by attrition), having no passion for the worldly things, would be the fit student to be taught this Purāṇa and therefore taught him; at that time I was a fellow student along with Śuka Deva and I heard every

thing from the mouth of Vyāsa Deva and realised the secret meanings thereof. This has happened through the grace of the merciful Guru Veda Vyāsa.

*Here ends the Third Chapter of
Śrīmaddevībhāgavatam on praising the Purāṇas
and on each Vyāsa of every Dvāpara Yuga.*

CHAPTER IV

On the Excellency of the Devi

ऋषय ऊचुः

सौम्य व्यासस्य भार्यायां कस्यां जातः सुतः शुकः ।
कथं वा कीदृशो येन पठितेयं सुसंहिता ॥ 1 ॥

The Rṣis said: O Śaunaka! How was Śuka Deva born? Who studied these Purāṇa Saṁhitās; by which wife of Vyāsa Deva? and How?

अयोनिजस्त्वया प्रोक्तस्तथा चारणिजः शुकः ।
संदेहोऽस्ति महास्तत्र कथयाद्य महामते ॥ 2 ॥

O highly Intelligent one! You have just spoken that Śuka Deva was not born from womb, in the natural way; he was born of the dry pieces of wood for Homa sacrifice.

गर्भयोगी श्रुतः पूर्वं शुको नाम महातपा ।
कथं च पठितं तेन पुराणं बहुविस्तरम् ॥ 3 ॥

But we heard before that the great ascetic was Yogī even in his mother's womb, so a great doubt comes to our minds. You better remove that today; how he studied also these Purāṇas, as vast in their nature; say this.

सूत उवाच

पुरा सरस्वतीतीरे व्यासः सत्यवतीसुतः ।
आश्रमे कलविको तु दृष्ट्वा विस्मयमागतः ॥ 4 ॥

Sūta said: In long— past days Satyavati's son Veda Vyāsa, while in his own hermitage on the banks of the river Sarasvatī, was greatly surprised to see a pair of Cātakas (sparrows).

जातमात्रं शिशुं नीडे मुक्तण्डं मनोहरम् ।
ताम्रास्यं शुभसर्वाङ्गं पिच्छाङ्कुरविवर्जितम् ॥ 5 ॥

He saw the pair putting frequently, the food into the beak of their young one, just born of the egg, of beautiful body, red mouth, and greasy body.

तौ तु भक्ष्यार्थमत्यन्तं रतौ श्रमपरायणौ ।
शिशोश्चञ्चुपुटे भक्ष्यं क्षिपन्तौ च पुनः पुनः ॥ 6 ॥

They did not care at all for their own hunger and toil; all they were caring for is to nurture their young one.

अंगेनाङ्गानि बालस्य घर्षयन्तौ मुदान्वितौ ।
चुम्बन्तौ च मुखं प्रेम्णा कलविकौ शिशोः शुभम् ॥ 7 ॥

He said also that the pair are rubbing their bodies over the young one's body and kiss lovingly its mouth feeling the highest pleasure.

वीक्ष्य प्रेमाद्भूतं तत्र बाले चटकयोस्तदा ।
व्यासश्चिन्तातुरः कामं मनसा समर्चितयत् ॥ 8 ॥

Seeing this wonderful affection of the two sparrows towards their young, Veda Vyāsa became very anxious and thought over the following in his mind.

तिरश्चामपि यत्प्रेम पुत्रे समभिलक्ष्यते ।
किं चित्रं यन्मनुष्याणां सेवाफलमभीप्सताम् ॥ 9 ॥

Oh! What wonder is there, when the birds have so much filial affection towards their child, that men, who want services from their sons, would show their affection towards their sons!

किमेतौ चटको चास्य विवाहं सुखधानम् ।
विरच्य सुखिनौ स्यातां दृष्ट्वा वध्वा मुखं शुभम् । 10 ॥
अथवा वार्धके प्राप्ते परिचर्या करिष्यति ।

पुत्रः परमधर्मिष्ठः पुण्यार्थं कलविकयोः ॥ 11 ॥

This pair of sparrows will not perform the happy marriage of their young one and will not see the face of their son's wife; nor when they will grow old, that their child would become very religious and serve them to attain great merits in Heaven.

अर्जयित्वाऽथवा द्रव्यं पितरौ तर्पयिष्यति ।
अथवा प्रेतकार्याणि करिष्यति यथाविधि ॥ 12 ॥

Nor do they expect that their child would earn money and satisfy them; nor the child would perform Śrāddha when they would be in the next world; nothing of all these.

अथवा किं गयाश्राद्धं गत्वा संवितरिष्यति ।
नीलोत्सर्गं च विधिवत्प्रकरिष्यति बालकः ॥ 13 ॥
संसारेऽत्र समाख्यातं सुखानामुत्तमं सुखम् ।
पुत्रगात्रपरिष्वंगो लालनं न विशेषतः ॥ 14 ॥

Nor will the child perform the Śrāddha ceremony at Gayā; nor will the child offer the oblation of a blue bull on the day of offering the sacrifice to its ancestor (the bull is then let loose and held sacred); yet the pair of sparrows have so much affection towards their young one! Oh! in this world to touch the body of the son, especially to nurture the sons, is the highest happiness in life.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।

पुत्रादन्यतरन्नास्ति परलोकस्य साधनम् ॥ 15 ॥

“There is no prospect in the birth of the sonless; never, never will Heaven be his. Without son, there is none other who can be of help in the next world.

मन्वादिभिश्च मुनिभिर्धर्मशास्त्रेषु भाषितम् ।

पुत्रवान्स्वर्गमाप्नोति नापुत्रस्तु कथंचन ॥ 16 ॥

Thus in the Dharma Śāstras, Manu and other Munis declare that the man who has sons goes to Heaven and the sonless one can never go to Heaven.

दृश्यतेऽत्र समक्षं तन्नानुमानेन साध्यते ।

पुत्रवान्मुच्यते पापादाप्तवाक्यं च शाश्वतम् ॥ 17 ॥

The man possessing a son is entitled to the Heavenly pleasures can be vividly seen, rather than imagined. The man with son is freed from sins; this is the word of the Vedas.

आतुरो मृत्युकालेऽपि भूमिशय्यागतो नरः ।

करोति मनसा चिंतां दुःखितः पुत्रवर्जितः ॥ 18 ॥

The sonless man becomes very much distressed even at the time of death and while lying on bed that is ground at that time, mournfully thinks:

धनं मे विपुलं गेहे पात्राणि विविधानि ।
मंदिरं सुन्दरं चैतत्कोऽस्य स्वामी भविष्यति ॥ 19 ॥

‘This all my vast wealth, various things, this my beautiful house, who will enjoy all these?’

मृत्युकाले मनस्तस्य दुःखेन भ्रमते यतः ।

अतोऽस्य दुर्गतिर्नूनं भ्रांतचित्तस्य सर्वथा ॥ 20 ॥

एवं बहुविधां चिन्तां कृत्वा सत्यवतीसुतः ।

निःश्वस्य बहुधा चोष्णं विमनाः सम्बभूव ह ॥ 21 ॥

“When the sonless man is thus perplexed in his mind at the time of his death and becomes restless, then it is sure that his future career is full of misfortunes; unless one’s mind is calm and serene at the time of death, he can never attain a good goal.

विचार्य मनसाऽत्यर्थं कृत्व मनसि निश्चयम् ।

जगाम च तपस्तप्तुं मेरुपर्वतसन्निधौ ॥ 22 ॥

Thus, thinking variously, Satyavati’s son Veda Vyāsa sighed heavily and became unmindful.

मनसा चिन्तयामास कं देवं समुपास्पहे ।

वरप्रदाननिपुणं वाञ्छितार्थप्रदं तथा ॥ 23 ॥

He thought of various plans and at last, coming to a definite conclusion, went to the Sumeru mountain to perform tapasyā. On reaching there, he thought which Deva he will worship!

विष्णुं रुद्रं सुरेन्द्रं वा ब्रह्माणं वा दिवाकरम् ।

गणेशं कार्तिकेयं च पावकं वारुणं तथा ॥ 24 ॥

Viṣṇu, Śiva, Indra, Brahmā, Sūrya, Gaṇeśa, Kārtikeya, Agni, or Varuṇa? ‘Who will grant him boon quickly and thus satisfy his desires.

एवं चिन्तयतस्तस्य नारदो मुनिसत्तमः ।

यदृच्छया समायातो वीणापाणिः समाहितः ॥ 25 ॥

While thus cogitating in his mind, came there the Muni Nārada, of one mind with lute in hand, accidentally in his course of travels.

तं दृष्ट्वा परमप्रीतो व्यासः सत्यवतीसुतः ।

कृत्वाऽर्घ्यमासनं दत्त्वा पप्रच्छ कुशलं मुनिम् ॥ 26 ॥

श्रुत्वाऽथ कुशलप्रश्नं पप्रच्छ मुनिसत्तमः ।

चिंतातुरोऽसि कस्मात्त्वं द्वैपायन वदस्व मे ॥ 27 ॥

Seeing Nārada, the Satyavati’s son Veda Vyāsa gave him a hearty welcome, with great gladness,

offering his Arghya and Āsan (seat) and asked about his welfare. Hearing this question of welfare, then Nārada Muni spoke: "O Dvaipāyana! Why do you look so care worn! First speak this out to me".

व्यास उवाच

अपुत्रस्य गतिर्नास्ति न सुखं मानसे ततः ।

तदर्थं दुःखितश्चाहं चिंतयामि पुनः पुनः ॥ 28 ॥

Veda Vyāsa said: The sonless man has no goal; therefore there is no happiness in my mind; I am always anxious to get a son and therefore, I am very sorry.

तपसा तोषयाम्यद्य कं देवं वाञ्छितार्थदम् ।

इति चिंतातुरोऽस्यद्य त्वामहं शरणं गतः ॥ 29 ॥

Today my mind is sorely troubled with one idea, which Deva I may satisfy by my tapasyā, who will grant me my desires; now I take your refuge.

सर्वज्ञोऽसि महर्षे त्वं कथयाशु कृपानिधे ।

कं देवं शरणं यामि यो मे पुत्रं प्रदास्यति ॥ 30 ॥

O merciful Mahārṣi! You are omniscient; say this quickly; which Deva I will take for my refuge, who will grant me a son.

सूत उवाच

इति व्यासेन पृष्टस्तु नारदो वेदविन्मुनिः ।

उवाच परया प्रीत्या कृष्णं प्रति महामनाः ॥ 31 ॥

Sūta said: Thus questioned by Kṛṣṇa Dvaipāyana Veda Vyāsa, the high souled Nārada Muni, well versed in the Vedas, became very glad and spoke thus:

नारद उवाच

पाराशर्यं महाभाग यत्त्वं पृच्छसि मामिह ।

तमेवार्थं पुरा पृष्टः पित्रा मे मधुसूदनः ॥ 32 ॥

O highly fortunate Parāśara's son. The question that you have asked me today was formerly asked by my father to Nārāyaṇa.

ध्यानस्थं च हरिं दृष्ट्वा पिता मे विस्मयं गतः ।

पर्यपृच्छत देवेशं श्रीनाथं जगतः पतिम् ॥ 33 ॥

कौस्तुभोद्भासितं दिव्यं शंखचक्रगदाधरम् ।

पीताम्बरं चतुर्बाहुं श्रीवत्सांकितवक्षसम् ॥ 34 ॥

कारणं सर्वलोकानां देवदेवं जगद्गुरुम् ।

वासुदेवं जगन्नाथं तप्यमानं महत्तपः ॥ 35 ॥

Nārāyaṇa Vāsudeva, the Deva of the Devas, the Creator, Preserver and Destroyer of the Universe, the husband of Lakṣmī, the four-armed, wearing yellow garment, holding conchshell, discus, club and with the mark Śrīvatsa (a mark or curl of hair on the heart of Viṣṇu) adorning His breast and decorated with Kaustubham, the Divinity Himself, became merged in great Yoga.

ब्रह्मोवाच

देवदेव जगन्नाथ भूतभव्यभवत्प्रभो ।

तपश्चरसि कस्मात्त्वं किं ध्यायसि जर्नादन ॥ 36 ॥

विस्मयोऽयं ममात्यर्थं त्वं सर्वजगतां प्रभुः ।

ध्यानयुक्तोऽसि देवेश किञ्च चित्रमतः परम् ॥ 37 ॥

At this my Father became greatly surprised and said: 'O Janārdana! Thou art the Deva of the Devas; the Lord of the Present, the Past and the Future, the Lord of this Universe; why art thou meditating in Yoga? And what is it that Thou art meditating? O best of the Devas! Thou art the Lord of the entire Universe and yet Thou art now merged in deep meditation. At this I am greatly surprised (my surprise is not without foundation; Thou canst Thyself see). What more wonderful than this can happen?'

त्वन्नाभिकमलाज्जातः कर्ताऽहमखिलस्य ह ।

त्वत्तः कोऽप्यधिकोऽस्त्यत्र तं देवं ब्रूहि मापते ॥ 38 ॥

O Lord of Ramā! I am sprung from the lotus from thy navel and have become the Lord of this whole universe; who is there in this universe that is superior to Thee; kindly say this to me.

जानाम्यहं जगन्नाथ त्वमादिः सर्वकारमण् ।

कर्ता पालयिता हर्ता समर्थः सर्वकार्यकृत् ॥ 39 ॥

O Lord of the world! Thou art the Origin of all, the Cause of all causes, the Creator, Preserver and Destroyer and the capable Doer of all actions.

इच्छया ते महाराज सुजाम्यहमिदं जगत् ।

हरः संहरते काले सोऽपि ते वचने सदा ॥ 40 ॥

O Mahārāja! at Thy will, I create this whole

universe and Rudra destroys in due time this world. He is always under Thy command.

सूर्यो भ्रमति चाकाशे वायुर्वाति शुभाशुभः ।
अग्निस्तपति पर्जन्यो वर्षतीश त्वदाज्ञया ॥ 41 ॥

O Lord! By Thy command the Sun roams in the sky; the wind blows in various auspicious or inauspicious ways and the fire is giving heat and the cloud showers rain. I don't see in the three Lokas any one superior to Thee.

त्वं तु ध्यायसि कं देवं संशयोऽयं महान्मम ।
त्वत्तः परं न पश्यामि देवं वै भुवनत्रये ॥ 42 ॥
कृपां कृत्वा वदस्वाद्य भक्तोऽस्मि तव सुव्रत ।
महतां नैव गोप्यं हि प्रायः किञ्चिदिति स्मृतिः ॥ 43 ॥

Then whom art Thou meditating while being questioned by his very intelligent son Śuka Deva! not born in the usual way from womb, Dvaipāyana expounded all the secret excellent meanings of the Purāṇa and, thereby, I also came to know them also. O saintly persons! Thus Śuka Deva, sincerely earnest to cross this endless bottomless ocean of Saṁsāra, tasted of the wonderful fruits of the Veda, the Kalpa tree, this Śrīmad Bhāgavata with its numerous stories and anecdotes with great eagerness and intense pleasure. Oh! Who is there in this world that is not freed from this terror of Kali, after he has heard this Bhāgavata. Even if the greatest sinner, void of the right ways of living and Ācāra as ordained in the Vedas, hears on a pretence this excellent Devī Bhāgavata, the chief of the Purāṇas, he enjoys all the great enjoyments of this world and in the end attains the eternal place occupied by Yogīs. She who is rare, in Her Nirguṇa aspect, to even Hari and Hara, who is very dear as Tattva Vidyā to the Jñānins, whose real nature can be realised only in Samādhi, She resides always in the cavity of the heart of the hearers of the Bhāgavata Purāṇa. He who getting the all-qualified human birth and getting the reciter of this Purāṇa, the boat to cross, as it were, this world, does not hear this blissful Purāṇa, he is certainly deprived

by the Creator. How is it! That the wayward dull-headed persons, getting the vicious ears, can hear always the faults and calumnies of others, that are entirely useless, and can not hear this pure Purāṇa that contains the four Vargās: Dharma, Artha, Kāma, and Mokṣa ?

Returning to Nārada's dialogue with Dunipaar Sūta continued: This is my main point of doubt. O One of good vows! I am thy devotee; be merciful to me and speak this to me. There is almost nothing that is secret to Mahāpuruṣas; this is a well-known fact, said.

तच्छ्रुत्वा वचनं तस्य हरिराह प्रजापतिम् ।
शृणुष्वैकमना ब्रह्मांस्त्वां ब्रवीमि मनोगतम् ॥ 44 ॥

Reolying to Brahmā, Bhagavān Nārāyaṇa spoke: "O Brāhman! I now speak out my mind to you; listen carefully.

यद्यपि त्वां शिवं मां च स्थितिसृष्ट्यंतकारणम् ।
ते जानन्ति जनाः सर्वे सदेवासुरमानुषाः ॥ 45 ॥
स्रष्टा त्वं पालकश्चाहं हरः संहारकारकः ।
कृताः शक्त्येति संतर्कः क्रियते वेदपारगैः ॥ 46 ॥

Though the Devas, Dānavas and men and all the lokas know that You are the Creator, I am the Preserver and Rudra is the Destroyer, yet it is to be known that the saints, versed in the Vedas, have come to this conclusion by inference from the Vedas that the creation, preservation and destruction are performed by the creative force, preservative force and destructive force.

जगत्सञ्जनने शक्तिस्त्वयि तिष्ठति राजसी ।
सात्त्विकी मयि रुद्र च तामसी परिकीर्तिता ॥ 47 ॥
तया विरहितस्त्वं न तत्कर्मकरणे प्रभुः ।
नाहं पालयितुं शक्तः संहर्तुं नापि शंकरः ॥ 48 ॥

The Rājasik creative force residing in you, the Sāttvik preservative force residing in me, and the Tāmasik destructive force residing in Rudra are the all-in-all. When these Śaktis become absent, you become inert and incapable to create, I to preserve and Rudra, to destroy.

तदधीना वयं सर्वे वर्तामः सततं विभो ।
 प्रत्यक्षे च परोक्षे च दृष्टान्तं शृणु सुव्रत ॥ 49 ॥
 शेषे स्वपिमि पर्यक्ते परतन्त्रो न संशयः ।
 तदधीनः सदोच्छिष्टे काले कालवशं गतः ॥ 50 ॥

O intelligent Suvrata! We all are always under that Force directly or indirectly; hear instances that you can see and infer. At the time of Pralaya, I lie down on the bed of Ananta, subservient to that Force; again I wake up in the time of creation duly under the influence of Time.

तपश्चरामि सततं तदधीनोऽस्म्यहं सदा ।
 कदाचित्सह लक्ष्म्या च विहरामि यथासुखम् ॥ 51 ॥
 कदाचिद्दानवैः सार्द्धं संग्रामं प्रकरोम्यहम् ।
 दारुणं देहदमनं सर्वलोकभयंकरम् ॥ 52 ॥

I am always subservient to that Mahā Śakti; (under Her commad) I am engaged in Tapasyā for a long time; (By Her commad) sometime I enjoy with Lakṣmī; some time I fight battles, terrible to all the Lokas, with the Dānavas, involving great bodily troubles.

प्रत्यक्षं तव धर्मज्ञ तस्मिन्नेकार्णवे पुरा ।
 पञ्चवर्षसहस्राणि बाहुयुद्धं मया कृतम् ॥ 53 ॥
 तौ कर्णमलजौ दुष्टौ दानवो मदगर्वितौ ।
 देव देव्याः प्रसादेन निहतौ मधुकैटभौ ॥ 54 ॥

O Knower of Dharma! It was before Your presence that I fought hand to hand for five thousand years, before Your sight on that one great ocean in long-past days with the two demons Madhu and Kaiṭabha, sprung from the wax of my ear, maddened with pride; and by the grace of the Devī, successfully killed the two Dānavas.

तदा त्वया न किं ज्ञातं कारणं तु परात्परम् ।
 शक्तिरूपं महाभाग किं पृच्छसि पुनः पुनः ॥ 55 ॥

‘O highly fortunate one! you realised then the great Śakti, higher than the highest and the cause of all causes; then why are you asking again and again that question.

यदिच्छ पुरुषो भूत्वा विचरामि महार्णवे ।
 कच्छपः कोलसिंहश्च वामनश्च युगे युगे ॥ 56 ॥

By the will of that Śakti, I have got this idea of man and roam on the great ocean; yuga after yuga,

I assume by Her will, the Tortoise, Boar, Man-Lion, and Dwarf incarnations.

न कस्यापि प्रियो लोके तिर्यग्योनिषु संभवः ।
 नाभवं स्वेच्छया वामवराहादिषु योनिषु ॥ 57 ॥

No one likes to take birth in the womb of inferior animals (especially birds). Do you think that I willingly take unpleasant births as in the womb of boars, tortoise, *i.e.*, certainly not.

विहाय लक्ष्म्या सह संविहारं
 को याति मत्स्यादिषु हीनयोनिषु ।

शय्यां च मुक्त्वा गरुडासनस्थः
 करोमि युद्धं विपुलं स्वतंत्रः ॥ 58 ॥

What independent man is there who abandons the pleasurable enjoyment with Lakṣmī and takes birth in inferior animals as fish, etc. or leaves his seat on the seat of Garuda and becomes engaged in great war conflicts.

पुरा पुरस्तेऽज्ज शिरो मदीयं
 गतं धनुर्ज्यास्खलनात्क्व चापि ।
 त्वया तदा वाजिशिरो गृहीत्वा
 संयोजितं शिल्पिवरेण भूयः ॥ 59 ॥

O Svayambhu! In ancient days you saw before your eyes that my head was cut off when the bowstring suddenly gave way; and then you, brought a horse’s head and by that help, the divine artist Viśvakarmā, stuck that on to my headless body.

हयाननोऽहं परिकीर्तितश्च
 प्रत्यक्षमेतत्तव लोककर्तः ।
 विडम्बनेयं किल लोकमध्ये
 कथं भवेदात्मपरो यदि स्यात् ॥ 60 ॥

O Brahmā! Since then I am known amongst men by the name of “Hayagrīva”. This is well-known to you. Now say, were I independent, would such ignominy have happened to me?

तस्मान्नाहं स्वतंत्रोऽस्मि शक्त्यधीनोऽस्मि सर्वथा ।
 तामेव शक्तिं सततं ध्यायामि च निरंतरम् ॥ 61 ॥

नातः परतरं किञ्चिज्जानामि कमलोद्भव ।
 Never. Therefore, I am not independent; I am in every way under that Śakti. O Lotus-born!

I always meditate on that Śakti; and I do not know any other than this Śakti.

नारद उवाच

इत्युक्तं विष्णुना तेन पद्मयोनेस्तु सन्निधौ ॥ 62 ॥

तेन चाप्यहमुक्तोऽस्मि तथैव मुनिपुंगव ।

तस्मात्त्वमपि कल्याण पुरुषार्थाप्तिहेतवे ॥ 63 ॥

असंशयं हृदंभोजे भज देवीपदांबुजम् ।

सर्वं दास्यति सा देवी यद्वादिष्टं भवेत्तव ॥ 64 ॥

Nārada said: Thus spoke Viṣṇu to Brahmā. O muni Veda vyāsa! Brahmā spoke these to me. So you too, better mediate in the lotus feet of Bhagavatī calmly in the lotus of your heart for the

success of your idea. That Devī will give you all that you wish.

सूत उवाच

नारदेनैवमुक्तस्तु व्यासः सत्यवतीसुतः ।

देवीपादाब्जनिष्णातस्तपसे प्रययौ गिरौ ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे चतुर्थोऽध्यायः ॥ 4 ॥

Sūta said: At these words of Nārada, Satyavati's son Veda Vyāsa went out to the hills for tapasyā, trusting the lotus feet of the Devī as the all-in-all in this world."

Thus ends the Fourth Chapter of the First Book on the excellency of the Devī in the Mahapurāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER V

On the Narrative of Hayagrīva

ऋषय ऊचुः

सूतास्माकं मनः कामं मग्नं संशयसागरे ।

यथोक्तं महदाश्चर्यं जगद्विस्मयकारकम् ॥ 1 ॥

The Ṛṣis said: "O Sūta! Our minds are merged in the sea of doubt, hearing your this most wonderful saying, surprising to the whole world.

यन्मूर्द्धा माधवस्यापि गतो देहात्पुनः परम् ।

हयग्रीवस्ततो जातः सर्वकर्ता जनार्दनः ॥ 2 ॥

The head of Janārdana Mādhava, the Lord of all, was severed out of His body! And He was afterwards known as Hayagrīva, the horse-faced! Oh! what more wonder can there be than this?

वेदोऽपि स्तौति यं नित्यं देवाः सर्वे यदाश्रयाः ।

आदिदेवो जगन्नाथः सर्वकारणकारणः ॥ 3 ॥

तस्यापि वदनं छिन्नं दैवयोगात्कथं तदा ।

तत्सर्वं कथयाशु त्वं विस्तरेण महामते ॥ 4 ॥

Whom the Vedas even praise, all the Devas rest on Whom, Who is the Cause of all causes, the Ādi Deva Jagannātha (the Lord of the universe), Oh! how is it that His head came to be severed! O, highly intelligent one! Describe all this in detail."

सूत उवाच

शृण्वंतु मुनयः सर्वे सावधानाः समंततः ।

चरितं देवदेवस्य विष्णोः परमतेजसः ॥ 5 ॥

कदाचिद्दारुणं युद्धं कृत्वा देवः सनातनः ।

दशवर्षसहस्राणि परिश्रान्तो जनार्दनः ॥ 6 ॥

Sūta said: "O Munis! Hear all attentively the glorious deeds of the supremely energetic Viṣṇu, the Deva of the Devas. Once upon a time the eternal Deva Janārdana became tired after the terrible continuous battle for ten thousand years.

समे देशे शुभे स्थाने कृत्वा पद्मासनं विभुः ।

अवलंब्य धनुः सज्यं कंठदेशे धरास्थितम् ॥ 7 ॥

दत्त्वा भारं धनुष्कोट्यां निद्रामाप रमापतिः ।

श्रान्तत्वाद्दैवयोगाच्च जातस्तत्रातिनिद्रितः ॥ 8 ॥

तदा कालेन कियता देवाः सर्वे सवासवाः ।

ब्रह्मेशसहिताः सर्वे यज्ञं कर्तुं समुद्यताः ॥ 9 ॥

After this the Lord Nārāyaṇa seated Himself on Padmāsana (a kind of posture) in some lonely place on a level plot of ground and placing his head on the front of his bow with the bow strung and placed erect on the ground fell fast asleep. Viṣṇu, the Lord of Ramā, was exceedingly tired and thus he fell soon into deep sleep. At this time, Indra and the

other Devas, with Brahmā and Maheṣā began a sacrifice.

गताः सर्वेऽथ वैकुण्ठं द्रष्टुं देवं जनार्दनम् ।
देवकार्यार्थसिद्ध्यर्थं मखानामधिपं प्रभुम् ॥ 10 ॥
अदृष्ट्वा तु तदा तत्र ज्ञानदृष्ट्या विलोक्य ते ।
यत्रास्ते भगवान्विष्णुर्जग्मुस्तत्र तदा सुराः ॥ 11 ॥

Then they, for the sake of success in Deva's work, went to the region of Vaikuṇṭha to meet with the Deva Janārdana, the Lord of sacrifices. There, the Devas, not finding Viṣṇu, came to know by their Dhyāna (meditation) where Bhagvān Viṣṇu was staying and thither they went.

ददृशुस्ते तदेशानं योगनिद्रावशं गतम् ।
विचेतनं विभुं विष्णुं तत्रासांचक्रिरे सुराः ॥ 12 ॥

They saw that Lord Viṣṇu, the Deva of the Devas was lying unconscious, being under the arms of Yoganidrā (the yogic sleep).

स्थितेषु सर्वदेवेषु निद्रासुप्ते जगत्पतौ ।
चिंतामापुः सुराः सर्वे बह्वरुद्रपुरोगमाः ॥ 13 ॥

Therefore, they took their seats there. Seeing the Lord of the universe asleep, Brahmā, Rudra and the other Devas became anxious.

तानुवाच ततः शक्रः किं कर्तव्यं सुरोत्तमाः ।
निद्राभंगः कथं कार्यश्चितयंतु सुरोत्तमाः ॥ 14 ॥

Indra then addressed the Devas: "O best of the Suras! Now what is to be done! How shall we awaken Bhagavān from His sleep? Now think of the means by which this can be effected."

तमुवाच तदा शंभुर्निद्राभंगेऽस्ति दूषणम् ।
कार्यं चैव प्रकर्तव्यं यज्ञस्य सुरसत्तमाः ॥ 15 ॥

Hearing Indra's words Śambhu said: "O good Devas! Now we must finish our sacrificial work. But if the sleep of Bhagavān be disturbed, He would get angry."

उत्पादिता तदा वम्री ब्रह्मणा परमेष्ठिना ।
तथा भक्षयितुं तत्र धनुषोऽग्रं धरास्थितम् ॥ 16 ॥

भक्षितेऽग्रे तदाऽनिम्नं गमिष्यति शरासनम् ।
तदा निद्राविमुक्तोऽसौ देवदेवो भविष्यति ॥ 17 ॥

Hearing Śaṅkara's words, Parameṣṭhī Brahmā created Vamrī insects (a sort of white ants) so that

they might eat up the forepart of the bow that was lying on the ground causing the other end rise up and thus break His sleep.

देवकार्यं तदा सर्वं भविष्यति न संशयः ।
स वम्रीं संदिदेशाथ देवदेवः सनातनः ॥ 18 ॥

Thus the Deva's purpose will, no doubt, be fulfilled. Thus settling his mind, the eternal Deva Brahmā ordered the white ants Vamrīs to cut the bow string.

तमुवाच तदा वम्री देवदेवस्य मापतेः ।
निद्राभंगः कथं कार्यो देवस्य जगतां गुरोः ॥ 19 ॥

Hearing this order of Brahmā, Vamrī spoke to Brahmā, thus: "O Brahman! How can I disturb the sleep of the Devadeva, Lord of Lakṣmī, the World Guru?"

निद्राभंगः कथाछेदो दंपत्योः प्रीतिभेदनम् ।
शिशुमातृविभेदश्च ब्रह्महत्यासमं स्मृतम् ॥ 20 ॥

To rouse one from one's deep sleep, to interrupt one in one's speech, to sever love between husband and wife, to separate a child from one's mother, all these are equivalent to Brahmahatyā (murdering a Brāhmaṇa).

तत्कथं देवदेवस्य करोमि सुखनाशनम् ।
किं फलं भक्षणादेव येन पापं करोम्यहम् ॥ 21 ॥

सर्वः स्वार्थवशो लोकः कुरुते पातकं किल ।
तस्मादहं करिष्यामि स्वार्थमेव प्रभक्षणम् ॥ 22 ॥

Therefore, O Deva! how can I interrupt the happiness of sleep of the Devadeva? And what benefit shall I derive by eating the bowstring, so that I may incur this vicious act? But a man can commit a sin if there be any interest of his; I am ready to eat this, if I get a personal interest.'

ब्रह्मोवाच

तव भागं करिष्यामो मखमध्ये यथा शृणु ।
तेन त्वं कुरु कार्यं नो विष्णुं बोधय माचिरम् ॥ 23 ॥

Brahmā said: We will give you, too, share in this our Yajña sacrifice) so hear me; do our work and rouse Viṣṇu from His sleep.

होमकर्मणि पार्श्वे च हविर्दानात्पतिष्यति ।
तत्ते भागं विजानीहि कुरु कार्यं त्वरान्विता ॥ 24 ॥

During the time of performing Homa whatever *ghee* will fall outside the Homa-Kuṇḍa (the sacrificial pit) will fall to your share; so be quick and do this."

सूत उवाच

इत्युक्त्वा ब्रह्मणा वम्री धनुषोऽग्रं त्वरान्विता ।

चखाद संस्थितं भूमौ विमुक्त्वा ज्या तदाऽभवत् ॥ 25 ॥

Sūtā said: Thus ordered by Brahmā, the Vamrī insect soon ate away the fore end of the bow that rested on the ground.

प्रत्यंचायां विमुक्त्वायां मुक्त्वा कोटिस्तथोत्तरा ।

शब्दः समभवद्घोरस्तेन त्रस्ताः सुरास्तदा ॥ 26 ॥

ब्रह्मांडं क्षुभितं सर्वं वसुधा कंपिता तदा ।

समुद्राश्च समुद्विग्नास्त्रेसुश्च जलजंतवः ॥ 27 ॥

ववुर्वातास्तथा चोग्राः पर्वताश्च चकंपिरे ।

उल्कापाता महोत्पाता बभूवुर्दुःखशंसिनः ॥ 28 ॥

Immediately the string gave way and the bow went up; the other end became free and a terrible sound took place. The Devas became afraid; the whole universe got agitated; the earth trembled. The sea became swollen; the aquatic animals became startled; violent wind blew; the mountains shook; ominous meteors fell.

दिशो घोरतराश्चासन्सूर्योऽप्यस्तंगतोऽभवत् ।

चिंतामापुः सुराः सर्वे किं भविष्यति दुर्दिने ॥ 29 ॥

The quarters assumed a terrific aspect; the Sun went down the horizon. In the time of distress the Devas became anxious what evil might come down.

एवं चिंतयतां तेषां मूर्धा विष्णोः सकुंडलः ।

गतः समुकुटः क्वापि देवदेवस्य तापसाः ॥ 30 ॥

O ascetics! while the Devas were thus cogitating, the head with crown on it of the Devadeva Viṣṇu vanished away; no body knew where it fell.

अंधकारे तदा घोरे शांते ब्रह्महरी तदा ।

शिरोहीनं शरीरं तु ददृशाते विलक्षणम् ॥ 31 ॥

When the awful darkness disappeared, Brahmā and Mahādeva saw the disfigured body of Viṣṇu with its head off.

दृष्ट्वा कबंधं विष्णोस्ते विस्मिताः सुरसत्तमाः ।

चिंतासागरमग्नाश्च रुरुदुः शोककर्षिताः ॥ 32 ॥

हा नाथ किं प्रभो जातमत्यद्भुतममानुषम् ।

वैशसं सर्वदेवानां देवदेव सनातन ॥ 33 ॥

मायेयं कस्य देवस्य यया तेऽद्य शिरो हृतम् ।

अच्छेद्यस्त्वमभेद्योऽसि अप्रदाह्योऽसि सर्वदा ॥ 34 ॥

Seeing that headless figure of Viṣṇu they were greatly surprised; they were drowned in the ocean of cares and, overwhelmed with grief, began to weep aloud O Lord! O Master! O Devadeva! O Eternal one! what unforeseen extraordinary mishap occurred to us today! O Deva! Thou canst not be pierced nor cut asunder, nor capable of being burnt; how is it then that Thy head has been taken away! Is this the Māyā (magic) of some Deva? O all pervading one!

एवंगते त्वयि विभो मरिष्यन्ति च देवताः ।

कीदृशस्त्वयि नः स्नेहः स्वार्थेनैव रुदामहे ॥ 35 ॥

नायं विघ्नः कृतो दैत्यैर्न यक्षैर्न च राक्षसैः ।

देवैरेव कृतः कस्य दूषणं च रमापते ॥ 36 ॥

The Devas cannot live when Thy condition is thus; we do not know what affection dost Thou have towards us. We are crying because of our selfish ends; perhaps this therefore has occurred. The Daityas, Yakṣas, or Rākṣasas have not done this; O Lord of Lakṣmī! Whose fault will we ascribe this to? The Devas themselves have committed this loss to themselves!

पराधीनाः सुराः सर्वे किं कुर्मः क्व ब्रजाम च ।

शरणं नैव देवेश सुराणां मूढचेतसाम् ॥ 37 ॥

न चैषा सात्त्विकी माया राजसी न च तामसी ।

यया छिन्नं शिरस्तेऽद्य मायेशस्य जगद्गुरोः ॥ 38 ॥

क्रंदमानांस्तदा दृष्ट्वा देवाञ्छिवपुरोगमान् ।

बृहस्पतिस्तदोवाच शमयन्वेदवित्तमः ॥ 39 ॥

रुदितेन महाभागाः क्रंदितेन तथापि किम् ।

उपायश्चात्र कर्तव्यः सर्वथा बुद्धिगोचरः ॥ 40 ॥

देवं पुरुषकारश्च देवेशसद्गुणावुभौ ।

उपायश्च विधातव्यो दैवात्फलति सर्वथा ॥ 41 ॥

O Lord of the Devas! The Devas are now dependent! They are under Thee. Now where are we to go? What are we to do? There is none to save the dull stupid Devas!

At this juncture, seeing Śiva and the other Devas crying, Br̥haspati, supremely versed in the Vedas, consoled them thus: O highly fortunate one! what use there will be in thus crying and repenting? it ought you now to consider the means that you should adopt to redress your calamities. O Lord of the Devas! Fate and one's own exertion and intelligence are equal; if the success come not through Fate (luck or chance) one is certainly to show one's prowess and merit.

इन्द्र उवाच

दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।
विष्णोरपि शिरश्छिन्नं सुराणां चैव पश्यताम् ॥ 42 ॥

Indra said: Fie to your exertion when, before our eyes, the head of Bhagavān Viṣṇu Himself has been carried off! Fie, Fie to your prowess and intelligence! Fate is in my opinion, the supreme.

ब्रह्मोवाच

अवश्यमेव भोक्तव्यं कालेनापादितं च यत् ।
शुभं वाप्यशुभं वापि दैवं कोऽतिक्रमेत्पुनः ॥ 43 ॥

Brahmā said: Whatever, auspicious or inauspicious, is ordained by Daiva (Fate), everyone must bear that; no one can go beyond the Daiva.

देहवान्सुखदुःखानां भोक्ता नैवात्र संशयः ।
यथा कालवशात्कृत्तं शिरो मे शंभुना पुरा ॥ 44 ॥

When one has taken up a body, one must experience pleasure and pain; there is no manner of doubt in this. See, in long-past days, by the irony of Fate, Śambhu severed my head.

तथैव लिंगपातश्च मडादेवस्य शापतः ।
तथैवाद्य हरेर्मूढा पतितो लवणांभसि ॥ 45 ॥

His generative organ, too, dropped down through curse. Similarly, Hari's head has, today, fallen into the salt ocean.

सहस्रभगसंप्राप्तिर्दुःखं चैव शचीपतेः ।
स्वर्गाद्भ्रंशस्तथा वासः कमले मानसे सरे ॥ 46 ॥

By the influence of time, Indra, the Lord of Śacī, had thousand genital marks over his body, was

expelled from Heaven and had to live in the Mānas sarovar in the lotuses and had to suffer many other miseries.

एते दुःखस्य भोक्तारः केन दुःखं न भुज्यते ।
संसारेऽस्मिन्महाभागास्तरस्माच्छोकं त्यजंतु वै ॥ 47 ॥
चित्तयंतु महामायां विद्यादेवीं सनातनीम् ।
सा विधास्यति नः कार्यं निर्गुणा प्रकृतिः परा ॥ 48 ॥
ब्रह्मविद्यां जगद्धात्रीं सर्वेषां जननीं तथा ।
यथा सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम् ॥ 49 ॥

O Glorious ones! When such personages have suffered pains, then who else is there in the world, that does not suffer! so, you all cease sorrows and meditate on the Eternal Mahāmāyā; who is the Mother of all, who is the supporter of all, who is of the nature of Brahnavidyā (the Supreme Knowledge) and who is beyond the Guṇas, who is the Prime Prakṛti, and who pervades the three Lokas, the whole universe, moving and unmoving; She will dispense our welfare.

सूत उवाच

इत्युक्त्वा वै सुरान् वेधा निगमानादिदेश ह ।
देहयुक्तान्स्थितानग्रे सुरकार्यार्थसिद्धये ॥ 50 ॥

Sūta then said: Thus saying to the Devas Brahmā ordered all the Vedas, that were incarnate there in their forms, for the successful issue of the Deva's work.

स्तुवंतु परमां देवीं ब्रह्मविद्यां सनातनीम् ।
गूढाङ्गीं च महामायां सर्वकार्यार्थसाधनीम् ॥ 51 ॥

Brahmā said: "O Vedas! Now go on and chant hymns to the Sacred Eternal Highest Devī Mahāmāyā, who is Brahnavidyā, who brings all actions to their successful issues, who is hidden in all forms."

तच्छ्रुत्वा वचनं तस्य वेदाः सर्वाङ्गसुन्दराः ।
तुष्टुवुर्ज्ञानगम्यां तां महामायां जगत्स्थिताम् ॥ 52 ॥

Hearing His words, the all-beautiful Vedas began to chant hymns to Mahāmāyā who can be comprehended by Jñāna, and who pervades the world.

वेदा ऊचुः

नमो देवि महामाये विश्वोत्पत्तिकरे शिवे ।
निर्गुणे सर्वभूतेशि मातः शंकरकामदे ॥ 53 ॥

The Vedas said: "Obeisance to the Devī! to the Mahāmāyā! to the Auspicious One! to the Creatrix of the Universe! We bow down to Thee, who is beyond the Guṇas, the Ruler of all the Beings!

त्वं भूमिः सर्वभूतानां प्राणः प्राणवतां तथा ।
धीः श्रीः कांतिः क्षमा शांतिः श्रद्धा मेधा धृतिः स्मृतिः ॥ 54 ॥

O Mother! Thou givest to Śaṅkara even His desires. Thou art the receptacle of all the things; Thou art the Prāṇa of all the living beings; Thou art Buddhi, Lakṣmī (wealth), Śobhā, Kṣamā (forgiveness), Śānti (peace); Śraddhā (faith), Medhā (intellect), Dhṛti (fortitude), and Smṛti (recollection).

त्वमुद्गीथेऽर्धमात्राऽसि गायत्री व्याहृतिस्तथा ।
जया च विजया धात्री लज्जा कीर्तिः स्पृहा दया ॥ 55 ॥

Thou art the Bindu (ṁ) over the Praṇava (oṁ) and thou art of the nature of semi-moon; Thou art Gāyatrī; Thou art Vyārhiti; Thou art Jayā, Vijayā, Dhātrī (the supportress) Lajjā (modesty) Kīrti (fame); Icchā (will) and Dayā (mercy) in all beings.

त्वां संस्तुमोऽम्ब भुवनत्रयसंविधानदक्षां
दयारसयुतां जननीं जनानाम् ।
विद्यां शिवां सकललोकहितां वरेण्यां
वाग्बीजवासनिपुणां भवनाशकर्त्रीम् ॥ 56 ॥

ब्रह्मा हरः शौरिसहस्रनेत्र-
वाग्वह्निसूर्या, भुवनाधिनाथाः ।
ते त्वत्कृताः संति ततो न मुख्या
माता यतस्त्वं स्थिरजंगमानाम् ॥ 57 ॥

O Mother! Thou art the merciful Mother of the three worlds, Thou art the adorable auspicious Vidyā (knowledge) benefitting all the lokas; Thou destroyest the Universe and Thou skilfully residest (hidden) in the Bīja mantras. Therefore, we are praising Thee. O Mother! Brahmā, Viṣṇu, Maheśvara, Indra, Sūrya, Fire, Sarasvatī and other regents of the Universe are all Thy creation; so none of them is superior to Thee. Thou art the Mother of all the things, moving and non-moving.

सकलभुवनमेतत्कर्तुकामा यदा त्वं
सृजसि जननि देवान्विष्णुरुद्राजमुख्यान् ।

स्थितिलयजननं तैः कारयस्येकरूपा
न खलु तव कथंचिद्देवि संसारलेशः ॥ 58 ॥

न ते रूपं वेत्तुं सकलभुवने कोऽपि निपुणो
न नाम्नां संख्या ते कथितुमिह योग्योऽस्ति पुरुषः ।

यदल्पं कीलालं कलयितुमशक्तः स तु नरः
कथं पारावाराकलनचतुरः स्यादृतमतः ॥ 59 ॥

O Mother! When Thou dost will to create this visible Universe, Thou createst first Brahmā, Viṣṇu and Maheśvara and makest them create, preserve and destroy this universe; but Thou remainest quite unattached to the world. Ever Thou remainest constant in Thy one form.

न देवानां मध्ये भगवति तवानंतविभवं
विजानात्येकोऽपि त्वमिह भुवनैकासिं जननी ।
कथं मिथ्या विश्वं सकलमपि चैका रचयसि
प्रमाणं त्वेतस्मिन्निगमवचनं देवि विहितम् ॥ 60 ॥

No one in this Universe is able to know Thy nature; nor there is any body who can enumerate Thy names. How can he promise to jump across the illimitable ocean, who can not jump across an ordinary well.

निरीहैवासि त्वं निखिलजगतां कारणमहो
चरित्रं ते चित्रं भगवति मनो नो व्यथयति ।

कथंकारं वाच्यः सकलनिगमागोचरगुणप्रभावः
स्वं यस्मात्स्वयमपि न जानासि परमम् ॥ 61 ॥

O Bhagavatī! No one amongst the Devas even knows particularly Thy endless power and glory. Thou art alone the Lady of the Universe and the Mother of the world.

न किं जानासि त्वं जननि मधुजिन्मौलिपतनं शिवे
किं वा ज्ञात्वा विविदिषसि शक्तिं मधुजितः ।

हरेः किंवा मातर्दुरितततिरेषा बलवती भवत्याः
पादाब्जे भजननिपुणे क्वास्ति दुरितम् ॥ 62 ॥

The Vedas all bear testimony how thou alone hast created all this unreal and fleeting universe. O Devi! Thou without any effort and having no desires hast become the cause of this visible world,

thyself remaining unchanged. This is a great wonder. We cannot conceive this combination of contrary varieties in one. O Mother! How can we understand thy power, unknown to all the Vedas even, when thou thyself dost not know thy nature! We are bewildered at this.

उपेक्षा का चेयं तव सुरसमूहेऽतिविषमा
हरेर्मूर्ध्नो नाशो मतमिह महाश्चर्यजनकम् ।
महददुःखं मातस्त्वमसि जननच्छेदकुशला
न जानीमो मौलेर्विघटनविलंबः कथमभूत् ॥ 63 ॥
ज्ञात्वा दोषं सकलसुरतापादितं देवि चित्ते
किंवा विष्णावमरजनितं दुष्कृतं पातितं ते ।
विष्णोर्वा किं समरजनितः कोपवर्गोऽतिवेगाच्छेत्तुं
मातस्तव विलसितं नैव विद्यऽत्र भावम् ॥ 64 ॥

O Mother! It is that thou dost know nothing about the falling off of the Viṣṇu's head! Or knowingly thou wanted to examine Viṣṇu's prowess. Is it that Hari incurred any heinous sin. How can that be! Where is sin to thy followers who serve Thee! O Mother! Why art Thou so much indifferent to the Devas! It is a great wonder that the head of Viṣṇu is severed! Really, we are merged in great misfortunes. Thou art clever in removing the sorrows of Thy devotees. Why art Thou delaying in fixing again the head on Viṣṇu's body.

किं वा दैत्यैः समरविजितैस्तीर्थदेशे सुरम्ये
घोरं तपत्वा भगवति वरं लब्धवद्भिर्भवत्या ।
अन्तर्धानं गमितमधुना विष्णुशीर्षं भवानि
द्रष्टुं किंवा विगतशिरसं वासुदेव विनोदः ॥ 65 ॥
सिंधोः पुत्र्या रोषिता किं त्वमाद्ये,
कस्मादेनां प्रेक्षसे नाथहीनाम् ।
क्षंतव्यस्ते स्वांशजातापराधो
व्युत्थाप्यैनं मोदितां तां कुरुष्व ॥ 66 ॥

O Devī! Is it that Thou taking offence on the gods hast cast that on Viṣṇu! or was it that Viṣṇu became proud and to curb that, Thou hast played thus! or is it that the Daityas, having suffered defeat from Viṣṇu went and practised severe tapasyā in some beautiful holy place, and have got some boons; and so Viṣṇu's head has thus fallen off!

Or is it, O Bhagavatī! that Thou wert very eagerly interested to see Viṣṇu's headless body and, therefore, Thou hast seen thus! O Prime Force! Is it that Thou art angry on the daughter of the Sindhu (ocean); Lakṣmī Devī! Else, why hast Thou deprived Her of Her husband? Lakṣmī is born as a part of Thine; So Thou oughtst to forgive Her offence.

Therefore dost Thou gladden Her by giving back Her husband's life.

एते सुरास्त्वां सततं नमंति
कार्येषु मुख्याः प्रथितप्रभावाः ।
शोकार्णवात्तारय देवि देवानुत्थाप्य
देवं सकलाधिनाथम् ॥ 67 ॥

The principal Devas, engaged in Thy service, always make their praṇāmas (bow down) to Thee; O Devī! Beest Thou kind enough and make alive the Deva Viṣṇu, the Lord of all and crossest us across this ocean of sorrows. O Mother! We cannot make out anything whatsoever where Hari's head has gone.

मूर्धागतः क्वाम्ब हरेर्न विद्यो,
नान्योऽस्त्युपायः खलु जीवनेऽद्य ।
यथा सुधा जीवनकर्मदक्षा
तथा जगज्जीवितदाऽसि देवि ॥ 68 ॥

We have no other protectress than Thee who canst give back His life? O Devī Thou give life to the whole world as the nectar gives life to all the Devas."

सूत उवाच

एवं स्तुता तदा देवी गुणातीता महेश्वरी ।
प्रसन्ना परमा माया वेदैः सांगैश्च सामगैः ॥ 69 ॥

Sūta said: Thus praised by the Vedas with their Angas, with Sāmagānas (the songs from the Sāma Veda), the Nirguṇā Maheśvarī Devī Mahāmāyā became pleased.

तानुवाच तदा वाणी चाकाशस्था शरीरिणी ।
देवान्प्रति सुखैः शब्दैर्जनानन्दकरी शुभा ॥ 70 ॥
मा कुरुध्वं सुराश्रितां स्वस्थास्तिष्ठंतु चामराः ।
स्तुताऽहं निगमैः कामं संतुष्टाऽस्मि न संशयः ॥ 71 ॥

Then the auspicious voice came to them from the Heavens, gladdening all, and pleasing to the ears though no form was seen: "O Suras! Do not care anything about it; you are immortal (what fear can you have ?) Come to your senses. I am very much pleased by the praise sung by the Vedas.

यः पुमान्मानुषे लोके स्तौत्येतां मामकीं स्तुतिम् ।

पठिष्यति सदा भक्त्याः सर्वाङ्कामानवाप्नुयात् ॥ 72 ॥

There is no doubt in this. Amongst men, whoever will read this my stotra with devotion, will get all what he desires.

शृणोति वा स्तोत्रमिदं मदीयं

भक्त्या त्रिकालं सततं नरो यः ।

विमुक्तदुःखः स भवेत्सुखी च

वेदोक्तमेतन्ननु वेदतुल्यम् ॥ 73 ॥

Whoever will hear this devotedly, during the three Sandhyās, will be freed from troubles and become happy. When this stotra has been sung by the Vedas, it is equivalent to the Vedas."

शृण्वंतु कारणं चाद्य यद्गतं वदनं हरेः ।

अकारणं कथं कार्यं संसारेऽत्र भविष्यति ॥ 74 ॥

उदधेस्तनयां विष्णुः संस्थितामंतिके प्रियाम् ।

जहास वदनं वीक्ष्य तस्यास्तत्र मनोरमम् ॥ 75 ॥

Does anything take place in this world without any cause? Now hear why Hari's head was cut off. Once upon a time, seeing the beautiful face of His dear wife Lakṣmī Devī, Hari laughed in presence of Her.

तया ज्ञातं हरिर्नूनं कथं मां हसति प्रभुः ।

विरूपं हरिणा दृष्टं मुखं मे केन हेतुना ॥ 76 ॥

विनापि कारणेनाद्य कथं हास्यस्य सम्भवः ।

सपत्नीव कृता तेन मन्येऽन्या वरवर्णिनी ॥ 77 ॥

At this Lakṣmī Devī came to understand that "He has seen surely something ugly in my face and, therefore, He laughed; otherwise why my Husband would laugh at seeing me. But what reason can there be to see ugliness in my face after so long a time. And why shall He laugh without seeing something ugly, without any cause. Or it may be, He has made some other beautiful woman as my co-wife."

ततः कोपयुता जाता महालक्ष्मी तमोगुणा ।

तामसी तु तदा शक्तिस्तस्या देहे समाविशत् ॥ 78 ॥

केनचित्कालयोगेन देवकार्यार्थसिद्धये ।

प्रविष्टा तामसी शक्तिस्तस्या देहेतिदारुणा ॥ 79 ॥

तामस्याविष्टदेहा सा चुकोपातिशयं तदा ।

शनकैः समुवाचेदमिदं पततु ते शिरः ॥ 80 ॥

स्त्रीस्वभावाच्च भावित्वात्कालयोगाद्विनिर्गतः ।

अविचार्य तदा दत्तः शापः स्वसुखनाशनः ॥ 81 ॥

Thus arguing variously in her mind, Mahā Lakṣmī gradually got angry and Tamo guṇa slowly possessed Her. Then, by turn of Fate, in order that gods' work might be completed, very fierce Tamas Śakti entered into her body. She got very angry and slowly said; "Let Thy head fall off". Thus, owing to feminine nature and the destiny of Bhagavān, Lakṣmī cursed without any thought of good or bad, causing Her own suffering.

सपत्नीसम्भवं दुःखं वैधव्यादधिकं त्विति ।

विचिंत्य मनसेत्युक्तं तामसी शक्तियोगतः ॥ 82 ॥

By the Tāmasī Śakti possessing Her, she thought that having a co-wife would be more painful than Her widowhood and thus she cursed Him.

अनृतं साहसं माया मूर्खत्वमतिलोभता ।

अशीचं निदयत्वं च स्त्रीणां दोषाः स्वभावजाः ॥ 83 ॥

सशीर्षं वासुदेवं तं करोम्यद्य यथा पुरा ।

शिरोऽस्य शापयोगेन निमग्नं लवणांबुधौ ॥ 84 ॥

Falsehood, vain boldness, craftiness, stupidity, impatience, over-greediness, impurity, and harshness are the natural qualities of women. Owing to that curse, the head of Vāsudeva has fallen into the salt ocean. Now I will fix the head on His body as before.

अन्यच्च कारणं किञ्चिद्धर्तते सुरसत्तमाः ।

भवतां च महत्कार्यं भविष्यति न संशयः ॥ 85 ॥

O Sura Sattamas! There is another cause, also, regarding this affair. That will bring you great success.

पुरा दैत्यो महाबाहुर्हयग्रीवोऽतिविश्रुतः ।

पतश्चक्रे सरस्वत्यास्तीरे परमदारुणम् ॥ 86 ॥

In ancient days a famous Daitya, named

Hayagrīva practised severe tapasyā on the bank of the Sarasvatī river.

जपन्नेकाक्षरं मन्त्रं मायाबीजात्मकं मम ।
निराहारो जितात्मा च सर्वभोगविवर्जितः ॥ 87 ॥
ध्यायन्मां तामसीं शक्तिं सर्वभूषणभूषिताम् ।
एवं वर्षसहस्रं च तपश्चक्रेऽतिदारुणम् ॥ 88 ॥

“Abandoning all sorts of enjoyments, with control over his senses and without any food, the Daitya did Japam of (repeated) one syllabled Māyā-Bīja-mantra and, meditating the form of the Tāmasī Śakti of Mine, adorned with all ornaments, practised very terrible austerities for one thousand years.

तदाहं तामसं रूपं कृत्वा तत्र समागता ।
दर्शनं पुरतस्तस्य ध्यातं तत्तेन यादृशम् ॥ 89 ॥

I, too, went to the place of austerities in My Tāmasī form, meditated by the Daitya and appeared before him.

सिंहोपरि स्थिता तत्र तमवोचं दयान्विता ।
वरं ब्रूहि महाभाग ददामि तव सुव्रत ॥ 90 ॥

There, seated on the lion’s back, feeling compassion for his tapasya I spoke to him: “O glorious One! O one of good vows! I have come to grant boon to Thee!”

इति श्रुत्वा वचो देव्या दानवः प्रेमपूरितः ।
प्रदक्षिणां प्रणामं च चकार त्वरितस्तदा ॥ 91 ॥
दृष्ट्वा रूपं मदीयं स प्रेमोत्फुल्लविलोचनः ।
हर्षाश्रुपूर्णनयनस्तुष्टाव स च मां तदा ॥ 92 ॥

Hearing the words of the Devī, the Daitya instantly got up and falling down with devotion at Her feet, circumambulated Her. Looking at My form, his large eyes became cheerful with feelings of love and filled with tears; shedding tears, then, he began to chant hymns to Me.

हयग्रीव उवाच

नमो देव्यै महामाये सृष्टिस्थित्यन्तकारिणि ।
भक्तानुग्रहचतुरे कामदे मोक्षदे शिवे ॥ 93 ॥

Hayagrīva said: “Obeisance to the Devī Mahāmāye! I bow down to Thee, the Creatrix, the Preserver, and the Destructrix of the universe!

धराम्बुतेजःपवनखपञ्चानां च कारणम् ।
त्वं गन्धरसरूपाणां कारणं स्पर्शशब्दयोः ॥ 94 ॥

Skilled in shewing favour to Thy devotees! Giver of the devotee’s desires! Obeisance to Thee! O Thou, the giver of liberation! O Thou! The auspicious one! I bow down to Thee. Thou art the cause of the five elements—earth, water, fire, air, and Ākāśa! Thou art the cause of form, taste, smell, sound and touch.

घ्राणं च रसना चक्षुस्त्वक्श्रोत्रमिन्द्रियाणि च ।
कर्मेन्द्रियाणि चान्यानि त्वत्तः सर्वं महेश्वरि ॥ 95 ॥

O, Maheśvarī! the five Jñānendriyas (organs of perception) eyes, ears, nose, tongue, and skin and the five organs of action Karmendriyas: hands, feet, speech, arms, and the organ of generation are all created by Thee.”

श्रीदेव्युवाच

किं तेऽभीष्टं वरं ब्रूहि वाञ्छितं यद्दामि तत् ।
परितुष्टाऽस्मि भक्त्या ते तपसा चाद्भुतेन च ॥ 96 ॥

‘The Devī said: “O child! I am very much satisfied with your wonderful tapasyā and devotion. Now say what boon do you want. I will give you the boon that you desire.

हयग्रीव उवाच

यथा मे मरणं मातर्न भवेत्तत्तथा कुरु ।
भवेयममरो योगी तथाऽजेयः सुरासुरैः ॥ 97 ॥

Hayagrīva said: “O Mother! grant me that boon by which death will not come to me, and I shall be invincible by the Suras and Asuras, I may be a Yogī and immortal.

श्रीदेव्युवाच

जातस्य हि ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ।
मर्यादा चेदृशी लोके भवेच्च कथमन्यथा ॥ 98 ॥

एवं त्वं निश्चयं कृत्वा मरणे राक्षसोत्तम ।
वरं वरय चेष्टं ते विचार्य मनसा किल ॥ 99 ॥

The Devī said: “Death brings in birth and birth brings in death; this is inevitable. This order of things is extant in this world; never its violation

takes place. O best of the Rākṣasas! Thus knowing death sure, think in your mind and ask another boon.”

हयग्रीव उवाच

हयग्रीवाच्च मे मृत्युर्नान्यस्माज्जगदम्बिके ।
इति मे वाञ्छितं कामं पूर्यस्व मनोगतम् ॥ 100 ॥

Hayagrīva said: “O Mother of the universe! If it be that Thou art not willing at all to grant me immortality, then grant me this boon that my death may not occur from any other than from one who is horse-faced. Be merciful and grant me this boon that I desire.”

श्रीदेव्युवाच

गृहं गच्छ महाभाग कुरु राज्यं यथासुखम् ।
हयग्रीवाद्भूते मृत्युर्न ते नूनं भविष्यति ॥ 101 ॥

O highly fortunate one! “Go home and govern your kingdom at your ease; death won’t occur to you from any other beings then from one who is horse-faced.”

इति दत्त्वा वरं तस्मा अन्तर्धानं गता तथा ।
मुदं परमिकां प्राप्य सोपि स्वभवनं गतः ॥ 102 ॥
स पीडयति दुष्टात्मा मुनीन्वेदांश्च सर्वशः ।
न कोऽपि विद्यते तस्य हंताऽद्य भुवनत्रये ॥ 103 ॥
तस्माच्छीर्षं हयस्यास्य समुद्धृत्य मनोहरम् ।
देहेऽत्र विशिरो विष्णोस्त्वष्टा संयोजयिष्यति ॥ 104 ॥

Thus granting the boon, the Devī vanished. Becoming very glad on getting this boon, Hayagrīva went to his residence. Since then the wicked Daitya is troubling very much all the Devas and Munis. There is none in the three worlds to kill him. So let Viśvakarmā take a horse’s head and fix it on the headless body of Viṣṇu.

हयग्रीवोऽथ भगवान्हनिष्यति तमासुरम् ।
पापिष्ठं दानवं क्रूरं देवानां हितकाम्यया ॥ 105 ॥

Then Bhagavān Hayagrīva will slay the vicious wicked Asura, for the good of the Devas.’

सूत उवाच

एवं सुरांस्तदाभाष्य शर्वाणी विरराम ह ।
देवास्तदातिसंतुष्टास्तमूचुर्देवशिल्पिनम् ॥ 106 ॥

Sūta said: “Thus speaking to the Devas, Bhagavatī Śarvānī remained silent.

देवा ऊचुः

कुरु कार्यं सुराणां वै विष्णोः शीर्षाभियोजनम् ।
दानवप्रवरं दैत्यं हयग्रीवो हनिष्यति ॥ 107 ॥

The Devas became very glad and spoke this to Viśvakarmā: “Kindly do this Deva work and fix Viṣṇu’s head. He will become Hayagrīva and kill the indomitable Dānava.”

सूत उवाच

इति श्रुत्वा वचस्तेषां त्वष्टा चातित्वरान्वित ।
वाजिशीर्षं चक्रतांशु खड्गेन सुरसन्निधौ ॥ 108 ॥
विष्णोः शरीरे तेनाशु योजितं वाजिमस्तकम् ।
हयग्रीवो हरिर्जातो महामायाप्रसादतः ॥ 109 ॥

Sūta said: Hearing these words, Viśvakarmā quickly cut off with his axe, the head of a horse, brought it before the Devas and fixed it on the headless boy of Viṣṇu. By the grace of Mahāmāyā, Bhagavān became horse-faced or Hayagrīva.

क्रियता तेन कालेन दानवो मददर्पितः ।
निहतस्तरसा संख्ये देवानां रिपुरोजसा ॥ 110 ॥
य इदं शुभमाख्यानं शृण्वन्ति भुवि मानवाः ।
सर्वदुःखविनिर्मुक्तास्ते भवंति न संशयः ॥ 111 ॥
महामायाचरित्रञ्च पवित्रं पापनाशनम् ।
पठतां शृण्वतां चैव सर्वसंपत्तिकारकम् ॥ 112 ॥
इति श्रीमद्देवीभागवते प्रथमस्कन्धे हयग्रीवावतारकथनं नाम
पञ्चमोऽध्यायः ॥ 5 ॥

Then, a few days after, Bhagavān Hayagrīva killed that proud Dānava, the Deva’s enemy, by sheer force. Any man, hearing this excellent anecdote, becomes freed, certainly of all sorts of difficulties. Hearing or reading Mahāmāyā’s glorious deeds, pure and sin destroying, gives all sorts of wealth.”

Thus ends the Fifth Chapter of the First Book on the description of the narrative of Hayagrīva in the Mahā Purāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER VI

On the Preparation for War by Madhu Kaiṭabha

ऋषय ऊचुः

सौम्य यच्च त्वया प्रोक्तं शौरैर्युद्धं महार्णवे ।
मधुकैटभयोः सान्द्रं पञ्चवर्षसहस्रकम् ॥ 1 ॥

The Ṛṣi said: "O Saumya! Just now you have spoken of the fight for five thousand years, in that great ocean, between Bhagavān Śauri and Madhu Kaiṭabha.

कस्मात्तौ दानवौ जातौ तस्मिन्नेकार्णवे जले ।
महावीर्यौ दुराधर्षौ देवैरपि सुदुर्जयौ ॥ 2 ॥
कथं तावसुरौ जातौ कथं च हरिणा हतौ ।
तदाचक्ष्व महाप्राज्ञ चरितं परमाद्भुतम् ॥ 3 ॥

How was it that the two greatly powerful Dānavas, invincible of the Devas came to be born there? And why did Bhagavān Hari kill them? O highly intelligent one! Kindly describe that greatly wonderful event.

श्रोतुकामा वयं सर्वे त्वं वक्ता च बहुश्रुतः ।
दैवाच्चात्रैव सञ्जातः संयोगश्च तथावयोः ॥ 4 ॥

We all are extremely eager to hear it, and you are the great Pundit and speaker, present before us. It is our good luck that we have come across you here.

मूर्खेण सह संयोगो विषादपि सुदुर्जरः ।
विज्ञेन सह संयोगः सुधारससमः स्मृतः ॥ 5 ॥
जीवन्ति पशवः सर्वे खादन्ति मेहंयन्ति च ।
जानन्ति विषयाकारं व्यवायसुखमद्भुतम् ॥ 6 ॥

As the contact with the illiterate is very painful, so the contact with the literate is very happy like nectar. The animals in this world live like illiterates; they eat, call for their nature, void urine and faeces, and know wonderfully well the sexual intercourse.

न तेषां सदसज्ज्ञानं विवेको न च मोक्षदः ।
पशुभिस्ते समा ज्ञेया येषां न श्रवणादरः ॥ 7 ॥
मृगाद्याः पशवः केचिज्जानन्ति श्रावणं सुखम् ।
अश्रोत्राः फणिनश्चैव मुमुहुर्नादपानतः ॥ 8 ॥

Only they want discriminative knowledge of

right and wrong, of the real and unreal, and a knowledge of discrimination, leading to Mokṣa or final liberation; this is the only point of difference. Therefore, persons that have no liking to hear of Bhāgavata and books like it, are like beasts; there is no doubt in this. Behold! Deer and some other animals can enjoy well the sense of hearing like men; and the serpents, though wanting in the organ of hearing, become charmed quite like men, as if tasting the pleasure of hearing sweet sounds.

पञ्चानामिन्द्रियाणां वै शुभे श्रवणदर्शने ।
श्रवणाद्वस्तुविज्ञानं दर्शनाच्चित्तरंजनम् ॥ 9 ॥
श्रवणं त्रिविधं प्रोक्तं सात्त्विकं राजसं तथा ।
तामसं च महाभागाः सुज्ञोक्तं निश्चयान्वितम् ॥ 10 ॥
सात्त्विकं वेदशास्त्रादि साहित्यं चैव राजसम् ।
तामसं युद्धवार्ता च परदोषप्रकाशनम् ॥ 11 ॥

Verily out of the five organs of perception the organ of hearing and the organ of sight are benefitting, for the knowledge of things arises from hearing and the heart is pleased by seeing. Therefore the Pundits divide in three classes, the objects of hearing, as: (1) Sāttvik, (2) Rājasik and (3) Tāmasik. The Vedas and other Śāstras are Sāttvik; the literature (sāhitya) is the Rājasik and war news and finding fault with others is Tāmasik.

सात्त्विकं त्रिविधं प्रोक्तं प्रज्ञावद्भिश्च पण्डितैः ।
उत्तमं मध्यमं चैव तथैवाघममित्युत ॥ 12 ॥
उत्तमं मोक्षफलदं स्वर्गदं मध्यमं तथा ।
अधमं भोगदं प्रोक्तं निर्णीय विदितं बुधैः ॥ 13 ॥
साहित्यं चैथ त्रिविधं स्वीयायां चोत्तमं स्मृतम् ।
मध्यमं वारयोषायां परोढायां तथाऽधमम् ॥ 14 ॥

The wise persons again subdivide the Sāttvik in three sub-classes: good, middling and worst. That which gives Mokṣa is good or excellent; that which gives Heavens is middling and that which gives this worldly pleasure is worst. In the same way,

the literature (sāhitya) is of three kinds: That which describes the people to live with their legitimate wives is the best; which describes about prostitutes is the middling; and that which makes people live with other's wives is the worst.

तामसं त्रिविधं ज्ञेयं विद्वद्धिः शास्त्रदर्शिभिः ।
आततायिनियुद्धं यत्तदुत्तममुदाहृतम् ॥ 15 ॥
मध्यमं चापि विद्वेषात्पांडवानां तथारिभिः ।
अधमं निर्निमित्तं तु विवादे कलहे तथा ॥ 16 ॥

The seers of śāstras, the learned men divide the subjects of the Tāmasik hearing into three classes: That in which fight with the enemies is described is best; where the fight, as of the Pāṇḍavas, with the enemies out of hatred, ill-feeling, is described is middling; and that where fighting is described without any cause is worst.

तदत्र श्रवणं मुख्यं पुराणस्य महामते ।
बुद्धिप्रवर्धनं पुण्यं ततः पापप्रणाशनम् ॥ 17 ॥
तदाख्याहि महाबुद्धे कथां पौराणिकीं शुभाम् ।
श्रुतां द्वैपायनात्पूर्वं सर्वार्थस्य प्रसाधिनीम् ॥ 18 ॥

Therefore, O highly intelligent one! Hearing the Purāṇas is far superior to hearing other śāstras, for thereby sins are destroyed, intellect is increased and Puṇyam (good merits) is stored. So, O intelligent one! Kindly describe to us, the Purāṇas, fulfilling all the requirements of life, that you heard before from the mouth of Kṛṣṇa Dvāipāyana". Hearing these words of the Ṛṣi.

सूत उवाच

यूयं धन्या महाभागा धन्योऽहं पृथिवीतले ।
येषां श्रवणबुद्धिश्च मापि कथने किल ॥ 19 ॥

Sūta said: "O, highly fortunate ones! When you all are desirous to hear the Purāṇas and I am ready to tell them, then both of us are blessed on the surface of the earth.

पुरा चैकार्णवे जाते विलीने भुवनत्रये ।
शेषपर्यकसुप्ते च देवदेवे जनार्दने ॥ 20 ॥
विष्णुकर्णमलोद्भूतो दानवौ मधुकैटभौ ।
महाबलौ च तौ दैत्यौ विवृद्धौ सागरे जले ॥ 21 ॥
क्रीडमानौ स्थितौ तत्र विचरन्तावितस्ततः ।

तावेकदा महाकायौ क्रीडासक्तौ महार्णवे ॥ 22 ॥

In days of yore, in the time of Pralaya (universal dissolution) when the three lokas and the entire universe dissolved in water, when the Devadeva Janārdana was lying asleep in the bed of Ananta, the thousand-headed serpent, arose from the wax of the ear of Bhagavān Viṣṇu, the two very powerful Daityas Madhu and Kaiṭabha; they grew in the waters of the ocean and played around in the waters and thus passed some of their time.

चित्तामवापतुश्चित्ते भ्रातराविव संस्थितौ ।
नाकारणं भवेत्कार्यं सर्वत्रैषा परम्परा ॥ 23 ॥
आधेयं तु विनाधारं न तिष्ठति कथंचन ।
आधाराधेयभावस्तु भाति नो चित्तगोचरः ॥ 24 ॥

Once upon a time, when the two huge bodied Dānavas were playing with each other like two brothers, they thought that the general rule of the universe is that no effect takes place without a cause and nothing can rest without the receptacle thereof.

क्व तिष्ठति जलं चेदं सुखरूपं सुविस्तरम् ।
केन सृष्टं कथं जातं मग्नावावाञ्जले स्थितौ ॥ 25 ॥
आवां वा कथमुत्पन्नौ केन वोत्पादितावुभौ ।
पितरौ क्वेति विज्ञानं नास्ति कामं तथावयोः ॥ 26 ॥

But we cannot understand what is our receptacle or who is resting on us. Whereon rests this pleasant expanse of wide ocean? Who was it that created this? How was this created? Why are we living here merged within the water? Who created us? and who are our father and mother. Nothing of all these we know.

सूत उवाच

एवं कामयमानौ तौ जग्मतुर्न विनिश्चयम् ।
उवाच कैटभस्तत्र मधुं पार्श्वे स्थितं जले ॥ 27 ॥

Thus thinking, when they could not come to any conclusion, Kaiṭabha spoke to Madhu, beside him, within the waters:

कैटभ उवाच

मधो वामत्र सलिले स्थातुं शक्तिर्महाबला ।
वर्तते भ्रातरचला कारणं सा हि मे मता ॥ 28 ॥

“O brother! It seems to me the great immovable force that makes us rest in this water is the cause of all.

तथा ततमिदं तोयं तदाधारं च तिष्ठति ।

सा एव परमा देवी कारणं च तथावयोः ॥ 29 ॥

This whole mass of water, too, pervaded by that force, rests on that; that Highest Devī must be the Cause of us.”

एवं विबुध्यमानौ तौ चिंताविष्टौ यदाऽसुरौ ।

तदाकाशे श्रुतं ताभ्यां वाग्बीजं सुमनोहरम् ॥ 30 ॥

When the two Asuras, merged in this thought, understood this, they heard in the air the beautiful Vāgbīja (the seed mantra of Vāk, the speech, the Devī Sarasvatī).

गृहीतं च ततस्ताभ्यां तस्याभ्यासो दृढः कृतः ।

तदा सौदामनी दृष्टा ताभ्यां खे चोत्थिता शुभा ॥ 31 ॥

ताभ्यां विचारितं तत्र मंत्रोऽयं नात्र संशयः ।

तथा ध्यानमिदं दृष्टं गगने सगुणं किल ॥ 32 ॥

निराहारौ जितात्मानौ तन्मनस्कौ समाहितौ ।

बभूवतुर्विचिंत्यैवं जपध्यानपरायणौ ॥ 33 ॥

They then began to pronounce repeatedly the Vāgbīja mantra and practised it with the great steadfastness. Next they saw, risen high up in the air, the auspicious lightning and thought that certainly our mantra that we are repeating has made Herself visible in this form of light and thus we have seen certainly in the air, the saguṇa form (form with attributes) of Sarasvatī, the goddess of Speech. Thus thinking in their minds they, without any food, with their minds controlled, constantly thought of that, with their whole mind collected on that, and repeating and meditating the mantra became one with that.

एवं वर्षसहस्रं तु ताभ्यां तप्तं महत्तपः ।

प्रसन्ना परमा शक्तिर्जाता सा परमा तयोः ॥ 34 ॥

खिनौ तौ दानवौ दृष्ट्वा तपसे कृतनिश्चयौ ।

तयोरनुग्रहार्थाय वागुवाचाशरीरिणी ॥ 35 ॥

वरं वां वाञ्छितं दैत्यौ ब्रूतं परमसंमतम् ।

ददामि परितुष्टाऽस्मि युवयोस्तपसा किल ॥ 36 ॥

Thus they passed one thousand years in practising that great tapas; when the Highest Ādyā

Śakti became pleased with them and seeing the two dānavas, steadfast in the practice of Tapas, tired, addressed them, invisibly in the way of celestial voice thus: “O two Dānavas! I am exceedingly pleased with your tapasyā; so ask boon whatever you desire; I will grant it.”

सूत उवाच

इति श्रुत्वा तु तां वाणीं दानवा चतुस्तदा ।

स्वेच्छया मरणं देवि वरं नौ देहि सुव्रते ॥ 37 ॥

Hearing, then, the celestial voice, thus: the two Dānavas said: “O Devī! O Suvrate! Grant us that we will die when we will.”

वागुवाच

वाञ्छितं मरणं दैत्यौ भवेद्वां मत्प्रसादत ।

अजेयौ देवदैत्यैश्च भ्रातरौ नात्र संशयः ॥ 38 ॥

Hearing this, Vāgdevī said: “O two Dānavas! Certainly, by My grace, you two will die when you will and you two brothers will be invincible of all the Suras and Asuras. There is no doubt in this.

सूत उवाच

इति दत्तवरौ देव्या दानवौ मददर्पितौ ।

चक्रतुः सागरे क्रीडां यादोगणसमन्वितौ ॥ 39 ॥

कालेन कियता विप्रा दानवाभ्यां यदुच्छया ।

दृष्टः प्रजापतिर्ब्रह्मा पद्मासनगतः प्रभुः ॥ 40 ॥

Sūta said: When the Devī granted them this boon, the two Dānavas, puffed up with pride, began to play with the aquatic animals in the ocean. O Brāhmins! Some days thus passed away when the two powerful Dānavas saw the Brahmā, the Prajāpati, seated on the lotus of the navel of Hari.

दृष्ट्वा तु मुदितावास्तां युद्धकामौ महबलौ ।

तमूचतुस्तदा तत्र युद्धं नौ देहि सुव्रत ॥ 41 ॥

Doubt came on their minds and they told him with a view to fight: “O Suvrata! either fight with us, or leave off this lotus seat and go any where you like.

नोचेत्पद्मं परित्यज्य यथेष्टं गच्छ माचिरम् ।

यदि त्वं निर्बलश्चासि क्व योग्यं शुभमासनम् ॥ 42 ॥

वीरभोग्यमिदं स्थानं कातरोऽसि त्यजाशु वै ।

तयोरिति वचः श्रुत्वा चिंतामाप प्रजापतिः ॥ 43 ॥

दृष्ट्वा च बलिनौ वीरौ किं करोमीति तापसः ।

चिंताविष्टस्तदा तस्थौ चिंतयन्मनसा तदा ॥ 44 ॥

इति श्रीमदेवीभागवते महापुराणे प्रथमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

If you be so weak, this auspicious lotus seat is not fit for you. For this should be enjoyed by the heroes. So if you be a coward, leave it quickly. Hearing these words of the Dānavas, Prajāpati,

engaged in the practise of Tapasyā, saw the two great powerful heroes and began to think anxiously 'What should be done now' and waited there."

Thus ends the Sixth Chapter of the First Book on the preparation for war by Madhu Kaiṭabha in the Mahāpurāṇa Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa.

CHAPTER VII

On the Praise of the Devi

सूत उवाच

तौ वीक्ष्य बलिनौ ब्रह्मा तदोपायानचिंतयत् ।

सामदानभिदादींश्च युद्धांतान्सर्वतंत्रवित् ॥ 1 ॥

Sūta said: Seeing the two Dānavas very powerful, Brahmā, the knower of all the śāstras, thought of the means Sāma, Dāma, Bheda, Daṇḍa (conciliation, gifts, (bribe, or sowing dissensions and war or punishment); which of these four he should apply.

न जानेऽहं बलं नूननमेतयोर्वा यथातथम् ।

अज्ञाने तु बले कामं नैव युद्धं प्रशस्यते ॥ 2 ॥

He thought thus: I do not know their strength and it is not advisable to enter into war without knowing their strength.

स्तुतिं करोमि चेदद्य दुष्टयोर्मदमत्तयोः ।

प्रकाशितं भवेन्नूनं निर्बलत्वं मया स्वयम् ॥ 3 ॥

वधिष्यति तदैकोऽपि निर्बलत्वे प्रकाशिते ।

दानं नैवाद्य योग्यं वा भेदः कार्यो मया कथम् ॥ 4 ॥

Again, if I offer praises to them puffed up with pride, it will be simply displaying my own weakness; and when they will come to know this, only one of them will be sufficient to kill me and this they will do certainly. To offer bribes is not also advisable; and how can I sow dissensions.

विष्णुं प्रबोधयाम्यद्य शेषे सुप्तं जनार्दनम् ।

चतुर्भुजं महावीरं दुःखहा स भविष्यति ॥ 5 ॥

Therefore, it is best that I should rouse the four-armed Janārdana Viṣṇu, who is very powerful, from his sleep on the thousand, headed Ananta serpent. He will remove my difficulties.'

इति संचित्य मनसा पद्मनालगतोऽब्जजः ।

जगाम शरणं विष्णुं मनसा दुःखनाशकम् ॥ 6 ॥

तुष्टाव बोधनार्थं तं शुभैः सम्बोधनैर्हरिम् ।

नारायणं जगन्नाथं निस्पंदे योगनिद्रया ॥ 7 ॥

Thus thinking in his mind, Bhagavān Brahmā, the lotus-born remained in the tubular stalk of the lotus from Viṣṇu's navel and thence took refuge mentally of Viṣṇu, the remover of difficulties and began to chant auspicious hymns composed of various metres to Jagannātha Nārāyaṇa, involved in deep Yoganidrā (meditative sleep).

ब्रह्मोवाच

दीनानाथ हरे विष्णो वामनोत्तिष्ठ माधव ।

भक्तार्त्तिहृद्दधृषीकेश सर्वावास जगत्पते ॥ 8 ॥

अन्तर्यामिन्नमेयात्मन् वासुदेव जगत्पते ।

दुष्टारिनाशनैकाग्रचित्त चक्रगदाधर ॥ 9 ॥

He said: "O Refuge of the poor! O Hari! O Viṣṇu! O Vāmana! O Mādhava, Thou art the Lord of the universe and omnipresent. O Hṛṣīkeśa! Thou removest all the difficulties of Thy devotees; therefore leave your Yoganidrā and get up. O Vāsudeva! O Lord of the Universe! Thou residest within the hearts of all and knowest their desires. O Thou, holder of the disc and club! Thou always destroyest the enemies of Thy devotees.

सर्वज्ञ सर्वलोकेश सर्वशक्तिसमन्वित ।

उत्तिष्ठोत्तिष्ठ देवेश दुःखनाशन पाहि माम् ॥ 10 ॥

O Omniscient One! Thou art the lord of all the lokas and all-powerful; no one can know what is Thy form; O Lord of the Devas! Thou art the

destroyer of all pains and sufferings! So get up and protect me.

विश्वम्भर विशालाक्ष पुण्यश्रवणकीर्तन ।
जगद्धोने निराकार सर्गस्थित्यंतकारक ॥ 11 ॥

O Protector of the Universe! nothing is concealed from Thy eyes! Every one becomes pure by hearing and chanting Thy name. Thou art Nirākāra (without any form); yet Thou createst, preservest and destroyest the Universe.

इमौ दैत्यौ महाराज हंतुकामौ मदोद्धतौ ।
न जानास्यखिलाधार कथं मां सकटे गतम् ॥ 12 ॥

O Cause of the world! O Supporter of all; Thou art shining as king of kings over all and yet Thou dost not understand that the two Dānavas, puffed up with pride have become ready to kill me.

उपेक्षसेऽतिदुःखार्तं यदि मां शरणं गतम् ।
पालकत्वं महाविष्णो निराधारं भवेत्ततः ॥ 13 ॥

If thou dost neglect me, seeing me very much distressed and under your protection then Thy name as Preserver will become quite useless."

एवं स्तुतोऽपि भगवान्न बुबोध यदा हरिः ।
योगनिद्रासमाक्रांतस्तदा ब्रह्मा ह्यर्चिंतयत् ॥ 14 ॥

नूनं शक्तिसमाक्रांतो विष्णुर्निद्रावशं गतः ।
जजागार न धर्मात्मा किं करोम्यद्य दुःखितः ॥ 15 ॥

हंतुकामाबुधौ प्राप्तौ दानवौ मदगर्वितौ ।
किं करोमि क्व गच्छामि नास्ति मे शरणं क्वचित् ॥ 16 ॥

Thus praised, when Viṣṇu did not get up, Brahmā thought that "Bhagavān Viṣṇu is now surely under the influence of sleep of the Primal Force Ādyā Śakti and is not therefore getting up; what am I do now, thus distressed! These two Dānavas, elated with pride are ready to kill me; now what am I to do and where shall I go? I don't find anybody who can protect me any where."

इति संचिंत्य मनसा निश्चयं प्रतिपद्य च ।
तुष्टाव योगनिद्रां तामेकाग्रहृदयस्थितः ॥ 17 ॥

विचार्य मनसाऽप्येवं शक्तिर्मे रक्षमे क्षमा ।
यथा ह्यचेतनो विष्णुः कृतोऽस्ति स्पंदवर्जितः ॥ 18 ॥

Thus thinking, Brahmā came to the conclusion and decided to chant hymns to Yoga Nidrā Herself with one pointed heart. Discussing in his mind, He

thought that that Ādyā Śakti (the Prime Force) which kept Bhagavān Viṣṇu, senseless and motionless would alone be able to save him.

व्यसुर्यथा न जानाति गुणाञ्छब्द दिकानिह ।

तथा हरिर्न जानाति निद्रामीलितलोचनः ॥ 19 ॥

न जहाति यतो निद्रां बहुधा स नृतोऽप्यसौ ।

मन्ये नास्य वशे निद्रा निद्रयाऽयं वशीकृतः ॥ 20 ॥

यो यस्य वशमापन्नः स तस्य किंकरः किल ।

तस्माच्च योगनिद्रेयं स्वामिनी मापतेहरीः ॥ 21 ॥

As a dead man cannot hear any sound so Hari, merged in deep sleep, knows not anything. When I have praised Him so much and when He has not awakened, then it is certain that sleep is not under Hari, but Hari is under sleep, and he who is under another becomes his slave; so this Yoga Nidrā is now exercising Her control over Hari.

सिंधुजाया अपि वशे यया स्वामी वशीकृतः ।

नूनं जगदिदं सर्वं भगवत्या वशीकृतम् ॥ 22 ॥

Again she, too, who brought Hari under control, that daughter of the Kṣīra (milk) ocean is now under the control of Yoga Nidrā; so it seems that that Bhagavatī Mahāmāyā has brought the whole Universe under Her control.

अहं विष्णुस्तथा शम्भुः सावित्री च रमाप्युमा ।

सर्वे वयं वशे यस्या नात्र किंचिद्विचारणा ॥ 23 ॥

Whether it be Myself, or Viṣṇu or Śambhu, or Sāvitrī or Ramā or Umā, all are under Her control; there is nothing to be doubted here?

हरिरप्यवशः शेते यथाऽन्यः प्राकृतो जनः ।

ययाभिभूतः कावार्ताकिलान्येषां महात्मनाम् ॥ 24 ॥

What to speak of other high souled persons! Now I will chant hymns to Yoga Nidrā, under whose influence Bhagavān Hari even is lying, under deep sleep, inert like an ordinary man.

स्तौम्यद्य योगनिद्रां वै यया मुक्तो जनार्दनः ।

घटयिष्यति युद्धं च वासुदेवः सनातनः ॥ 25 ॥

When the eternal Vāsudeva Janārdana will be dispossessed by Her, He will no doubt fight with the Dānavas.

इति कृत्वा मतिं ब्रह्मा पद्मनालस्थितस्तदा ।

तुष्टाव योगनिद्रां तां विष्णोरंगेषु संस्थिताम् ॥ 26 ॥

Thus deciding, Bhagavān Brahmā, seated on the tubular stalk of the lotus, began to chant hymns to Yoga Nidrā, residing on the body of Viṣṇu, thus.

ब्रह्मोवाच

देवि त्वमस्य जगतः किल कारणं हि
ज्ञातं मया सकलवेदवचोभिरम्ब ।
यद्विष्णुरप्यखिललोकविवेककर्ता
निद्रावशं च गमितः पुरुषोत्तमोऽद्य ॥ 27 ॥
को वेद ते जननि मोहविलासलीलां
मूढोऽस्म्यहं हरिरयं विवशश्च शेते ।
ईदृक्तया सकलभूतमनोनिवासे
विद्वत्तमो विबुधकोटिषु निर्गुणायाः ॥ 28 ॥

Brahmā said: "O Devī! I have come to understand on the authority of all the words of the Vedas, that Thou art the only One Cause of this Universal Brahmāṇḍa. The more so when Thou hast brought the best Puruṣa Viṣṇu, endowed with discrimination above all beings, under the control of sleep, then the above remark is self-evident.

O Thou, the Player in the minds of all beings! O Mother! I am extremely ignorant of the knowledge of Thy nature; when Bhagavān Hari is sleeping inert by Thy power, then who is there amongst Koṭis and Koṭis of wise men, who can understand completely the Pastime, Līlā, full of Māyā of Thine, who art beyond the Guṇas.

सांख्या वदन्ति पुरुषं प्रकृतिं च यां
तां चैतन्यभावरहितां जगतश्च कर्त्रीम् ।
किं तादृशाऽसि कथमत्र जगन्निवास-
श्रैतन्यताविरहितो विहितस्त्वयाऽद्य ॥ 29 ॥
नाट्यं तनोपि सगुणा विविधप्रकारं
नो वेत्ति कोऽपि तव कृत्यविधानयोगम् ।
ध्यायन्ति यां मुनिगणा नियतं त्रिकालं
संध्येति नाम परिकल्प्य गुणान्भवानि ॥ 30 ॥

The Sāṅkhya philosophers say that the Puruṣa (the male aspect of Śakti) is the pure, conscious being and that Thou art the Prakṛti, without any consciousness, material inert, Creatrix of the universe; but, O Mother! art Thou really inert like that? Never like that; had it been like that, how is

it that Thou hast made Bhagavān Hari, the receptacle of the world quite unconscious like this? O Bhavāni! Thou, being beyond the Guṇas art displaying like a dramatic performance these various dramatic plays by the conjunction with the three Guṇas. It is Thy three qualities, Sattva, Rajas and Tamas that the Munis meditate every day in the morning mid-day, and evening, the three Sandhyās; but no one is aware of Thy ways of doings.

बुद्धिर्हि बोधकरणा जगतां सदा त्वं
श्रीश्चासि देवि सततं सुखदा सुराणाम् ।
कीर्तिस्तथा मतिमृतौ किल कांतिरेव
श्रद्धा रतिश्च सकलेषु जनेषु मातः ॥ 31 ॥
नातः परं किल वितर्कशतैः
प्रमाणं प्राप्तं मया यदिह दुःगति गतेन ।
त्वं चात्र सर्वजगतां जननीति सत्यं
निद्रालुतां वितरता हरिणाऽत्र दृष्टम् ॥ 32 ॥

O Devī! Thou art of the nature of the judgment and understanding giving rise to knowledge of all the beings in the Universe; Thou art always the Śri (wealth and prosperity) giving pleasures to the Devas. O Mother! Thou art reigning in all as Kīrti (fame), Mati (intellect), Dhṛti (fortitude), Kānti (beauty) Śraddhā (faith) and Rati (enjoyment). O Mother! Now I am put to great difficulties and therefore, I have got eye witness of Thy nature; no need of further reasoning and discussing about it.

त्वं देवि वेदविदुषामपि दुर्विभाव्या
वेदोऽपि नूनमखिलार्थतया न वेद ।
यस्मात्त्वदुद्भवमसौ श्रुतिराप्नुवाना
प्रत्यक्षमेव सकलं तव कार्यमेतत् ॥ 33 ॥

I have now known that verily, verily Thou art the only Mother of all the worlds as Thou hast brought Hari under the influence of sleep. O Devī! Now when it is evident that all the worlds, etc., have come from Thee, then the Vedas have also come from Thee; what doubt is there? So the Vedas, too, do not know fully Thy nature; for the effect can never know its cause.

कस्ते चरित्रमखिलं भुवि वेद
धीमान्नाहं हरिर्न च भवो न सुरास्तथाऽन्ये ।
ज्ञातुं क्षमाश्च मुनयो न ममात्माजाश्च
दुर्वाच्य एव महिमा तव सर्वलोके ॥ 34 ॥

So, it is very true that Thou art incomprehensible of the Vedas. O Mother! When I, Hari, Hara and the other Devas and my son Nārada and other Munis have not able to realise Thy nature fully, then who else can be so intelligent in this world that will realise all Thy nature? So, Thy glory is beyond the speech of all beings.

यज्ञेषु देवि यदि नाम न ते वदन्ति
स्वाहेति वेदविदुषो हवने कृतेऽपि ।
न प्राप्नुवन्ति सततं मखभागधेयं
देवास्त्वमेव विबुधेष्वपि वृत्तिदाऽसि ॥ 35 ॥

O Devī! If, in the place of sacrifice, the ritualists, the knowers of the Vedas, do not utter Thy name Svāhā, then the Devas, participators of the offerings in Yajña, do not get their share, however hundreds of oblations be offered; so Thou art also the giver of sustenance allowances to the Devas.

त्राता चयं भगवति प्रथमं त्वया
वै देवारिसंभवभयादधुना तथैव ।
भीतोऽस्मि देवि वरदे शरणं गतोऽस्मि
घोरं निरीक्ष्य मधुना सह कैटभं च ॥ 36 ॥

O Bhagavatī! In previous Kalpas, Thou hadst saved me terrified from the fear of the Dānavas. O Devī Varade! now, too, I am terrified at the sight of the terrible forms of Madhu and Kaiṭabha and take Thy refuge.

नो वेत्ति विणुरधुना मम
दुःखमेतज्जाने त्वयात्मविवशीकृतदेहयष्टिः ।
मुंचादिदेवमथवा जहि दानवैर्द्रौ
यद्रोचते तव कुरुष्व महानुभावे ॥ 37 ॥

O high-minded one! Now I thoroughly see that by Thee, by Thy power Yoganidrā the whole body of Bhagavān Viṣṇu is senseless; but how is it that Thou dost not realise my sufferings. So, either dost thou leave possession of this Ādi-Deva, or destroy Thyself these two Dānavendras—dost of either of the two as Thou likest.

जानन्ति ये न तव देवि परं प्रभावं
ध्यायन्ति ते हरिहरावपि मंदचित्ताः ।
ज्ञातं मयाऽद्य जननि प्रकटं प्रमाणं
यद्विष्णुरत्यतितरां विवशोऽथ शेते ॥ 38 ॥

O Devī! Those that do not know Thy extraordinary powers, those stupid ones meditate Hari, Hara, etc. But, O Mother! By Thy grace, I realise today, as eye-witness, that Viṣṇu even is today lying unconscious in deep sleep, totally senseless of anything outside by Thy force.

सिन्धूद्भवापि न हरिं प्रतिबोधितुं
वै शक्ता पतिं तव वशानुगमद्य शक्त्या ।
मन्ये तवया भगवति प्रसभं रमापि
प्रस्वापिता न बुबुधे विवशीकृतेव ॥ 39 ॥

O Bhagavatī! Now, when Kamalā, the daughter of Sindhu is unable to rouse Her husband Hari, by her effort, or rather Thou hast made Her, too, perforce, sleep unconsciously, it seems she is without any effort and does not know anything of what is going on outside.

धन्यास्त एव भुवि भक्तिपरास्तवांग्यौ
त्वक्त्वाऽन्यदेवभजनं त्वधि लीनभावाः ।
कुर्वन्ति देवि भजनं सकलं निकामं
ज्ञात्वा समस्तजननीं किल कामधेनुम् ॥ 40 ॥

O Devī! Verily those are blessed who worship Thy lotus feet with their whole heart full of devotion and without any hope of getting rewards, abandoning the worship of other Devas and knowing Thee as the Creatrix of the whole world and the giver of all desires.

धीकांतिकीर्तिशुभवृत्तिगुणादयस्ते
विष्णोर्गुणास्तु परिहृत्य गताः क्व चाद्य ।
वंदीकृतो हरिरसौ ननु निद्रयाऽत्र
शक्त्या तवैव भगवत्यतिमानवत्याः ॥ 41 ॥

Alas! now the intelligence beauty, fame, and all good qualities have forsaken Hari and fled away to some unknown quarters. O Bhagavatī! Thou art really adorable in the three worlds for, by Thy power of Yoganidrā, Hari has been kept in prison, as it were, in this way.

त्वं शक्तिरेव जगतामखिलप्रभावा
 त्वन्निर्मितं च सकलं खलु भावमात्रम् ।
 त्वं क्रीडसे निजविनिर्मितमोहजाले
 नाट्ये यथा विहरते स्वकृतौ नटो वै ॥ 42 ॥

O Mother! Thou art the Śakti of all this universe and endowed with all prowess and energy; all other things are Thy creation. As a dramatic player, though one, plays in the theatre, assuming many forms, so Thou, too, being one, playest always in this charming theatre of world, created by Thy Guṇas, in various forms.

विष्णुस्त्वया प्रकटितः प्रथमं युगादौ
 दत्ता च शक्तिरमला खलु पालनाय ।
 त्रातं च सर्वमखिलं विवशीकृतोऽद्य
 यद्गोचते तव तथाऽम्ब करोषि नूनम् ॥ 43 ॥
 सृष्ट्वाऽत्र मां भगवति प्रविनाशितुं
 चेन्नेच्छास्ति ते कुरु दयां परिहृत्य मौनम् ।
 कस्मादिमौ प्रकटितौ किल कालरूपौ
 यद्वा भवानि ह्वसितुं नु किमिच्छसे माम् ॥ 44 ॥
 ज्ञातं मया तव विचेष्टितमद्भुतं वै
 कृत्वाऽखिलं जगदिदं रमसे स्वतंत्रा ।

लीनं करोषि सकल किल मां
 तथैव हंतुं त्वमिच्छसि भवानि किमत्र चित्रम् ॥ 45 ॥

O, Mother! Thou, in the beginning of the Yugas, dost manifest first the Viṣṇu form and givest him the pure Sāttvik Śakti, free from any obscuration and thereby madest Him preserve the Universe; and now it is Thyself that hast kept Him thus unconscious; therefore, it is an undoubted fact that Thou art doing whatever Thou willest, O Bhagavatī! I am now in danger; if it be Thy desire not to kill me, then dost break the silence, look on me and show Thy mercy. O Bhavānī! If it be not Thy desire to kill me, then why hast Thou created these two Dānavas, my death incarnate; or is it that Thou wantedest to put me to ridicule. I have come to know of Thy wonderful acts; Thou createst this whole Universe, and Thyself remaining aloof, plays always and in the time of Pralaya resolvest everything again into Thee.

कामं कुरुष्व वधमद्य ममैव
 मातर्दुःखं न मे मरणजं जगदम्बिकेऽत्र ।
 कर्ता त्वयैव विहितः प्रथमं
 स चायं दैत्याहतोऽथ मृत इत्ययशो गरिष्ठम् ॥ 46 ॥

Therefore, O Bhavānī, what wonder is there, that Thou wouldst want to kill me in this way? But, O Mother! I wont feel any pain if Thou willingly killest me but this is to my great dishonour that being given power over these beings, I would then be made an object to be killed by the Daityas; this, indeed, is hard to me.

उत्तिष्ठ देवि कुरु रूपमिहाद्भुतं
 त्वं मां वा त्विमौ जहि यथेच्छसि बाललीले ।
 नोचेत्प्रबोधय हरिं निहनेदिमौ
 यस्त्वत्साध्यमेतदखिलं किल कार्यजातम् ॥ 47 ॥

So, O Thou Līlāmayī like a sportive girl! get up! O Devi! assumest the wonderful form Thyself and kiliest me or the two Daityas, as Thou willest; or rouse Hari who will then kill the Daityas. All these are in Thy hands."

सूत उवाच

एवं स्तुता तदा देवी तामसी तत्र वेधसा ।
 निःसृत्य हरिदेहात्तु संस्थिता पार्श्वतस्तदा ॥ 48 ॥
 त्यक्त्वाऽगानि च सर्वाणि विष्णोरतुलतेजसः ।
 निर्गता योगनिद्रा सा नाशाय च तयोस्तदा ॥ 49 ॥
 विस्फंदितशरीरोऽसौ यदां जातो जनार्दनः ।
 धाता परमिकां प्राप्तो मुदं दृष्ट्वा हरिं ततः ॥ 50 ॥
 इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे विष्णुप्रबोधो नाम
 सप्तमोऽध्यायः ॥ 7 ॥

Sūta said: "Thus praised by Brahmā, the Nidrā Devī (the goddess of sleep), of the nature of Tamo Guṇas, quitted the body of Bhagavān Hari and stood by him. When thus left completely by the Devī Yoga Nidrā, of unequalled brilliance and splendour, for the destruction of Madhu Kaiṭabha, Viṣṇu began to move his body and at this Brahmā became very glad.

Thus ends the Seventh Chapter of the First Book on the praise of the Devī, in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER VIII

On Deciding Who is to be Worshipped

ऋषय ऊचुः

संदेहोऽत्र महाभाग कथायां तु महान्दुतः ।
वेदशास्त्रपुराणैश्च निश्चितं तु सदा बुधैः ॥ 1 ॥
ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवाः सनातनाः ।
न तः परतरं किञ्चिद्ब्रह्माण्डेऽस्मिन्महामते ॥ 2 ॥

The Ṛṣis said: "O highly fortunate one! A great doubt has arisen on your statement. This is ascertained by all the wise men as written in the Vedas, Purāṇas and other Śāstras that Brahmā, Viṣṇu and Maheśvara, these three Devas are eternal. None is superior to them in this Bahmāṇḍa.

ब्रह्मा सृजति लोकान्वै विष्णुः पात्यखिलं जगत् ।
रुद्रः संहरते काले त्रय एतेऽत्र कारणम् ॥ 3 ॥
एका मूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः ।
राजःसत्त्वतमोभिश्च संयुताः कार्यकारकः ॥ 4 ॥

Brahmā creates all the beings, Viṣṇu preserves and Maheśvara destroys all in due time. These are the causes of creation, preservation and destruction. The Trinity Brahmā, Viṣṇu and Maheśa are really one form, indeed, Trinity in Unity and Unity in Trinity. Being endowed respectively with Sattva, Raja and Tamo Guṇas they do their respective works.

तेषां मध्ये हरिः श्रेष्ठो माधवः पुरुषोत्तमः ।
आदिदेवो जगन्नाथः समर्थः सर्वकर्मसु ॥ 5 ॥

Amongst these, again, Puruṣottama Ādideva Jagannātha Hari, the husband of Kamalā is the best; for he is capable of doing all the actions; no other than the Viṣṇu, of unrivalled prowess is so capable.

नान्यः कोऽपि समर्थोऽस्ति विष्णोरतुलतेजसः ।
स कथं स्वापित स्वामी विवशो यो-त्मायया ॥ 6 ॥

How is it, then that Yogamāyā has overpowered Hari with sleep and made him altogether senseless? O highly fortunate one! whither did, then, go that extraordinary self-knowledge and power, etc. of Hari while alive?

क्व गतं तस्य विज्ञानं जीवतश्चेतिष्ठतं कुतः ।

संदेहोऽयं महाभाग कथयस्व यथाशुभम् ॥ 7 ॥

This is our greatest doubt; so kindly advise us that our this doubt be removed and our well being be thus ensured.

का सा शक्तिः पुरा प्रोक्ता यया विष्णुर्जितः प्रभुः ।
कुतो जाता कथं शक्ता का शक्तिर्वद सुव्रत ॥ 8 ॥
यस्तु सर्वेश्वरो विष्णुर्वासुदेवो जगद्गुरुः ।
परमात्मा परानन्द सच्चिदानन्दविग्रहः ॥ 9 ॥
सर्वकृत्सर्वभृत्स्रष्टा विरज सर्वगः शुचिः ।
स कथं निद्रया नीतः परतन्त्र परात्परः ॥ 10 ॥

What is that Śakti? Which you mentioned to us before as well by whom Viṣṇu is conquered? Whence is She born? What is the power of that Śakti and what is Her nature? O Suvrata! explain to us these fully.

How was it that Yogamāyā overpowered with sleep the Highest Deity Bhagavān Viṣṇu who is everlasting-intelligence bliss! who is the God of all, the Guru of the whole world, the Creator, Preserver and Destroyer, who is omnipresent, an incarnate of purity and holiness and beyond Rajoguṇa; how was such a personage brought under the control of sleep?

एतदाश्चर्यभूतो हि सन्देहो न : परंतप ।
छिधि ज्ञानासिना सूत व्यासशिष्य महामते ॥ 11 ॥

O Sūta! You are very intelligent and the pupil of Vyāsa Deva; destroy our this doubt by the sword of wisdom.

सूत उवाच

कः सन्देहं भिनत्त्येनं त्रैलोक्ये सराचरे ।
मुह्यन्ति मुनयः कामं ब्रह्मपुत्राः सनातनाः ॥ 12 ॥
नारदः कपिलश्चैव प्रश्नेऽस्मिन्मुनिसत्तमाः ।
किं ब्रवीमि महाभागा दुर्घटेऽस्मिन्विमर्शने ॥ 13 ॥

Hearing this, Sūta said: "O highly fortunate munis! There is none in the three Lokas who can

clear your this doubt; the mind-born sons of Brahmā, Nārada, Kapila and other eternal sons get bewildered by these questions; what can I, then, say on this very difficult point!

देवेषु विष्णुः कथितः सर्वगः सर्वपालकः ।
 यतो विराडिदं सर्वमुत्पन्नं सचराचरम् ॥ 14 ॥
 ते सर्वे समुपासन्ते नत्वा देवं परात्परम् ।
 नारायणं हृषीकेशं वासुदेवं जनार्दनम् ॥ 15 ॥
 तथा केचिन्महादेवं शंकरं शशिशेखरम् ।
 त्रिनेत्रं पञ्चवक्त्रं च शूलपाणिं वृषध्वजम् ॥ 16 ॥
 तथा वेदेषु सर्वेषु गीतं नाम्ना त्रियम्बकम् ।
 कपर्दिनं पञ्चवक्त्रं गौरीदेहाधधारिणम् ॥ 17 ॥
 कैलासवासनिरतं सर्वशक्तिसमन्वितम् ।
 भूतवृन्दयुतं देवं दक्षयज्ञविघातकम् ॥ 18 ॥
 तथा सूर्यं वेदविदः सायंप्रातर्दिने दिने ।
 मध्याह्ने तु महाभागा स्तुवंति विविधैः स्तवैः ॥ 19 ॥
 यथा वेदेषु सर्वेषु सूर्योपासनमुत्तमम् ।
 परमात्मेति विख्यातं नाम तस्य महात्मनः ॥ 20 ॥

See, some persons call Bhagavān Viṣṇu omnipresent, the preserver of all and the best of all the Devas; according to them all this universe-moving and non-moving, is created by Viṣṇu; they bow down before the Highest Nārāyaṇa Hṛṣīkeśa Janārdana Vāsudeva and worship Him, whereas others worship Mahādeva Śaṅkara, having Gaurī for the other half of his body, endowed with all powers, residing in Kailāśa, surrounded by hosts of bhūtas, that destroyed the Dakṣa's sacrifice, who is mentioned in the Vedas as Śaśīśekhara (having moon on his forehead), with three eyes and five faces and holding trident in his hand and known as Vṛṣadhaja and Kapārdi. O highly intelligent ones! There are some other persons, that know the Vedas and worship the Sun everyday in the morning, mid-day and in the evening with various hymns.

अग्निः सर्वत्र वेदेषु संस्तुतो वेदवित्तमैः ।
 इन्द्रश्चापि त्रिलोकेशो वरुणश्च तथापरः ॥ 21 ॥

In all the Vedas, it is stated that the worship of the sun is excellent and they have named the high-souled sun as Paramātmā (the Highest Deity). Whereas there are other Vedavits (the knowers of

the Vedas) who worship the Devas, Fire, Indra, and Varuṇa.

यथा गंगा प्रवाहैश्च बहुभिः वरिवर्तते ।
 तथैव सर्वदेवेषु विष्णुः प्रोक्तो महर्षिभिः ॥ 22 ॥

But the Mahārṣis say, that as Gaṅgā Devī (the river Ganges), though one, is expressing Herself by many channels, so the one Viṣṇu is expressing in all the Deva forms. Those who are big Pundits, declare perception, inference, and verbal testimony as the three modes of proofs.

त्रीप्येव हि प्रमाणानि पठितानि सुपण्डितैः ।
 प्रत्यक्षं चानुमानं च शाब्दं चैव तृतीयकम् ॥ 23 ॥
 चत्वार्येवेतरे प्राहुरुपमानयुतानि च ।
 अर्थापत्तियुतान्यन्ये पञ्च प्राहुर्महाधियः ॥ 24 ॥
 सप्त पौराणिकाश्चैव प्रवदन्ति मनीषिणः ।
 एतैः प्रमाणैर्दुर्ज्ञेयं यदब्रह्म परमं च तत् ॥ 25 ॥

The Naiyāyik Pundits add to the above three, a fourth proof which they call upamā, resemblance, similitude and some other intelligent Pundits add another fifth proof called Arthāpatti, an inference from circumstances, presumption, implication. It is deduction of a matter from that which could not else be; it is assumption of a thing, not itself perceived but necessarily implied by another which is seen, heard or proved; whereas the authors of the Purāṇas add two other, called Sākṣī and Aitijhya, thus advocating seven modes of proofs. Now the Vedānta Śāstra says that the supreme being (Param Brahma), the Prime cause of the Universe, cannot be comprehended by the above-mentioned seven proofs.

वितर्कश्चात्र कर्तव्यो बुद्ध्या चैवागमेन च ।
 निश्चयात्मिकया युक्त्या विचार्य च पुनः पुनः ॥ 26 ॥

Therefore, first of all, adopt the reason leading to sure belief, the Buddhi, according to the words of the Vedas and discriminate and discuss again and again and draw your inference about Brahma.

प्रत्यक्षतस्तु विज्ञानचित्त्यं मतिमतां सदा ।
 दृष्टान्तेनापि सततं शिष्टमार्गानुसारिणां ॥ 27 ॥

And the intelligent person should adopt what is

seen by perception as self-evident and what is inferred by the observance of good conduct.

विद्वांसोऽपि वदन्त्येवं पुराणैः परिगीयते ।
 द्रुहिणे सृष्टिशक्तिश्च हरौ पालनशक्तिता ॥ 28 ॥
 हरे संहारशक्तिश्च सूर्ये शक्तिः प्रकाशिका ।
 धराधरणशक्तिश्च शेषे कूर्मे तथैव च ॥ 29 ॥
 साऽद्या शक्ति परिणता सर्वस्मिन्या प्रतिष्ठिता ।

The wise persons say, and it is also stated in the Puraṇas, that the Prime Force is present in Brahmā as the Creative Force; is present in Hari as the Preservative Force; is present in Hara as the Destructive Force; is present in Kūrma (tortoise) and in Ananta (the thousand-headed Snake) as the earth supporting Force; is present in fire as the Burning Force, is present in air as the moving Force, and so is present everywhere in various manifestations of forces.

दाहशक्तिस्तथा बह्वी समीरे प्रेरणात्मिका ॥ 30 ॥
 शिवोऽपि शवतां याति कुण्डलिन्या विवर्जितः ।
 शक्तिहीनस्तु यः कश्चिदसमर्थः स्मृतो बुधैः ॥ 31 ॥
 एवं सर्वत्र भूतेषु स्थावरेषु चरेषु च ।
 ब्रह्मादिस्तंबपर्यन्तं ब्रह्मांडेऽस्मिन्महातपाः ॥ 32 ॥
 शक्तिहीनं तु निंदां स्याद्वस्तुमात्रं चराचरम् ।
 अशक्तः शत्रुविजये गमने भोजने तथा ॥ 33 ॥

In this whole Universe, whoever he may be, all are incapable of any action if he be deprived of his force; what more than this, if Śiva be deprived of Kula Kuṇḍalinī Śakti, He becomes a lifeless corpse; O great ascetic Rṣis! She is present everywhere thus in every thing in this universe from the highest Brahma to the lowermost blade of grass, all moving and non-moving things. Verily everything becomes quite inert, if deprived of force; whether in conquering one's enemies, or in going from one place to another or in eating—one finds oneself quite incapable, if deprived of force.

एवं सर्वगता शक्तिः सा ब्रह्मेति विविच्यते ।
 सोपास्या विविधैः सम्यग्विचार्या सुधिया सदा ॥ 34 ॥
 विष्णौ च सात्त्विकी शक्तिस्तथा हीनोऽप्यकर्मकृत् ।
 द्रुहिणे राजसीं शक्तिर्यथा हीनो ह्यसृष्टिकृत् ॥ 35 ॥

शिवे च तामसी शक्तिस्तथा संहारकारकः ।

Thus the omnipresent Śakti, the wise call by the name of Brahma. Those who are verily intelligent should always worship Her in various ways and determine thoroughly the reality of Her by every means. In Viṣṇu, there is the Sāttvikī Śakti; then He can preserve; otherwise He is quite useless; so in Brahmā there is Rājasī Śakti and He creates; otherwise He is quite useless; in Śiva, there is Tāmasī Śakti and He destroys; else He is quite useless.

इत्तूह्यं मनसा सर्वं विचार्य च पुनः पुनः ॥ 36 ॥
 शक्तिः करोति ब्रह्माण्डं सा वै पालयतेऽखिलम् ।
 इच्छय संहरत्येषा जगदेतच्चराचरम् ॥ 37 ॥
 न विष्णुर्न हरः शक्रो न ब्रह्मा न च पावकः ।
 न सूर्यो वरुणः शक्तः स्वे स्वे कार्ये कथंचन ॥ 38 ॥

Thus, arguing again and again in one's mind, everyone should come to know that the Highest Ādyā Śakti by Her mere will creates and preserves this Universe and She it is who destroys again in time the whole Brahmāṇḍa, moving and non-moving; no one is capable to do his respective work be he Brahmā, Viṣṇu, Maheśvara, Indra, Fire, Sun, Varuṇa or any other person whatsoever; verily all the Devas perform the respective actions by the use of this Ādyā Śakti.

तथा युक्ता हि कुर्वन्ति स्वानि कार्याणि ते सुराः ।
 सैव कारणकार्येषु प्रत्यक्षेणावगम्यते ॥ 39 ॥

That She alone is present in cause and effect and is doing every action, can be witnessed vividly.

सगुणा निर्गुणा सा तु द्विधा प्रोक्ता मनीषिभिः ।
 सगुणा रागिभिः सेव्या निर्गुणा तु विरागिभिः ॥ 40 ॥

The intelligent ones call that Śakti twofold; one is Saguṇā and the other is Nirguṇā. The people, attached to the senses and the objects, worship the Saguṇā aspect, and those who are not so attached worship the Nirguṇā aspect.

धर्मार्थकाममोक्षाणां स्वामिनी सा निराकुला ।
 ददाति वाञ्छितान्कामान्पूजिता विचधिपूर्वकम् ॥ 41 ॥

That conscious Śakti is the Lady of the fourfold aims of life, religion, wealth, desires, and liberation. When She is worshipped according to the rules, She awards all sorts of desires.

न जानन्ति जना मूढास्तां सदा माययावृताः ।
जानन्तोऽपि नराः केचिन्मोहयन्ति परानपि ॥ 42 ॥
पण्डिताः स्वोदरार्थं वै पाखंडानि पृथक्पृथक् ।

The worldly persons, charmed by the Māyā of this world, do not know Her at all; some persons know a little and charm others; whereas some stupid and dull-deadened Pundits, impelled by Kali, start sects of heretics, Pāṣaṇḍas for the sustenance of their own bellies.

प्रवर्तयन्ति कलिना प्रेरिता मन्दचेतसः ॥ 43 ॥
कलावस्मिन्महाभाग नानाभेदसमुत्थिताः ।
नान्ये युगे तथा धर्मा वेदबाह्याः कथंचन ॥ 44 ॥

O highly fortunate Munis! In no other Yugas were found acts as prevalent in this Kali Yuga, based on various different opinions and altogether beyond the pale of the Vedic injunctions.

विष्णुश्चरत्सवावुग्रं तपो वर्षाण्यनेकशः ।
ब्रह्माहरस्त्रयो देवा ध्यायन्तः कमपि ध्रुवम् ॥ 45 ॥
कामयानाः सदा कामं ते त्रयः सर्वदेव हि ।
चञ्जन्ति यज्ञान्विधान्ब्रह्मविष्णुमहेश्वराः ॥ 46 ॥

Behold again, if Brahmā, Viṣṇu and Maheśa be the supreme Deities, then why do these three Devas meditate on another One beyond speech, beyond mind and practise, for years, hard austerities; and why do they perform yajñas (sacrifices) for their success in creation, preservation, and destruction?

ते वै शक्तिं परां देवीं ब्रह्माख्यां परमात्मिकाम् ।
ध्यायन्ति मनसा नित्यं नित्यां मत्वा सनातनीम् ॥ 47 ॥
They know, verily, the Highest Supreme Being,

Brahmāṇī Devī Śakti eternal, constant and therefore they meditate Her always in their minds.

तस्माच्छक्तिं सदा सेव्या विद्वद्भिः कृतनिश्चयैः ।
निश्चयः सर्वशास्त्राणां ज्ञातव्यो मुनिसत्तम ॥ 48 ॥

Therefore the wise man, knowing this firmly, should serve in every way the Highest Śakti. O Munis! This is the settled conclusion of all the Śāstras.

कृष्णाच्छ्रुतं मया चैतत्तेन ज्ञातं तु नारदात् ।
पितुः सकाशात्तेनापि ब्रह्मणा विष्णुवाक्यतः ॥ 49 ॥

I have heard of this great hidden secret from Bhagavān Kṛṣṇa Dvaipāyana. He heard it from Nārada, and Nārada heard it from his own father Brahmā.

न श्रोतव्यं न मन्तव्यमन्येषां वचनं बुधैः ।
शक्तिरे सदा सेव्या विद्वद्भिः कृतनिश्चयैः ॥ 50 ॥

Brahmā heard this from Viṣṇu. O Munis! it is well that the wise even should not hear or think anything to the contrary from other sources; they should with their concentrated heart serve the Brahma Sanātānī Śakti.

प्रत्यक्षमपि द्रष्टव्यमशक्तस्य विचेष्टितम् ।
अतः सर्वेषु भूतेषु ज्ञातव्या शक्तिरेव हि ॥ 51 ॥
इति श्रीमदेवीभागवते महापुराणे प्रथमस्कन्धेऽष्टमोऽध्यायः ॥ 18 ॥

It is clearly witnessed in this world that if there be any substance wherein this conscious Śakti does not exist, that becomes inert, quite useless for any purpose. So know this fully that it is the Highest Divine Mother of the Universe that is playing here, residing in every being."

Thus ends the Eighth Chapter of the First Book on deciding who is to be worshipped in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Killing of Madhu Kaiṭabha

सूत उवाच

यदा विनिर्गता निज्जा देहात्तस्य जगद्गुरोः ।
नेत्रास्यनासिकाबाहुहृदयेभ्यस्तथोरसः ॥ 1 ॥

निःसृत्य गगने तस्थौ तामसी शक्तिरुत्तमा ।

उदतिष्ठज्जगन्नाथो जृम्भमाणः पुनः पुनः ॥ 2 ॥

Sūta said: "O Munis! When the excellent

Tāmasī Śakti, the Goddess presiding over sleep came out from the eyes, mouth, nose, heart, etc. of the body of World-Guru Viṣṇu and rested in the celestial space, then the powerful Lord Viṣṇu began to yawn and got up.

तदाऽपश्यत्स्थितं तत्र भयत्रस्तं प्रजापतिम् ।

उवाच च महातेजा मेधगंभीरया गिरा ॥ 3 ॥

He saw the Prajāpati Brahmā, terrified and spoke to him in words, deep like rumbling in the clouds:

विष्णुरुवाच

किमागतोऽसि भगवंस्तपस्त्यक्त्वाऽत्र पद्मज ।

कस्माच्छिंत्तातुरोऽसि त्वं भयाकुलितमानसः ॥ 4 ॥

“O Bhagavān Padmayone! What makes you come here, and leave your tapasyā? Why do you look so terrified and anxious?”

ब्रह्मोवाच

त्वत्कर्णमलजौ देव देत्यौ च मधुकैटभौ ।

हंतुं मां समुगयातौ घोररूपौ महाबलौ ॥ 5 ॥

Hearing this, Brahmā said: “O Deva! Two very powerful and very terrible Daityas, Madhu Kaiṭabha sprung from the wax of thy ears approached to kill me, terrified thus, I have come to Thee.

भयान्तयोः समायातस्त्वत्समीपं जगत्यते ।

त्राहि मां वासुदेवाद्य भयत्रस्तं विचेतनम् ॥ 6 ॥

So, O Lord of the Universe! O Vāsudeva! now I am quite out of senses and terrified; save me.”

विष्णुरुवाच

तिष्ठाद्य निर्भयो जातस्तौ हनिष्याम्यहं किलं ।

युद्धायाजग्मतुर्मूर्खौ मत्समीपं गतायुषौ ॥ 7 ॥

Viṣṇu, then, said: “Now go and rest in peace, without any fear; let those two stupid, whose life has well nigh exhausted, come to me for battle; I will certainly kill them.”

सूत उवाच

एवं वदति देवेशे दानवौ तौ महाबलौ ।

विचिन्ववानावजं चोभौ संप्राप्तौ मदगर्वितौ ॥ 8 ॥

Sūta said: “While Bhagavān Viṣṇu, the Lord of

all the Devas, was thus saying, those two every powerful Dānavas, elated with pride, came up there, in their search for Brahmā!

निराधारौ जले तत्र संस्थितौ विगतज्वरौ ।

तावूचतुर्मदोन्मत्तौ ब्रह्माणं मुनिसप्तमाः ॥ 9 ॥

“O Munis! The two proud Daityas stood there in the midst of the Pralaya water without any thing to stand on and with calm attitude.

पलायित्वा समायातः सन्निधावस्य किं ततः ।

युद्धं कुरु हनिष्यावः पश्यतोऽस्यैव सन्निधौ ॥ 10 ॥

They then spoke to Brahmā as follows: O You have fled and come here? You cannot escape. Go on and fight. I will kill You before this one.

पश्चादेनं हनिष्यावः सर्पभोगोपरि स्थितम् ।

त्वमद्य कुरु संग्रामं दासोऽस्मीति च वा वद ॥ 11 ॥

Then I will kill him also who sleeps on this bed of serpent. Either gives us battle or acknowledge yourself as our servant.

तच्छ्रुत्वा वचनं विष्णुस्तावुवाच जनार्दनः ।

कुरुतां समरं कामं मया दानवपुङ्गवौ ॥ 12 ॥

Hearing their words, Janārdana Viṣṇu addressed them as follows: “O two Dānavas, mad for war! Come and fight with me as you like; I will surely curb your pride.

हरिष्यामि मदं चाहं युवयोर्मत्तयोः किल ।

आगच्छतं महाभागौ श्रद्धा चेद्वा महाबलौ ॥ 13 ॥

“O, two powerful ones! If you trust me, come and fight.

सूत उवाच

श्रुत्वा तद्वचनं चोभौ क्रोधव्याकुललोचनौ ।

निराधारौ जलस्थौ च युद्धोद्युक्तौ बभूवतुः ॥ 14 ॥

Hearing this, the two Dānavas in the midst of that mass of water resting without any support, came up there to fight, with their eyes with anger.

मधुश्च कुपितस्तत्र हरिणा सह संयुगम् ।

कर्तुं प्रचलितस्तूर्णं कैटभस्तु तथा स्थितः ॥ 15 ॥

The Daitya, named Madhu, became very angry, came up quickly to fight while Kaiṭabha remained where he stood.

बाहुयुद्धं तयोरासीन्मल्लयोरिव मत्तयोः ।
 श्रान्ते मधौ कैटभस्तु संग्राममकरोत्तदा ॥ 16 ॥
 पुनर्मधुः कैटभश्च युयुधाते पुनः पुनः ।
 बाहुयुद्धेन रागान्धौ विष्णुना प्रभविष्णुना ॥ 17 ॥

Then the hand-to-hand fight ensued between the two mad athletes; Bhagavān Hari and Madhu became tired; Kaiṭabha came up and began to fight. After that Madhu and Kaiṭabha joined and, blind with rage, began to fight again and again hand-to-hand with the very powerful Viṣṇu.

प्रेक्षकस्तु तदा ब्रह्मा देवी चैवातरिक्षगा ।
 न मम्लतुस्तदा तो तु विष्णुस्तु ग्लानिमाप्तवान् ॥ 18 ॥

And Bhagavān Brahmā and the Prime Force Ādyā Śakti witnessed this from the celestial Heavens.

पञ्चवर्षसहस्राणि यदा जातानि युद्धयता ।
 हरिणा चिंतितं तत्र कारणं मरणं तयोः ॥ 19 ॥

So the fight lasted for a long, long, time; yet the two Dānavas did not feel a bit tired; rather Bhagavān Viṣṇu became tired. Thus five thousand years passed away. Hari then began to ponder over their mode of death.

पञ्चवर्षसहस्राणि मया युद्धं कृतं किल ।
 न श्रान्तौ दानवौ घोरौ श्रान्तोऽहं चैतदद्भुतम् ॥ 20 ॥

He thought: "I fought for five thousands of years but the two formidable Dānavas have not been tired anything, rather I am tired; it is a matter of great surprise.

क्व गतं मे बलं शौर्यं कस्माच्चेमावनामयौ ।
 किमत्र कारणं चिंत्यं विचार्य मनसा त्विह ॥ 21 ॥

Where has gone my prowess? and what for the two Dānavas were not tired; What is the cause? This is a matter, now seriously to be thought over.

इति चिंतापरं दृष्ट्वा हरिं हर्षपराबुधौ ।
 ऊचतुस्तौ मदोन्मत्तौ मेघगंभीरनिःस्वनौ ॥ 22 ॥

तव नोचेद्वलं विष्णो यदि श्रान्तोऽसि युद्धतः ।
 बूहि दासोऽस्मि वा नूनं कृत्वा शिरसि चांजलिम् ॥ 23 ॥

Seeing Bhagavān Hari thus sunk in cares, the two hanghty Dānavas spoke to him with great glee and with a voice like that of the rumbling of cloud:

"O Viṣṇu! If you feel tired, if you have no sufficient strength to fight with us, then raise your folded palms on your head and acknowledge that you are our servant; or if you can, go on fighting.

नोचेद्वुद्धं कुरुष्वद्य समर्थोऽसि महामते ।
 हत्वा त्वां निहनिष्यावः पुरुषं च चतुर्मुखम् ॥ 24 ॥

O intelligent one! We will take away your life first; and then slay this four-faced Brahmā.

सूत उवाच

श्रुत्वा तद्भाषितं विष्णुस्तयोस्तस्मिन्महोदधौ ।
 उवाच वचनं श्लक्ष्णं सामपूर्वं महामनाः ॥ 25 ॥

हरिरुवाच

श्रान्तं भीते त्यक्तशास्त्रे पतिते बालके तथा ।
 प्रहरन्ति न वीरास्ते धर्म एष सनातनः ॥ 26 ॥

Hearing the words of the two Dānavas, resting there without any support in the vast ocean, the high-minded Viṣṇu spoke to them in sweet consoling words: "See, O heroes! no one ever fights with one who is tired, afraid, who is weaponless, who is fallen and who is a child; this is the Dharma of the heroes.

पञ्चवर्षसहस्राणि कृतं युद्धं मया त्विह ।
 एकोऽहं श्रान्तौ वां च बलिनौ सदृशौ तथा ॥ 27 ॥

कृतं विश्रमणं मध्ये युवाभ्यां च पुनः पुनः ।
 तथा विश्रमणं कृत्वा युध्येऽहं नात्र संशयः ॥ 28 ॥

तिष्ठता हि युवां तावद्वलवंतौ मदोत्कटौ ।
 विश्रम्याहं करिष्यामि युद्धं वा न्यायमार्गतः ॥ 29 ॥

Both of you fought with me for five thousands of years. But I am single handed; you are two, and both equally powerful and both of you took rest at intervals. I will, therefore, take rest for a while, and then fight you with certainly. Both of you are very powerful and very much elated in vanity. Therefore rest a while. After taking rest for a while I will fight with you according to the just rules of warfare.

सूत उवाच

इति श्रुत्वा वचस्तस्य विश्रब्धौ दानवोत्तमौ ।
 संस्थितौ दूरतस्तत्र संग्रामे कृतनिश्चयौ ॥ 30 ॥

Hearing these words of Hari, the two chief Dānavas trusted and remained far aloof, ready to fight again.

अतिदूरे च तौ दृष्ट्वा वासुदेवश्चतुर्भुजः ।
दध्यौ च मनसा तत्र कारणं मरणे तयोः ॥ 31 ॥

Now the four-armed Vāsudeva, seeing them at a sufficient distance, began to ponder in his mind thus: "How their death can be effected?"

चिंतनाज्ज्ञानमुत्पन्नं देवीदत्तवरावुभौ ।
कामं वाञ्छितमरणौ न मम्लतुरतस्त्विमौ ॥ 32 ॥

Thinking for a time, he came to know that they have been granted, by the Supreme Śakti Devī, death at their will (Icchāmṛtyu); and, therefore, they are not getting tired.

वृथा मया कृतं युद्धं श्रमोऽयं मे वृथा गतः ।
करोमि च कथं युद्धमेवं ज्ञात्वा विनिश्चयम् ॥ 33 ॥
अकृते च तथा युद्धे कथमेतौ गमिष्यतः ।
विनाशं दुःखदौ नित्यं दानवौ वरदर्पितौ ॥ 34 ॥

I fought so long with them uselessly; my labour went in vain. How then can I now fight, with this certain knowledge. Again if I do not fight, how these two Dānavas, elated with their boon and giving troubles to all, be destroyed?

भगवत्या वरो दत्तस्तया सोऽपि च दुर्घटः ।
मरणं चेच्छया कामं दुःखितोऽपि न वाञ्छति ॥ 35 ॥

When the boon is granted by the Devī, their death is also well nigh impracticable. Who wants his own death, even placed in very great distressed circumstances.

रोगग्रस्तोऽपि दीनोऽपि न मुमूर्षति कश्चन ।
कथंचेमौ मदोन्मत्तौ मर्तुकामौ भविष्यतः ॥ 36 ॥

Attacked by terrible diseases, reduced to indigent poverty no one wants to die; so how can it be expected that these two haughty Dānavas would want their death themselves?

नन्वद्य शरणं यामि विद्यां शक्तिं सुकामदाम् ।
विना तथा न सिद्ध्यन्ति कामाः सम्यक्प्रसन्नया ॥ 37 ॥

एवं संचिंत्यमानस्तु गगने संस्थितां शिवाम् ।
अपश्यद्भावात्विष्णुर्योगनिद्रां मनोहराम् ॥ 38 ॥

कृताञ्जलिरमेयात्मा तां च तुष्टाव योगवित् ।
विनाशार्थं तयोस्तत्र वरदां भुवनेश्वरीम् ॥ 39 ॥

Therefore, it is advisable me to take refuge of that Ādyā Śakti Devī, the giver of the fruits of all desires. No desires can ever be fructified unless She is thoroughly pleased. Thus thinking, Bhagavān Viṣṇu saw the beautiful Devī Yoga Nidrā Śivā, shining in the air. Then the supreme Yogī, Bhagavān Viṣṇu, of immeasurable spirit began to praise with folded palms that great Bhuvaneśvarī Mahā Kālī, the giver of boons, for the destruction of the Dānavas.

विष्णुरुवाच

नमो देवि महामाये सृष्टिसंहारकारिणे ।
अनादिनिधने चण्डि भुक्तिमुक्तिप्रदे शिवे ॥ 40 ॥

"O Devī! I bow down to Thee; O Mahāmāyā, the Creatrix and Destructrix! Thou beginningless and deathless! O auspicious Caṇḍike! The Bestower of enjoyment and liberation.

न ते रूपं विजानामि सगुणं निर्गुणं तथा ।
चरित्राणि कुतो देवि संख्यातीतानि यानि ते ॥ 41 ॥

I do not know Thy Saguṇa or Nirguṇa forms; how then can I know Thy glorious deeds, innumerable as they are. Today Thy undescrivable prowess has been experienced by me, I being made senseless and unconscious by Thy power of sleep.

अनुभूतो मया तेऽद्य प्रभावश्चातिदुर्घटः ।
यदहं निद्रया लीनः संजातोऽस्मि विचेतनः ॥ 42 ॥

ब्रह्मणा चातियत्नेन बोधितोऽपि पुनः पुनः ।
न प्रबुद्धः सर्वथाऽहं सङ्कोचितषडिन्द्रियः ॥ 43 ॥

Being tried again and again by Brahmā with great care to bring me back to my consciousness, I could not become conscious, so much my senses were contracted down.

अचेनत्वं सम्प्राप्तः प्रभावात्तव चाम्बिके ।
त्वया मुक्तः प्रबुद्धोऽहं युद्धञ्च बहुधा कृतम् ॥ 44 ॥

श्रांतोऽहं न च तौ श्रांतौ त्वया दत्तवरौ वरौ ।
ब्रह्माणं हंतुमायातौ दानवौ मदगर्वितौ ॥ 45 ॥

O Mother! By Thy power, Thou didst keep me unconscious and Thou again hast freed me from sleep, and I also fought so many times. O giver of one's honour! Now I am tired; but Thou hast

granted boon to the two Dānavas and therefore they are not getting tired.

आहूतौ च मया कामं द्वन्द्वयुद्धाय मानदे ।
कृतं युद्धं महाधोरं मया ताभ्यां महार्णवे ॥ 46 ॥

These two Dānavas, puffed up with pride, were ready to kill Brahmā; and, therefore, I challenged them to fight with me and they too are fighting fiercely with me in this vast ocean.

मरणं वरदानं ते ततो ज्ञातं महान्दुतम् ।
ज्ञात्वाहं शरणं प्राप्तस्त्वामद्य शरणप्रदाम् ॥ 47 ॥
साहाय्यं कुरु मे मातः खिन्नोऽहं युद्धकर्मणा ।
दृप्तौ तौ वरदानेन तव देवार्तिनाशने ॥ 48 ॥

But Thou hast granted them the wonderful boon that they will die whenever they will; and therefore I have now come to Thy refuge, as Thou protectest those that come under Thy shelter. Therefore, O Mother, the remover of the Devas' troubles! These two Dānavas are become exceedingly elated by Thy boon and I, too, am tired.

हंतुं मामुद्यतौ पापौ किं करोमि क्व यामि च ।
इत्युक्त्वा सा तदा देवी स्मितपूर्वमुवाच ह ॥ 49 ॥

Therefore dost Thou help me now. See! those two sinners are ready to kill me; without Thy grace, what can I do now? and where to go ?

प्रणमन्तं जगन्नाथं वासुदेवं सनातनम् ।
देवदेव हरे विष्णो कुरु युद्धं पुनः स्वयम् ॥ 50 ॥
वंचयित्वा त्विमौ शूरी हंतव्यौ च विमोहितौ ।
मोहयिष्याम्यहं नूनं दानवौ वक्रया दृशा ॥ 51 ॥

Thus praised by the eternal Vāsudeva Jagannātha Hari, with humility and praṇāms, the Devī Mahā Kālī, resting in the air, said smiling: "O, Devadva Hari! Fight again; O, Viṣṇu! These two heroes, when deluded by My Māyā, would be slain by you; I will delude them, certainly, by My side long glance; O, Nārāyaṇa! then slay quickly the two Dānavas, when conjured by My Māyā."

जहि नारायणाशु त्वं मम मायाविमोहितौ ।
तच्छ्रुत्वा वचनं विष्णुस्तस्याः प्रीतिरसान्वितम् ॥ 52 ॥
संग्रामस्थलमासाद्य तस्थौ तत्र महार्णवे ।

तदायातौ च तौ वीरो युद्धकामौ महाबलौ ॥ 53 ॥
वीक्ष्य विष्णुं स्थितं तत्र हर्षयुक्तौ बभूवतुः ।
तिष्ठ तिष्ठ महाकाय कुरु युद्धं चतुर्भुज ॥ 54 ॥
दैवाधीनौ विदित्वाऽद्य नूनं जयपराजयौ ।
सबलो जयमाप्नोति दैवाज्जयति दुर्बलः ॥ 55 ॥
सर्वथैव न कर्तव्यौ हर्षशोकौ महात्मना ।
पुरा वै बहवो दैत्या जिता दानववैरिणा ॥ 56 ॥
अधुना चानयोः सार्धं युध्यमानः पराजितः ।

Sūta said: "Hearing these loving words of Bhagavatī, Bhagavān Viṣṇu went to the scene of battle in the middle of that ocean, when the two powerful Dānavas of serene tempers and eager to fight, became very glad on seeing Viṣṇu in the battle and said: "O four-armed one! we see your desire is very lofty indeed; well; stand! stand! now be ready for battle, knowing that victory or defeat is surely dependent on Destiny. You should think now thus: "Though it is geneally true that the more powerful one wins victory; but it also happens sometimes that the weak gets the victory by queer turn of Fate; see the high souled persons should not be gald at their victories, nor should express their sorrows at their defeat; so dont be glad, thinking, that you on many former occasions fought with many Dānavas who were your enemies, and got the victory; nor be sorry that now you are defeated by the two Dānavas."

सूत उवाच

इत्युक्त्वा तौ महाबाहू युद्धाय समुपस्थितौ ॥ 57 ॥
वीक्ष्य विष्णुर्जघानाशु मुष्टिनाऽद्भुतकर्मणा ।
तावप्यतिबलोन्मत्तौ जघनतुर्मुष्टिना हरिम् ॥ 58 ॥
एवं परस्परं जातं युद्धं परमदारुणम् ।
युध्यमानौ महावीर्यौ दृष्ट्वा नारायणस्तदा ॥ 59 ॥

"Thus saying, the powerful Madhu Kaiṭabha came up to fight. Seeing this, Bhagavān Viṣṇu struck them immediately by fist with great violence; the two Dānavas, elated with their strength, struck Hari in return with their fists. Thus fighting went on vigorously.

सूत उवाच

अपश्यत्सम्मुखं देव्याः कृत्वा दीनां दृशं हरिः ।
तं वीक्ष्य तादृशं विष्णुं करुणारससंयुतम् ॥ 60 ॥
जहासातीव ताम्राक्षी वीक्षमाणा तदासुरौ ।
तौ जघान कटाक्षैश्च कामबाणैरिवापरैः ॥ 61 ॥

“Now seeing the two Dānavas of great powers, fighting on incessantly, Nārāyaṇa Hari cast a glance expressive of great distress, towards the face of the Devī Mahākālī. Seeing Viṣṇu thus distressed, the Devī laughed loudly and began to look constantly with eyes somewhat reddish and shot towards the two Asuras side-long glances, of love and amorous feelings which were like arrows from the Cupid.

मन्दस्मितयुतैः कामं प्रेमभावयुतैरनु ।
दृष्ट्वा मुमुहतुः पापौ देव्या वक्त्रं विलोकयन् ॥ 62 ॥
विशेषमिति मन्वानौ कामबाणातिपीडितौ ।
वीक्षमाणौ स्थितौ तत्र तां देवी विशदप्रभाम् ॥ 63 ॥

The two vicious Daityas became fascinated by the side-long glances of the Devī and took great pleasure in them; being extremely agitated by these amorous darts, looked with one steady gaze towards the Devī, of spotless lustre.

हरिणाऽपि च तद्दुष्टं देव्यास्तत्र चिकीर्षितम् ।
मोहितौ तौ परिज्ञाय भगवान्कार्यवित्तमः ॥ 64 ॥
उवाच तौ हसन श्लक्ष्णं मेघगम्भीरया गिरा ।
वरं वरयतां वीरौ युवयोर्योऽभिवाञ्छितः ॥ 65 ॥
ददामि परमप्रीतो युद्धेन युवयोः किल ।
दानवा वहवो दृष्ट्वा युध्यमाना मया पुरा ॥ 66 ॥

Bhagavān Hari, too, saw the wonderful enchanting pastime of the Devī. Then Hari, perfectly expert in adopting means to secure ends, began to speak smiling and in voice like that of the rumbling cloud, knowing the two Dānavas enchanted by Mahāmāyā, thus:

युवयोः सदृशः कोऽपि न दृष्टो न च वै श्रुतः ।
तस्मात्तुष्टोऽस्मि कामं वै निस्तुलेन बलेन च ॥ 67 ॥
भ्रात्रोश्च वाञ्छितं कामं प्रयच्छामि महावलौ ।
तच्छ्रुत्वा वचनं विष्णोः साभिमानौ स्मरातुरौ ॥ 68 ॥

“O two heroes! I am very glad at the mode of your fighting. So ask from me boons. I will grant that to you. I saw many Dānavas before, fighting; but never I saw them expert like you, nor I heard like this: I am therefore, very much satisfied by your such unrivalled powers. Therefore, O greatly powerful pair of Dānavas! I wish to grant both of you any boon that you want.”

सूत उवाच

वीक्षमाणी महामायां जगदानन्दकारिणीम् ।
तमूचतुश्च कामार्तौ विष्णुं कमललोचनौ ॥ 69 ॥

“Seeing the Devī Mahāmāyā, the gladdener of the Universe, the two Dānavas felt themselves amorous; and, therefore, they became proud on hearing Viṣṇu’s those words and told Viṣṇu, with their lotus-like eyes wide open, thus:

हरेऽनया च का वा वां त्वं किं दातुमिहेच्छसि ।
ददावतुल्यं देवेश दातारौ नौ न याचकौ ॥ 70 ॥
प्रार्थय त्वं हृषीकेश मनोऽभिलषितं वरम् ।
तुष्टौ स्वस्तव युद्धेन वासुदेवाद्भुतेन च ॥ 71 ॥

O Hari! what do you like to give us? We are not beggars; we do not want anything from you. O Lord of the Devas! Rather we will give you whatever you desire; we are donors; not receivers. So, O Vāsudeva! Hṛṣīkeśa! We are glad to see your wonderful fight; so ask from us any boon that you desire.’

तयोस्तद्वचनं श्रुत्वा प्रत्युवाच जनार्दनः ।
भवेतामद्य मे तुष्टौ मम वध्यावुभावपि ॥ 72 ॥

Hearing their words, Bhagavān Janārdana said: “If you both are so much pleased with me, then I want this that both of you be killed by me.”

सूत उवाच

तच्छ्रुत्वा वचनं विष्णोर्दानवी चातिविस्मितौ ।
वञ्चिताविति मन्वानौ तस्थतुः शोकसंयुतौ ॥ 73 ॥
विचार्य मनसा तौ तु दानवी विष्णुमूचतुः ।
प्रेक्ष्य सर्वं जलमयं भूमिं स्थलविवर्जिताम् ॥ 74 ॥

Hearing these words of Viṣṇu, Madhu Kaiṭabha became very much surprised and thinking “we are

now cheated' remained for some time merged in sorrow. Then reflecting that there is water everywhere and solid earth nowhere, they said:

हरे योऽयं वरो दत्तस्त्वया पूर्वं जनार्दन ।
सत्यवागसि देवेश देहि तं वाञ्छितं वरम् ॥ 75 ॥
निर्जले विपुले देशे हनस्व मधुसूदन ।
वध्यावावां तु भवत सत्यवाग्भव माधव ॥ 76 ॥

“O Janārdana Hari! We know that you are truthful; therefore, now we want this desired boon from you that you wanted to grant us before; now grant us this desired boon of ours. O Madhusūdana! We will be slain by you; but kill us, O Mādhava! on a solid earth, free from any water; and thus keep your word.

स्मृत्वा चक्रं तदा विष्णुस्तावुवाच हसन्हरि ।
हन्यद्य वां महाभागौ निर्जले विपुले स्थले ॥ 77 ॥

Śrī Bhagavān Hari laughed and remembering His Sudarśana disc, said: “O two highly fortunate ones! Verily, I will kill both of you on the vast solid spot without any trace of water.

इत्युक्त्वा देवदेवेश ऊरू कृत्वाऽतिविस्तरौ ।
दर्शयामास तो तत्र निर्जलं च जलोपरि ॥ 78 ॥

Thus saying, Devadeva Hari expanded His own thighs and showed to those Dānavas the vast solid earth on the surface of water and said:

नास्त्यत्र दानवौ वारि शिरसी मुञ्चतामिह ।
सत्यवागहमद्यैव भविष्यामि च वां तथा ॥ 79 ॥

“O two Dānavas! See, here is no water. Place your two heads here; thus, I will keep my word and you would keep you word.”

तदाकर्ण्य वचस्तथ्यं विचिंत्य मनसा च तौ ।
वर्धयामासतुर्देहं योजनानां सहस्रकम् ॥ 80 ॥

Hearing this, Madhu Kaiṭabha thought over in their minds and expanded their bodies to ten thousand Yojanas.

भगवान्द्विगुणं चक्रे जघनं विस्मितौ तदा ।
शीर्षे सन्दधतां तत्र जघने परमाद्भुते ॥ 81 ॥

Bhagavān Viṣṇu Hari also extended his thighs

to twice that amount. Seeing this, they were greatly surprised and laid their heads on the thighs of Viṣṇu.

रथांगेन तदा छिन्ने विष्णुना प्रभविष्णुना ।
जघनोपरि वेगेन प्रकृष्टे शिरसी तयोः ॥ 82 ॥

Viṣṇu, of wonderful prowess, then cut off quickly with His Sudarśana disc the two very big heads over His thighs.

गतप्राणौ तदा जातौ दानवौ मधुकैटभौ ।
सागरः सकलो व्याप्तस्तदा वै मेदसा तयोः ॥ 83 ॥

Thus, the two Dānavas Madhu Kaiṭabha passed away; and the marrow (meda) of them filled the ocean.

मेदिनीति ततो जातं नाम पृथ्व्याः समंततः ।
अभक्ष्या मृत्तिका तेन कारणेन मुनीश्वराः ॥ 84 ॥

O Munis! For this reason, this earth is named Medinī and the earth is unfit for eatable purpose.

इति वः कथितं सर्वं यत्पृष्टोऽस्मि सुनिश्चितम् ।
महाविद्या महामाया सेवनीया सदा बुधैः ॥ 85 ॥

Thus I have described to you all that you asked. The sum and substance is this that the wise persons should serve Mahāmāyā with all their hearts.

आराध्या परमा शक्तिः सर्वैरपि सुरासुरैः ।
नातः परतरं किञ्चिदधिकं भुवनत्रये ॥ 86 ॥

सत्यं सत्यं पुनः सत्यं वेदशास्त्रार्थनिर्णयः ।
पूजनीया परा शक्तिर्निर्गुणा सगुणाऽथवा ॥ 87 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
नवमोऽध्यायः ॥ 9 ॥

The Supreme Śakti is worshipped by all the Devas. Verily, verily, I say unto you that this is decided, in all the Vedas and other Śastras that there is nothing higher than this Ādyā Śakti. Therefore this Supreme Śakti should be worshipped anyhow; either in Her Saguṇa form or in her Nirguṇa state.

Thus ends the Ninth Chapter of the First Book
on the killing of Madhu Kaiṭabha in the
Mahāpurāṇa Śrīmaddevībhāgavatam
of 18,000 verses by Mahārṣi
Veda Vyāsa.

CHAPTER X

On the Śiva's Granting Boons

ऋषय ऊचुः

सूत पूर्व त्वया प्रोक्तं व्यासेनामिततेजसा ।
कृत्वा पुराणमखिलं शुकायाध्यापितं शुभम् ॥ 1 ॥
व्यासेन तु तपस्तप्त्वा कथमुत्पादितः शुकः ।
विस्तरं ब्रूहि सकलं यच्छ्रुतं कृष्णतस्त्वया ॥ 2 ॥

The Ṛṣis said: O Sūta! You told before, that Vyāsa Deva, of unrivalled spirit, composed all the purāṇas and taught them to his own son Śuka Deva; but how did Vyāsa Deva, who was incessantly engaged in tapasyā, procreate Śuka? Describe to us in detail what you heard direct from Kṛṣṇa Dvaipāyana Vyāsa.

सूत उवाच

प्रवक्ष्यामि शुकोत्पत्तिं व्यासात्सत्यवतीसुतात् ।
यथोत्पन्नः शुकः साक्षाद्योगिनां प्रवरो मुनिः ॥ 3 ॥

Sūta said: O Ṛṣis! Hear how Śuka Deva, the best of the Munis and the foremost of the Yogīs, was born of Vyāsa Deva, the Satyavatī's son.

मेरुशृंगे महारम्ये व्यास सत्यवतीसुतः ।
तपश्चचार सोऽत्युग्रं पुत्रार्थं कृतनिश्चयः ॥ 4 ॥

On the very beautiful summit of Mount Meru, Vyāsa, son of Satyavatī, firmly determined, practised very severe austerities for the attainment of a son.

जपन्नेकाक्षरं मन्त्रं वाग्बीजं नारदाच्छ्रुतम् ।
ध्यायन्परां महामायां पुत्रकामस्तपोनिधिः ॥ 5 ॥

Heaving heard from Nārada, he, the great ascetic, repeated the one syllabled mantra of Vāk and worshipped the Highest Mahāmāyā with the object of getting a son.

अग्नेर्भूमेस्तथा वायोरतरिक्षस्य चाप्ययम् ।
वीर्येण संमितः पुत्रो मम भूयादितिस्मि ह ॥ 6 ॥

He asked, Let a son be born to me as pure and as spirited and powerful as fire, air, earth, and Ākāśa.

अतिष्ठत्स गताहारः शतसंवत्सरं प्रभु ।
आराधयन्महादेवं तथैव च सदाशिवम् ॥ 7 ॥

शक्तिः सर्वत्र पूज्येति विचार्य च पुनः पुनः ।
अशक्तो निंदते लोके शक्तस्तु परिपूज्यते ॥ 8 ॥

He thought over in his mind that the man possessed of Śakti is worshipped in this world and the man devoid of Śakti is censured here, and thus came to the conclusion that Śakti is therefore worshipped every where; and, therefore, worshipped. Bhagavān Maheśvara coupled with the auspicious Ādyā Śakti and spent away one hundred years without any food.

यत्र पर्वतशृंगे वै कर्णिकारवनाद्भुते ।
क्रीडन्ति देवता सर्वे मुनयश्च तपोऽधिकाः ॥ 9 ॥
आदित्या वसवो रुद्रा मरुतश्चाश्विनौ तथा ।
वसन्ति मुनयो यत्र ये चान्य ब्रह्मावित्तमाः ॥ 10 ॥
तत्र हेमगिरेः शृंगे संगीतध्वनिनादिते ।
तपश्चचार धर्मात्मा व्यासः सत्यवतीसुतः ॥ 11 ॥

He began his tapasyā on that mountain summit which was ornamented with the garden of Karnikāra, where all the Devas play, and where live the Munis highly ascetic, the Ādityas, Vasus, Rudras, Marut, the two Aśvins, and the other mindful Ṛṣis, the knowers of Brahma and where the Kinnaras always resound the air with their songs of music, etc., such a place Vyāsa Deva preferred for his tapasyā.

ततोऽस्य तेजसा व्याप्तं विश्वं सर्वं चराचरम् ।
अग्निवर्णा जटा जाता पाराशर्यस्य धीमतः ॥ 12 ॥
ततोऽस्य तेज आलक्ष्य भयमाप शचीपतिः ।
तुरासाहं तदा दृष्ट्वा भयत्रस्तं श्रमातुरम् ॥ 13 ॥
उवाच भगवान् रुद्रो मघवन्तं तथास्थितम् ।

The whole universe was pervaded with the spirit of asceticism of the intelligent Parāśara's son Vyāsa Deva; and the hair of his head were clotted and looked tawny, of the colour of flames. Seeing the fire of his asceticism, Indra, lord of Śacī, became exceedingly terrified.

शंकर उवाच

कथमिन्द्राद्य भीतोऽसि किं दुःखं ते सुरेश्वर ॥ 14 ॥

अमर्षो नैव कर्तव्यस्तापसेषु कदाचन ।

तपश्चरन्ति मुनयो ज्ञात्वा मां शक्तिसंयुतम् ॥ 15 ॥

न त्वेतेऽहितमिच्छन्ति तापसाः सर्वथैव हि ।

इत्युक्तवचनः शक्रस्तमुवाच वृषध्वजम् ॥ 16 ॥

कस्मात्तपस्यति व्यासः कोऽर्थस्तस्य मनोगतः ।

Bhagavān Rudra, seeing Indra thus afraid, fatigued and morose, asked him: "O Indra, why do you look so fear-stricken today? O Lord of the Devas! What is the cause of your grief? Never show your jealousy and anger to the ascetics; for the mindful ascetics always practise severe asceticism with a noble object and worship Me, knowing Me to be possessed of the all powerful Śakti; they never want ill of anybody."

शिव उवाच

पाराशर्यस्तु पुत्रार्थी तपश्चरन्ति दुश्चरम् ॥ 17 ॥

पूर्णवर्षशतं जातं ददाम्यद्य सुतं शुभम् ।

When Bhagavān Rudra said this, Indra asked him: "What is his object?" At this, Śaṅkara said: "For the attainment of a son, Parasāra's son is practising so severe austerities; now one-hundred years is being completed;

सूत उवाच

इत्युक्त्वा वासवं रुद्रो दयया मुदिताननः ॥ 18 ॥

गत्वा ऋषिसमीपं तु तमुवाच जगद्गुरुः ।

उत्तिष्ठ वासवीपुत्र पुत्रस्ते भविता शुभः ॥ 19 ॥

सर्वतेजोमयो ज्ञानी कीर्तिकर्ता तवानघः ।

अखिलस्य जनस्यात्र वल्लभस्ते सुतः सदा ॥ 20 ॥

भविष्यति गुणैः पूर्णः सात्त्विकैः सत्यविक्रमः ।

I will go to him, and give him today the auspicious boon of a son." Thus speaking to Indra, Bhagavān Rudra, the Guru of the world, went to Vyāsa Deva and, with merciful eyes, said: "O sinless Vāsavī's son! Get up; I grant to you the boon, that you will get a son very fiery, luminous and spirited like the five elements fire, air, earth, water and Ākāśa, the supreme Jñānī, the store of

all, auspicious qualities, of great renown, beloved to all, ornamented with all Sāttvik qualities, truthful and valorous."

सूत उवाच

तदाकर्ण्य वचः श्लक्ष्णं कृष्णद्वैपायनस्तदा ॥ 21 ॥

शूलपाणिं नमस्कृत्य जगामाश्रममात्मन ।

स गत्वाऽऽश्रममेवाशु बहुवर्षश्रमातुरः ॥ 22 ॥

अरणीसहितं गुह्यं ममंथारिं चिकीर्षया ।

मंथनं कुर्वतस्तस्य चित्ते चिंताभरस्तदा ॥ 23 ॥

Hearing these sweet words of Bhagavān Śūlapāṇi Mahārṣi Kṛṣṇa Dvaipāyana bowed down to Him and went back to his own hermitage. Tired with the labour of penance for many years, he wanted to kindle fire by rubbing two fuels (Araṇī) with each other. While doing this, the high souled man suddenly began to think strongly in his mind about procreating a son.

प्रादुर्बभूव सहसा सुतोत्पत्तौ महात्मनः ।

मंथानारणिसंयोगान्मंथनाच्च समुद्भवः ॥ 24 ॥

He thought: "Will it be that my son will be born as this fire is produced by the friction of the two churning sticks?"

पावकस्य यथा तद्वत्कथं मे स्यात्सुखोद्भवः ।

पुत्रारणिस्तु व्याख्याता सा ममाद्य न विद्यते ॥ 25 ॥

I have not got the wife, which the Pundits designate as "Putrārani", the youthful wife endowed with beauty, born of a noble family, the chaste one I have not got with me.

तरुणी रूपसम्पन्ना कुलोत्पन्ना पतिव्रता ।

कथं करोमि कान्तां च पादयोः शृंखलासमाम् ॥ 26 ॥

But the wife, though chaste and fit to beget a son, is undoubtedly a chain to both the legs; so how can I get such a one for my wife?

पुत्रोत्पादनदक्षां च पतिव्रत्ये सदा स्थिताम् ।

पतिव्रताऽपि दक्षाऽपि रूपवत्यपि कामिनी ॥ 27 ॥

सदा बंधनरूपा च स्वेच्छासुखविधायनी ।

शिवोऽपि पर्वते नित्यं कामिनीपाशसंयुतः ॥ 28 ॥

This is known to all that a chaste wife, though clever in doing all household duties, beautiful and giving happiness to one's desires, is yet always a

sort of bondage. What more than this, that the ever Bhagavān Maheśvara is always under the bondage of woman. How, then, knowing and hearing all these, I can accept this difficult householder's life?

कथं करोम्यहं चात्र दुर्घटं च गृहाश्रमम् ।
एवं चिंतयतस्तस्य घृताची दिव्यरूपिणी ॥ 29 ॥

While he was thinking thus, the extraordinarily beautiful Apsarā Ghṛtācī fell to his sight, close to him in the celestial air.

प्राप्ता दृष्टिपथं तत्र समीपे गगने स्थिता ।
तां दृष्ट्वा चञ्चलापांगीं समीपस्थां वराप्सराम् ॥ 30 ॥

Though Vyāsa Deva was a Brahmācārī (holding in control the secret power of generation) of a very high order, yet seeing suddenly the agile Apsarā ("a celestial nymph") coming close to him and looking askance at him, he became soon smitten with the arrows of cupid and feeling himself distressed, began to think what shall I do in this critical moment.

पञ्चबाणपरीतांगस्तूर्णमासीद्दधृतव्रतः ।
चिंतयामास च तदा किं करोम्यद्य संकटे ॥ 31 ॥
धर्मस्य पुरतः प्राप्ते कामभावे दुरासदे ।
अङ्गीकरोमि यद्येनां वंचनार्थमिहागताम् ॥ 32 ॥
हसिष्यति महात्मानस्तापसा मां तु विह्वलम् ।
तपस्तप्त्वा महाघोरं पूर्णवर्षशतं त्विह ॥ 33 ॥
दृष्ट्वाऽप्सरां च विवशः कथं जातो महातपाः ।
कामं निंदापि भवतु यदि स्यादतुलं सुखम् ॥ 34 ॥
गृहस्थाश्रमसंभूतं सुखदं पुत्रकामदम् ।
स्वर्गदं च तथा प्रोक्तं ज्ञानिनां मोक्षदं तथा ॥ 35 ॥
न भविष्यति तन्नूनमनया देवकन्यया ।

नारदाच्च मया पूर्वं श्रुतमस्ति कथानकम् ।
यथोर्वशीवशो राजा पराभूतः पुरुरवाः ॥ 36 ॥
इति श्रीमदेवीभागवते महापुराणे प्रथमस्कन्धे
दशमोऽध्यायः ॥ 11 ॥

Unbearable amorous feelings now have come to me; now if I take this celestial nymph, knowing that Dharma is everywhere looking, and woman has come to take away my precious fire of spirit acquired by my tapasyā, then I will be laughed at by the high-souled ascetic Munis, who will think that I have lost my senses altogether. Alas! Why I who have practised for one hundred years the most terrible ascetism, have become so powerless by the mere sight of this Apsarā! The Pundits declare the household life as the source of getting son, one's heart's desire and the source of all happiness; so much so that it leads all the virtuous souls to the pleasures of Heaven, and ordains Mokṣa (liberation) to those who are Jñānīs; and if I get such unrivalled happiness from this householder's life, I can have this Deva Kanyā (the celestial nymph) though blameable. But again that happiness will not occur to me through her; there is no doubt in this. So how can I take her. I heard from Nārada how, in ancient days, a king name Purūravā, fell under the clutches of Urvaśī and ultimately felt great pain, being defeated by her.

Thus ends the Tenth Chapter on Śiva's granting boon in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI

On the Birth of Budha

ऋषय ऊचुः

कोऽसौ पुरुरवा राजा कोर्वशी देवकन्यका ।
कथं कष्टं च सम्प्राप्तं तेन राज्ञा महात्मना ॥ 1 ॥

The Ṛṣis said: O Sūta! Who is that King Purūravā? and who is the Deva girl Urvaśī? And how did that high-souled King Purūravā come into trouble?

सर्वं कथानकं ब्रूहि लोमहर्षणजाधुना ।
श्रोतुकामा वयं सर्वे त्वन्मुखाब्जच्युतं रसम् ॥ 2 ॥

O, son of Lomaharṣaṇa! Kindly describe now all these to me. We are now desirous to hear sweet words from the lotus of your mouth.

अमृतादपि मिष्टा ते वाणी सूत रसात्मिका ।
न तृप्यामो वयं सर्वे सुधया च यथाऽमराः ॥ 3 ॥

O Sūta! Your words are sweeter and more full of juice than nectar even; so we are not satiated by hearing them as gods are not satiated with the drink of nectar.

सूत उवाच

शृणुध्वं मुनयः सर्वे कथां दिव्यां मनोरमाम् ।
वक्ष्याम्यहं यथाबुद्ध्या श्रुतां व्यासवरोत्तमात् ॥ 4 ॥

Hearing this Sūta said: O Munis! I am now telling you, as far as my intelligence goes, what I heard from the mouth of Śrī Vyāsa. Now hear that beautiful divine incident.

गुरोस्तु दयिता भार्या तारा नामेति विश्रुता ।
रूपयौवनयुक्ता सा चार्वंगी मदविह्वला ॥ 5 ॥
गतैकदा विधोर्धाम यजमा नस्य भामिनी ।
दृष्टा च शशिनाऽत्यर्थं रूपयौवनशालिनी ॥ 6 ॥
कामातुरस्तदा जातः शशी शशिमुखीं प्रति ।
साऽपि वीक्ष्य विधुं कामं जाता मदनपीडिता ॥ 7 ॥

Once upon a time the exceedingly beautiful dear wife of Bṛhaspati, named Tārā, full of youth and beauty, of the most beautiful limbs and intoxicated with pride went to the house of Candra Deva (the Moon), the yajamān (employer of priest Bṛhaspati at any sacrifice) of Bṛhaspati. Seeing Tārā of beautiful face like Moon, the Moon became very passionate; Tārā also fell amorous at the sight of Moon. Thus, both of them became very much passionately attached to each other.

तावन्योन्यं प्रेमयुक्तौ स्मरार्तौ च बभूवतुः ।
ताराशशी मदोन्मत्तौ कामबाणप्रपीडितौ ॥ 8 ॥
रेमाते मदमत्तौ तौ परस्परस्पृहान्वितौ ।
दिनानि कतिचित्तत्र जातानि रममाणयोः ॥ 9 ॥

Then they, the Moon and Tārā, being smitten by the arrows of Cupid and intoxicated with amorous passions began their sexual intercourse with reciprocal feelings of passionate love. Some days passed in this state.

बृहस्पतिस्तु दुःखार्त्तस्तारामानयितुं गृहम् ।
प्रेषयामास शिष्यं तु नायाता सा वशीकृता ॥ 10 ॥

Bṛhaspati, then, being distressed with the pangs of separation from his wife, sent his pupil to bring

back Tārā; but Tārā was then submissive of Candra and therefore refused to go.

पुनः पुनर्यदा शिष्यं परावर्तत चन्द्रमाः ।
बृहस्पतिस्तदा क्रुद्धो जगाम स्वयमेव हि ॥ 11 ॥
गत्वा सोमगृहं तत्र वाचस्पतिरुदारधीः ।
उवाच शशिनं क्रुद्धः स्मयमानं मदान्वितम् ॥ 12 ॥

Bṛhaspati sent over and over again his pupil and when Candra Deva returned the messenger, Bṛhaspati became very angry and went personally to Candra's house and, spoke angrily to the Moon who was puffed up with arrogance and somewhat smiling:

किं कृतं किल शीतांशो कर्म धर्मविगर्हितम् ।
रक्षिता मम भार्येयं सुन्दरी केन हेतुना ॥ 13 ॥

"O Moon! Why are you committing this vicious act, contrary to Dharma? Why are you keeping my beautiful wife in your house?

तव देव गुरुश्चाहं यजमानोऽसि सर्वथा ।
गुरुभार्या कथं मूढ भुक्ता किं रक्षिताऽथवा ॥ 14 ॥

I am your Guru; you are my client; O stupid! why are you enjoying your Guru's wife and keeping her in custody in your house?

ब्रह्महा हेमहारी च सुरापो गुरुतल्पगः ।
महापातकिनो ह्येते तत्संसर्गी च पञ्चमः ॥ 15 ॥

Do you not know that he who kills a Brāhmaṇa, who steals gold, who drinks, who goes to wife of one's Guru are Mahāpātakīs (great sinners) and those who keep company of these are the fifth Mahāpātakīs?

महापातकयुक्तस्त्वं दुराचारोऽतिगर्हितः ।
न देवसदनार्होऽसि यदि भुक्तेयमङ्गना ॥ 16 ॥

Therefore, if you had enjoyed my wife, you are exceedingly vicious, blameable and a Mahāpātakī (great sinner); you are not fit to live amongst Devas.

मुञ्चेमामसितापाङ्गीं नयामि सदनं मम ।
नोचेद्वक्ष्यामि दुष्टात्मन् गुरुदारापहारिणम् ॥ 17 ॥

O wicked one! Now I say that even now you better forsake Tārā, who is of a blue colour and whose look is askance; I won't go from here without having Tāra. And if you do not give back

Tārā, then you are certainly with her and undoubtedly I will curse you.'

इत्येवं भाषमाणं तमुवाच रोहिणीपतिः ।

गुरुं क्रोधसमायुक्तं कान्ताविरहदुःखितम् ॥ 18 ॥

When Br̥haspati said so, Candra, the husband of Rohiṇī, spoke to his Guru Deva, who was very angry, sorry and afflicted at the separation from his beloved wife, thus:

इन्दुरुवाच

क्रोधात्ते तु दुराराध्या ब्राह्मणाः क्रोधवर्जिताः ।

पूजार्हा धर्मशास्त्रज्ञा वर्जनीयास्ततोऽन्यथा ॥ 19 ॥

"In this world, Br̥hmins that know the Dharma Śāstras, that are devoid of anger, are fit to be worshipped; and those that are not so, they are objects of disrespect and not to be worshipped by all for their anger.

आगमिष्यति सा कामं गृहं ते वरवर्णिनी ।

अत्रैव संस्थिता बाला का ते हानिरिहानघ ॥ 20 ॥

O sinless one! The beautiful one will surely go to your house; what harm is there to you, if she waits here for a few days?

इच्छया संस्थिता चात्र सुखकामार्थिनी हि सा ।

दिनानि कतिचित्स्थित्वा स्वेच्छया चागमिष्यति ॥ 21 ॥

She is staying here of her own accord to enjoy pleasures and will go back of her own will. One word more:

त्वयैवोदाहृतं पूर्वं धर्मशास्त्रमतं तथा ।

न स्त्री दुष्यति चारेण न विप्रो वेदकर्मणा ॥ 22 ॥

You gave out before this opinion of the Dharma Śāstras that as a Br̥hmin though guilty of committing vicious deeds, becomes pure again by the practice of Karmas as enjoined in the Vedas, so a woman, too, though guilty of adultery, becomes pure again when she is again in the period of her menstruation.

इत्युक्तः शशिना तत्र गुरुरत्यन्तदुःखितः ।

जगाम स्वगृहं तूर्णं चिन्ताविष्टः स्मरातुरः ॥ 23 ॥

At these words of Candra Deva, Br̥haspati, the Guru of the Devas, became exceedingly sorry and

anxious and went back immediately to his own house, with a grievous heart, full of amorous feelings.

दिनानि कतिचित्त्र स्थित्वा चिन्तातुरो गुरुः ।

यथावथ गृहं तस्य त्वरि तश्चौषधीपतेः ॥ 24 ॥

स्थितः क्षत्रा निषिद्धोऽसौ क्षरदेशे रुषाऽन्वितः ।

नाजगाम शशी तत्र चुकोपाति बृहस्पतिः ॥ 25 ॥

After staying in his own house for some days, Br̥haspati, worn out with anxiety, came again quickly to the house of Candra; but, no sooner he was to enter the gate, he was stopped by the door-keepers; he became very angry and stopped at the gateway. And when he saw that Candra did not make his appearance, he became exceedingly angry and thought:

अयं मे शिष्यतां यातो गुरुपत्नीं तु मातरम् ।

जग्राह बलतोऽधर्मी शिक्षणीयो मयाऽधुना ॥ 26 ॥

"Oh! What a wonder is this? this irreligious Candra, being my disciple, has done this vicious act and took by violence the wife of his Guru, who is reckoned as the mother; and I will now teach him a good lesson.

उवाच वाचं कोपात्तु द्वारदेशस्थितो बहिः ।

किं शेषे भवने मंद पापाचार सुराधम ॥ 27 ॥

Standing on the entrance, Br̥haspati began to speak aloud: "O stupid, vicious, vilest of the Devas! Why do you now sleep in your inner room?

देहि मे कामिनीं शीघ्रं नोचेच्छापं ददाम्यहम् ।

करोमि भस्मसानूनं न ददासि प्रियां मम ॥ 28 ॥

Do return quickly my wife; else I will curse you at once. In case you do not bring me back my wife at once, I will now reduce you to ashes."

सूत उवाच

क्रूराणि चैवमादीनि भाषणानि बृहस्पतेः ।

श्रुत्वा द्विजपति शीघ्रं निर्गतः सदनाद्बहिः ॥ 29 ॥

Hearing these foul words of Br̥haspati, Candra Deva the king of the Dvijas, quickly came out of the house and said smiling:

तमुवाच हसन्सोमः किमिदं बहु भाषते ।

न ते योग्याऽसितापांगी सर्वलक्षणसंयुता ॥ 30 ॥

कुरुपां च स्वसदृशीं गहाणान्यां स्त्रियं द्विज ।
भिक्षुकस्य गृहे योग्या नेदृशी वरवर्णिनी ॥ 31 ॥

“O Brāhmin! Why are you spending your stock of words for nothing? That all-auspicious lady, of a blue colour and looking askance, is not fit for you; therefore, take another comparatively uglier woman for your use. Exceedingly youthful and lovely woman like her is not fit for a beggar's house.

रतिः स्वसदृशे कांते नार्याः किल निगद्यते ।
त्वं न जानासि मंदात्मन्कामशास्त्रविनिर्णयम् ॥ 32 ॥

O stupid one! I see, you don't know anything about the Kāma Śāstra (the book that dwells on amorous passion); those wise men who are skilled in this Śāstra assign for the women, their lovers equivalent to their beauty in matters of amorous dealings.

यथेष्टं गच्छ दुर्बुद्धे नाहं दास्यामि कामिनीम् ।
यच्छक्यं कुरु तत्कामं न देया वरवर्णिनी ॥ 33 ॥

So, O stupid man! Go away wherever you like. I won't give you back your wife. Do whatever lies in your power. I won't return your wife.

कामार्तस्य च ते शापो न मां बाधितुमर्हति ।
नःहं ददे गुरो कांतां यथेच्छसि तथा कुरु ॥ 34 ॥

When you have become passionate, your curse won't affect me in any way. This I say finally unto you: “O Guru! I will not give you back your wife; do what you wish.”

सूत उवाच

इत्युक्तः शशिना चेज्यश्चिन्तामाप रुषान्वित ।
जगाम तरसा सद्य क्रोधयुक्त शचीपतेः ॥ 35 ॥

Thus spoken by Candra, Brhaspati became very anxious and angry; he then went away quickly to Indra's house.

दृष्ट्वा शतक्रतुस्तत्र गुरं दुःखातुरं स्थितम् ।
पाद्यार्घ्याचमनीयाद्यैः पूजयित्वा सुसंस्थितः ॥ 36 ॥

Seeing Guru Deva morose and sorry, the very liberal minded Indra Deva worshipped him duly with pādya, arghya, and Ācamanīya and asked: “O highly fortunate one! Why do you look so anxious?

प्रपच्छ परमोदारस्तं तथावस्थितं गुरुम् ।
का चिंता ते महाभाग शोकार्तोऽसि महामुने ॥ 37 ॥

O great Muni! Why are you grievous and sorry? You are my Guru; is it that you are insulted by any one in my kingdom; say freely.

केनापमानितोऽसि त्वं मम राज्ये गुरुश्च मे ।
त्वदधीनमिदं सर्वं सैन्यं लोकाधिपैः सह ॥ 38 ॥

All the regents of the several quarters (the Lokapālas) and all the Deva armies are under your command.

ब्रह्मा विष्णुस्तथा शंभुर्देवान्ये देवसत्तमाः ।
करिष्यन्ति च साहाय्यं का चिंता वद सांप्रतम् ॥ 39 ॥

Brahmā, Viṣṇu, and Maheśvara and other Devas are ready to lend you every assistance, no doubt. So say what is the cause of your anxiety?

गुरुवाच

शशिनाऽपहृता भार्या तारा मम सुलोचना ।
न ददाति स दुष्टात्मा प्रार्थितोऽपि पुनः पुनः ॥ 40 ॥

Hearing these words of Indra, Brhaspati said: “Candra has stolen my beautiful-eyed wife. I asked for her, again and again, but that wicked soul is not returning me my wife at all.

किं करोमि सुरेशान त्वमेव शरणं मम ।
साहाय्यं कुरु देवेश दुःखितोऽस्मि शतक्रतो ॥ 41 ॥

O Lord of the Devas! What am I to do now? You are my help and guide. O Śatakṛatu! You are the lord of the Devas; therefore, I pray to you with a very grievous heart, help me in this matter.

इन्द्र उवाच

मा शोकं कुरु धर्मज्ञ दासोऽस्मि तव सुव्रत ।
आनयिष्याम्यहं नूनं भार्या तव महामते ॥ 42 ॥

Hearing this, Indra said: “O knower of Dharma! Do not be sorry, O Suvrata! I am your servant. O highly intelligent one! Surely, I will bring you back your wife.

प्रेषिते चेन्मया दूते न दास्यति मदाकुलः ।
ततो युद्धं करिष्यामि देवसैन्यैः समावृतः ॥ 43 ॥

I will send a messenger and even then if Candra, mad with pride, does not return your wife, I will

wage war on him and fight against him, with all our Deva armies.”

इत्याश्वास्य गुरु शक्रो दूतं वक्तुविचक्षणम् ।
प्रेषयामास सोमाय वार्ताशंसिनमद्भुतम् ॥ 44 ॥

Thus consoling Bṛhaspati, Indra sent a very clever man, who was a good speaker and wonderful in his capabilities, to Candra.

स गत्वा शशिलोकं तु त्वरितः सुविचक्षणः ।
उवाच वचनेनैव वचनं रोहिणीपतिम् ॥ 45 ॥

The clever and wise messenger went to the Candra Loka (the region of the Moon) and spoke to Candra, the husband of Rohiṇī, thus:

प्रेषितोऽहं महाभाग शक्रेण त्वां विवक्षया ।
कथितं प्रभुणा चच्च तद्ब्रवीमि महामते ॥ 46 ॥

“O Mahābhāgā! Indra has sent me to you to communicate his message to you. So, O intelligent one! I will tell you what he was ordered me; hear.”

धर्मज्ञोऽसि महाभाग नीतिं जानासि सुव्रत ।
अत्रिः पिता तं धर्मात्मन् न निंद्यं कर्तुमर्हसि ॥ 47 ॥

“He said: “O, highly fortunate one! You know well Dharma and Nīti Śāstra (the science of morals); the more so, because the virtuous Maharṣi Atri is your father.

भार्या रक्षया सर्वभूतैर्यथाशक्ति ह्यतद्रितैः ।
तदर्थे कलहः कामं भविता नात्र संशयः ॥ 48 ॥

Therefore, O Suvrata! You ought not to commit such blameable act. See, all beings should protect their own wives always without remaining idle to the best of their powers; therefore, no doubt, quarrels would ensue necessarily on that point.

यथा तव तथा तस्य यत्नः स्याद्धाररक्षणे ।
आत्मवत्सर्वभूतानि चितय त्वं सुधानिधे ॥ 49 ॥

O Sudhānidhi! as far as this point of protecting one's wife is concerned, your Guru Deva ought also to do his best. You ought to consider all persons like your own self.

अष्टाविंशतिसंख्यास्ते कामिन्यो दक्षजाः शुभाः ।
गुरुपत्नी कथं भोक्तुं त्वमिच्छसि सुधानिधे ॥ 50 ॥

O Sudhākara! You have got twenty-eight exceedingly beautiful wives, who are the daughters of Dakṣa; why then do you desire to enjoy the wife of your Guru?

स्वर्गे सदा वसंत्येता मेनकाद्या मनोरमाः ।
भुञ्च ता स्वेच्छया कामं मुंच पत्नीं गुरोरपि ॥ 51 ॥

The beautiful Apsarās (celestial nymphs) Menakā and others are always residing in the Heavens; you can enjoy them to your heart's content; leave off the wife of your Guru.

ईश्वरा यदि कुर्वन्ति जुगुप्सितमहंतया ।
अज्ञास्तदनुवर्तन्ते तदा धर्मक्षयो भवेत् ॥ 52 ॥

In case any powerful man commits an unworthy act out of egoism, the illiterate ones would follow them; so the Dharma will decline.

तस्मान्मुंच महाभाग गुरोः पत्नीं मनोरमाम् ।
कलहस्त्वन्नित्तोऽद्य सुराणां न भवेद्यथा ॥ 53 ॥

Therefore, O highly lucky one! Do such as does not lead, for nothing, quarrels amongst the gods and leave your Guru's wife, even though she is beautiful.”

सूत उवाच

सोमः शक्रवचः श्रुत्वा किञ्चित्क्रोधसमाकुलः ।
भंग्या प्रतिवचः प्राह शक्रदूतं तदा शशी ॥ 54 ॥

Hearing these words from the messenger, the Moon (Candra Deva) became somewhat angry and, making gestures, replied to the messenger, as if to Indra, thus:

इंदुरुवाच

धर्मज्ञोऽसि महाबाहो देवानामधिपः स्वयम् ।
पुरोधाय च ते तादृग्युवयोः सदृशी मतिः ॥ 55 ॥

“O mighty armed one! As you yourself are the lord of the Devas and the knower of Dharma, so your priest, too, has become like you; the heads of both of you are the same.

परोपदेशे कुशला भवन्ति बहवो जनाः ।
दुर्लभस्तु स्वयं कर्ता प्राप्ते कर्मणि सर्वथा ॥ 56 ॥

You will find many that can shew their learning and give advice to others, but you will find always

very rare such persons as will act themselves to their own advices when occasion arises and wants them to fulfil their own words.

बार्हस्पत्यप्रणीतं च शास्त्रं गृह्णन्ति मानवाः ।

को विरोधोऽत्र देवेश कामयानां भजन्निव्रयम् ॥ 57 ॥

O Lord of the Devas! All the persons take the opinion of the Śāstras framed by Bṛhaspati; then why the quarrel would ensue with me and the Devas when I am enjoying, according to his dictates, a woman who is herself willing?

स्वकीयं बलिनां सर्वं दुर्बलानां न किञ्चन ।

स्वीया च परकीया च भ्रमोऽयं मन्दचेतसाम् ॥ 58 ॥

See, also, that the rule in this world is might is right; all things go to the powerful man who can take by force; nothing falls to the lot of the weak; moreover, this woman is mine and that woman is of another, this false notion comes to those whose brains are weak.

तारा मय्यनुरक्ता च यथा न तु तथा गुरौ ।

अनुरक्ता कथं त्याज्या धर्मतो न्यायतस्तथा ॥ 59 ॥

When Tārā is so much attached to me and is not at all attached to Bṛhaspati, the above rule is applicable to me all the more; how then can I quit the lady so much attached to me, according to the laws of Dharma and the morals?

गृहारंभस्तु रक्तायां विरक्तायां कथं भवेत् ।

विरक्तेयं या जाता चकमेऽनुजकामिनीम् ॥ 60 ॥

You can see also, that happiness reigns in that family where the wife is according to the will of the husband; how, then, can household happiness exist when the lady of the house is always dissatisfied?

न दास्येऽहं वरारोहां गच्छ दूत वद स्वयम् ।

ईश्वरोऽपि सहस्राक्ष यदिच्छसि कुरुष्व तत् ॥ 61 ॥

Therefore, household happiness of the Guru is impossible as Tārā is dissatisfied with Bṛhaspati since he enjoyed the wife of his younger brother Samvarta. Then the result comes to this, O thousand-eyed one! How have you come to be thousand-eyed! However that may be, you are the

lord of the Devas; so you can do whatever you like.

सूत उवाच

इत्युक्तः शशिना दूतः प्रययौ शक्रसन्निधिम् ।

इन्द्रायाचष्ट तत्सर्वं यदुक्तं शीतरश्मिना ॥ 62 ॥

O messenger! go and tell your lord of the Devas all that I have spoken; I will not return by any means that beautiful Tārā." When Candra spoke thus, the messenger went back to Indra and communicated to him all that Candra Deva had spoken.

तुराषाडपि तच्छ्रुत्वा क्रोधयुक्तो बभूव ह ।

सेनोद्योगं तथा चक्रे साहाय्यार्थं गुरोर्विभुः ॥ 63 ॥

शुक्रस्तु विग्रहं श्रुत्वा गुरुद्वेषात्ततो ययो ।

मा ददस्वेति तं वाक्यमुवाच शशिनं प्रति ॥ 64 ॥

साहाय्यं ते करिष्यामि मन्त्रशक्त्या महामते ।

भविता यदि संग्रामस्तव चेंद्रेण मारिष ॥ 65 ॥

Hearing this, Indra became angry and ordered all the Deva forces to be ready at once. Hearing this news of war, Śukrācārya, out of enmity to Bṛhaspati, went to Candra and spoke thus: "O highly intelligent one! Never return Tārā; in case war ensues between you and Indra, I will help you by my Mantra Śakti.

शङ्करस्तु तदाकर्ण्य गुरुदाराभिर्मर्शनम् ।

गुरुशत्रु भृगुं मत्वा साहाय्यमकरोत्तदा ॥ 66 ॥

On the other hand, Bhagavān Śaṅkara, hearing of the vicious act of Candra's taking his Guru's wife, and knowing that Śukrācārya was the enemy of Bṛhaspati, came to the assistance of the Devas.

संग्रामस्तु तदा वृत्तो देवदानवयोर्द्वुतम् ।

बहूनि तत्र वर्षाणि तारकासुरवत्किल ॥ 67 ॥

The great war, then, ensued between the Devas like the terrific war of Tārakāsura; it continued for many years.

देवासुरकृतं युद्धं दृष्ट्वा तत्र पितामहः ।

हंसारूढो जगामाशु तं देशं क्लेशशांतये ॥ 68 ॥

राकापतिं तदा प्राह मुञ्च भार्या गुरोरिति ।

नोचेद्विष्णुं समाहूय करिष्यामि तु संक्षयम् ॥ 69 ॥

Then the grandfather Brahmā, seeing the great havoc in the lives of the Devas and Asuras, came there on his vāhan Hamsa, to secure peace and talked to Candra: "Quit the Guru's wife; if not, I will call Viṣṇu and destroy all of you party."

भृगुं निवारयामास ब्रह्मा लोकपितामहः ।
किमन्यायमतिर्जाता संगदोषान्महामते ॥ 70 ॥

He also desisted the son of Bhṛgu, Śukrācārya, saying: "O highly intelligent one! why has this wicked idea possessed your mind? Is it due to bad association?

निषेधयामास ततो भृगुस्तं चौषधीपतिम् ।
मुंच भार्यां गुरोरद्य पित्राऽहं प्रेषितस्तव ॥ 71 ॥

"Then Śukrācārya also told Candra, the lord of the medicinal plants, not to wage war and said: "Better quit you now the Guru's wife. Your father Maharṣi Atri has sent me to you for this purpose."

सूत उवाच

द्विजराजस्तु तच्छ्रुत्वा भृगोर्वचनमद्भुतम् ।
ददौ च तत्प्रियां भार्यां गुरोर्गर्भवतीं शुभाम् ॥ 72 ॥

Candra, then, hearing the strange words of Śukrācārya, returned to Bṛhaspati his wife Tārā, though she was not satisfied with him and became herself pregnant.

प्राप्य कान्तां गुरुर्हृष्टः स्वगृहं मुदितो ययौ ।
ततो देवास्ततो दैत्या ययुः स्वान्त्वानृहान्प्रति ॥ 73 ॥
ब्रह्मा स्वसदनं प्राप्तः कैलासं चापि शङ्करः ।
बृहस्पतिस्तु सन्तुष्टः प्राप्य भार्यां मनोरमाम् ॥ 74 ॥

Bṛhaspati returned with joy to his house, accompanied by his wife; the Devas and Dānavas went away to their respective places. Brahmā went to Brahmāloka and Śaṅkara went to Kailāśa.

ततः कालेन क्रियता ताराऽसुत सुतं शुभम् ।
सुदिने शुभनक्षत्रे तारापतिसमं गुणैः ॥ 75 ॥
दृष्ट्वा पुत्रं गुरुर्जातं चकार विधिपूर्वकम् ।
जातकर्मादिकं सर्वं प्रहृष्टेनांतरात्मना ॥ 76 ॥

Bṛhaspati began to pass his time happily with his beautiful wife. Some days went away when the wife of Bṛhaspati, Tārā, gave birth to an all-
auspicious son, having all the qualities of Candra,

on an auspicious day and under the influence of an auspicious star; seeing this new-born child, Bṛhaspati gladly performed the natal ceremonies of the child.

श्रुतं चन्द्रमसा जन्म पुत्रस्य मुनिसत्तमाः ।
दूतं च प्रेषयामास गुरुं प्रति महामतिः ॥ 77 ॥
न चायं त्व मुत्रोऽस्ति मन वीर्यसमुद्भवः ।
कथं त्वं कृतवान्कामं जातकर्मादिकं विधिम् ॥ 78 ॥

Hearing that a son is born to him, Candra sent a messenger to Bṛhaspati saying that 'that child is not his; but it is born out of the semen of mine: why, then, have you performed the natal ceremonies out of your own will?'

तच्छ्रुत्वा वचनं तस्य दूतस्य च बृहस्पतिः ।
उवाच मम पुत्रो मे सदृशो नात्र संशयः ॥ 79 ॥

Hearing these words of Candra's messenger, Bṛhaspati said: "No, this child is mine, no doubt, as he resembles quite like me."

पुनर्विवादः संजातो मिलिता देवदानवाः ।
युद्धार्थमागतास्तेषां समाजः समजायत ॥ 80 ॥

When Bṛhaspati said this, war again ensued. The Devas and Dānavas met each other again in battlefield; and councils of war were held.

तत्रागतः स्वयं ब्रह्मा शांतिकामः प्रजापतिः ।
निवारयामास मुखे संस्थितान् युद्धदुर्मदान् ॥ 81 ॥

Then, for the preservation of peace, Prajāpati Brahmā went there; and before all desisted the Devas and Dānavas, mad for war, and ready to fight against each other.

तारां पप्रच्छ धर्मात्मा कस्यायं तनयः शुभे ।
सत्यं वद वरारोहे यथा क्लेशः प्रशाम्यति ॥ 82 ॥

तमुवाचासितापाङ्गी लज्जमानाऽप्यघोमुखी ।
चन्द्रस्येति शनैरन्तर्जंगाम् वरवर्णिनी ॥ 83 ॥
जग्राह तं सुतं सोमः प्रहृष्टेनांतरात्मना ।

नाम चक्रे बुध इति जगाम स्वगृहं पुनः ॥ 84 ॥

Brahmā, then, asked Tārā: "O auspicious one! say truly whose child is this? O beautiful one! if you say truly, then this war resulting in the loss of so many lives, will cease.' The Handsome Tārā, looking askance, lowered her head in shame and

gently spoke to Brahmā: "This is the Candra's child' and went inside. Candra Deva, then, became very glad and took the child, put down its name as Budha and carried it to his own house.

यथौ ब्रह्मा स्वकं धाम सर्वे देवा सवासवाः ।

यथागतं गतं सर्वैः सर्वशः प्रेक्षकैर्जनैः ॥ 85 ॥

Bhagavān Brahmā, Indra and the other Devas went back to their respective places. All the spectators went also to their own places whence they came.

कथितेयं बुधोत्पत्तिगुरुक्षेत्रे च सोमतः ।

यथा श्रुता मया पूर्वं व्यासात्सत्यवतीसुतात् ॥ 86 ॥
इति श्रीमद्देवीभागवते प्रथमस्कन्धे बुधोत्पत्तिर्नर्माकादशोऽध्यायः ।

O Munis! I have now described the birth of Budha as the son of Candra and in the womb of Bṛhaspati's wife, as I heard it from the mouth of Vyāsa Deva, son of Satyavatī.

Thus ends the Eleventh Chapter of the First Book on the birth of Budha in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On the Birth of Purvūravā

सूत उवाच

ततः पुरुरवा जज्ञे इलायां कथयामि वः ।

बुधपुत्रोऽतिधर्मात्मा यज्ञकृद्दानतत्परः ॥ 1 ॥

Sūta said: "O Maharṣis! The son of the above mentioned Budha is the greatly religious Purvūravā, of a very charitable disposition, and always ready to perform sacrificial acts; he was born of a kṣatriya woman named Ilā; and I will now describe how this Purvūravā was born of Ilā and Budha—kindly listen.

सुद्युम्नो नाम भूपाल सत्यवादी जितेन्द्रियः ।

सैधवं हयमारुह्य चचार मृगयां वने ॥ 2 ॥

In days of yore, there was a king named Sudyumna, very truthful and highly capable in keeping his senses under control.

युतः कतिपयामात्यैर्दर्शितश्चारुकुण्डलः ।

धनुराजगवं बद्ध्वा बाणसंघं तथाद्भुतम् ॥ 3 ॥

स भ्रमंस्तद्वनोद्देशे हन्यमानो रुरुन्मृगान् ।

शशांश्च सूकरांश्चैव खड्गांश्च गवयांस्तथा ॥ 4 ॥

शरभान्महिषांश्चैव साम्भरान्वनकुक्कुटान् ।

निघ्नन्मेध्यान्पशूत्राजा कुमारवनमाविशत् ॥ 5 ॥

Once upon a time, wearing beautiful earrings, with extraordinary bow named Ājagab and holding the arrow-case full of arrows on his back, he went out on hunt to a forest, riding on a horse, born of

the country Sindhu, surrounded by a few of his ministers. Going about in the regions of forest, the king got for this śikār, buck, hare, boar, rhinoceros, bison, buffalo, young elephant, Srimar deer, wild fowl and various other animals fit for sacrificial purposes; thus, he went on deep into the interior of the forest.

मेरोरधस्तले दिव्यं मंदारदुमराजितम् ।

अशोकलतिकाकीर्णं बकुलैरधिवासितम् ॥ 6 ॥

सालैस्तालैस्तमालैश्च चंपकैः पनसैस्तथा ।

आम्रैर्नीपैर्मधूकैश्च माधवीमण्डपावृतम् ॥ 7 ॥

दाडिमैर्नारिकेलैश्च कदलीखण्डमण्डितम् ।

यूथिकामालतीकुन्दपुष्पवल्लीसमावृतम् ॥ 8 ॥

This divine forest was adorned with rows of Mandāra trees and situated at the bottom of Mount Sumeru. Various trees and flowers were spreading the beauty of the forest all around; at places were Aśoka creepers, Vakula, Sāl, Tāl, Tamāl, Campak, Panasa, mangoe, Nīp, Madhūka, pomegranate, cocoanut, Yūthikā, plantain, kunda creeper, and various other trees and flowers; at some other places the bowers formed of Mādhavī creepers enhanced the beauty and shed the lustre all around.

हंसकारण्डवाकीर्णं कीचकध्वनिनादितम् ।

भ्रमरालिरुतारामं वनं सर्वसुखावहम् ॥ 9 ॥

There were lakes and reservoirs of water in the forest filled with swans, kāraṇḍavas, and other aquatic birds. The bamboo trees on their banks becoming filled with air were emitting sweet musical sounds; and at many places of that all blissgiving forest, there were bees—humming sweetly and delighting the minds of people there.

दृष्ट्वा प्रमुदितो राजा सुद्युम्नः सेवकैर्वृतः ।
वृक्षान्सुपुष्पितान्वीक्ष्य कोकिलारावमण्डितान् ॥ 10 ॥
प्रविष्टस्तत्र राजर्षिः स्त्रीत्वमाप क्षणात्ततः ।
अश्रोऽपि ब्रह्मा जातश्चिंताविष्ट स भूपतिः ॥ 11 ॥

Now, the Rājarsī Pradyumna became highly gladdened in his heart to see his interior of the forest, resonated with the cooing of the cuckoos and beautified by various lovely flowers; and no sooner he entered there than he was turned into a female and his horse, also, turned into a mare; the king, then, became seriously anxious.

किमेतदिति चिंतार्तश्चित्यमानः पुनः पुनः ।
दुःखं बहुतरं प्राप्त सुद्युम्नो जज्जयान्वित ॥ 12 ॥

He began to think over and over again “what is this? How has this come to pass?” and became very ashamed and sorry and pondered over thus: “What am I to do now?”

किं करोमि कथं यामि गृहं स्त्रीभावसंयुतः ।
कथं राज्यं करिष्यामि केन वा वंचितो ह्यहम् ॥ 13 ॥

How can I in this woman condition go back to my house and how shall I govern my kingdom? Alas! Who has deceived me thus!”

ऋषय ऊचुः

सूताश्चर्यमिदं प्रोक्त त्वया यल्लोमहर्षण ।
सुद्युम्नः स्त्रीत्वमापन्नो भूपतिर्देवसन्निभः ॥ 14 ॥

Hearing these astounding words of Sūta, the Ṛṣis said: “O Sūta! You have mentioned that king Sudyumna equal to god has been turned into a woman; this is very strange, indeed!

किं तत्कारणमाचक्ष्व वने तत्र मनोहरे ।
किं कृतं तेन राज्ञा च विस्तरं वद सुव्रत ॥ 15 ॥

Therefore, O Suvrata! What is the reason of his being turned into a mare? Kindly describe fully what that beautiful king did in the forest ?”

सूत उवाच

एकदा गिरिशं द्रष्टुमृषयः सनकादयः ।
दिशो वितिमिराभासाः कुर्वन्तः समुपागमन् ॥ 16 ॥
तस्मिंश्च समये तत्र शङ्करः प्रमदायुतः ।
क्रीडासक्ता महादेवी विवस्त्रा कामिनी शिवा ॥ 17 ॥
उत्संगे संस्थिता भर्तु रममाणा मनोरमा ।
तान्विलोक्यांबिका देवी विवस्त्रा व्रीडिता भृशम् ॥ 18 ॥
भर्तुरङ्गात्समुत्थाय वस्त्रमादाय पर्यधात् ।
लज्जाविष्टा स्थिता तत्र वेपमानातिमानिनी ॥ 19 ॥
ऋषयोऽपि तयोर्वीक्ष्य प्रसंगं रममाणयोः ।
परिवृत्य ययुस्तूर्णं नरनारायणाश्रमम् ॥ 20 ॥

Sūta said: Once upon a time, Śaṅkara and other Ṛṣis went to this forest to pay a visit to Śaṅkara, illuminating the ten quarters by their holy aura. But then Bhagavān Śaṅkara was in amorous dealing with Śaṅkarī. The beautiful Devī Ambikā was then naked and sitting on the lap of Śaṅkara and therefore became very much ashamed at their sight; She got up hurriedly, and putting on her cloth, remained there shuddering, with great shame and sensitiveness. The Ṛṣis, also, seeing them engaged in amorous dealings, went away quickly to the hermitage of Nara Nārāyaṇa.

हीयुतां कामिनीं वीक्ष्य प्रोवाच भगवान् हरः ।
कथं लज्जातुरासि त्वं सुखं ते प्रकरोम्यहम् ॥ 21 ॥

“Then Bhagavān Śaṅkara, seeing Śaṅkarī too much sensitive, said: “Why are you so much bashful and shy?”

अद्यप्रभृति यो मोहात्पुमान्कोऽपि वरानने ।
वनं च प्रविशेदेतत्स वै योषिद्धविष्यति ॥ 22 ॥

I am doing just now what will give you pleasure. O Beautiful one! Whoever male will enter from today and hereafter, within the precincts of this forest, will be instantly converted into a woman.”

इति शप्तं वनं तेन ये जानन्ति जनाः क्वचित् ।
वर्जयन्तीह ते कामं वनं दोषसमृद्धिमत् ॥ 23 ॥

O Munis! Though the forest gave all delights to all, yet, having this defect, all the persons that know of this curse, carefully avoid the forest.

सुद्युम्नस्तु तदज्ञानात्प्रविष्ट सचिवैः सह ।
तथैव स्त्रीत्वमापन्नस्तैः सहेति न संशयः ॥ 24 ॥

No sooner did the King Sudyumna enter into the forest, out of ignorance, than he, as well his attendants, were instantly turned into women; there could be no doubt in this.

चिंताविष्टः स राजर्षिर्न जगाम गृहं हिया ।

विचचार बहिस्तस्माद्बनदेशादितस्ततः ॥ 25 ॥

The king became overpowered with great care and anxiety and did not go back, out of shame, to his palace; but he began to wander to and fro on the outskirts of that forest.

इलेति नाम संप्राप्तं स्त्रीत्वे तेन महात्मना ।

विचरंस्तत्र संप्राप्तो बुधः सोमसुतो युवा ॥ 26 ॥

स्त्रीभिः परिवृतां तांतु दृष्ट्वा कांतां मनोरमाम् ।

हावभावकलायुक्तां चकमे भगवान् बुधः ॥ 27 ॥

साऽपि तं चकमे कांतं बुधं सोमसुतं पतिम् ।

संयोगस्तत्र संजातस्तयो प्रेम्णा परस्परम् ॥ 28 ॥

He became known afterwards as woman Ilā. Now, once, on an occasion, Budha, while he was wandering at his will, came up there and seeing the beautiful Ilā with her gestures and amidst the pastures surrounded by women, became passionately attached towards her; and Ilā, too, seeing the beautiful Budha, the son of Candra Deva, became desirous to have him as her husband. They became so very much tied in love towards each other, that intercourse took place there.

स तस्यां जनयामास पुरुरवसमात्मजम् ॥ 29 ॥

Thus Bhagavān Budha generated, in the womb of Ilā, Purūravā; and Ilā gave birth, in due time, to son Pururavā in that forest.

सोऽप्रसूत सुतं बाला चिंताविष्टा बने स्थिता ।

सस्मार स्वकुलाचार्यं वसिष्ठं मुनिसत्तमम् ॥ 30 ॥

She then, with an anxious heart, recollected, while in the forest, her (rather his), family priest Vasistha Deva.

स तदाऽस्य दशां दृष्ट्वा सुद्युम्नस्य कृपान्वितः ।

अतोषयन्महादेवं शंकरं लोकशंकरम् ॥ 31 ॥

Now then Vasistha Deva, seeing the distressed condition of king Sudyumna became affected with pity and pleased Mahādeva, Śaṅkara, the most auspicious Deva of all, by hymns and praises.

तस्मै स भगवान्स्तुष्टः प्रददी वाञ्छितं वरम् ।

वसिष्ठः प्रार्थयामास पुंस्त्वं राज्ञ प्रियस्य च ॥ 32 ॥

When Bhagavān Śaṅkara wanted to grant him the boon that he desired, Vasiṣṭha Deva wanted that king would be turned again into man as before.

शङ्करस्तु निजां वाचमृतां कुर्वन्नुवाच ह ।

मासं पुमांस्तु भविता मासं स्त्री भूपितः किल ॥ 33 ॥

At this Bhagavān Śaṅkara said, in recognition of His promise, that the king Sudyumna would be alternately one month a man and the second month a woman and so on.

इत्थं प्राप्य वरं राजा जगाम स्वगृहं पुन ।

चक्रे राज्यं स धर्मात्म वसिष्ठस्याप्यनुग्रहात् ॥ 34 ॥

स्त्रीत्वे तिष्ठति हर्म्येषु पुंस्त्वे राज्यं प्रशास्ति च ।

प्रजास्तस्मिन्समुद्विग्ना नाभ्यनन्दन्महीपतिम् ॥ 35 ॥

Thus, by the favor of Vasiṣṭha Deva, king Sudyumna got this boon and returned to his kingdom and began to govern it. When he used to be turned into a woman, he used to remain in the interior, and when he used to become a man, he governed his kingdom. At this the subject became very anxious and did not welcome the king as they used to do before. Some days passed away in this way when the prince Purūravā grew up into manhood.

काले तु यौवनं प्राप्तः पुत्रः पुरुरवास्तदा ।

प्रतिष्ठां नृपतिस्तस्मै दत्त्वा राज्यं वनं ययौ ॥ 36 ॥

Then king Sudyumna gave over to him the kingdom and made him the king of the new capital named Pratiṣṭhān; and started out to an hermitage to perform tapasyā.

गत्वा तस्मिन्बने रम्ये नानाद्रुमसमाकुले ।

नारदान्मन्त्रमासाद्य नवाक्षरमन्त्रमम् ॥ 37 ॥

He went to a beautiful forest, variegated with all sorts of trees, and got from the Devarṣi Nārada the excellent mantra of the Bhagavatī Devī, consisting of nine letters.

जजाप मन्त्रमत्यर्थं प्रेमपूरितमानसः ।

परितुष्टा तदा देवी सगुणा तारिणी शिवा ॥ 38 ॥

सिंहारूढा स्थिता चाग्रे दिव्यरूपा मनोरमा ।

वारुणीपानसंमत्ता मदाघूर्णितलोचना ॥ 39 ॥

He began to repeat it incessantly, with heart filled with love. Thus some days passed away when the all-auspicious Devī Bhagavatī, the Saviour of the whole Universe, became pleased with king and appeared before the king, assuming the divine beautiful form, composed of attributes, intoxicated with the drink, and with eyes rolling with pride, and riding on vāhana, the lion.

दृष्ट्वा तां दिव्यरूपां च प्रेमाकुलितलोचनः ।

प्रणम्य शिरसा प्रीत्या तुष्टाव जगदम्बिकाम् ॥ 40 ॥

Seeing this divine form of the Mother of the Universe, the king Ilā (in this form) bowed down before Her with eyes filled with love and gladly praised Her with hymns thus:

इलोवाच

दिव्यं च ते भगवति प्रथितं

स्वरूपं दृष्टं मया सकललोकहितानुरूपम् ।

वंदे त्वदधिकमलं सुरसंघसेव्य

कामप्रदं जननि चापि विमुक्तिदं च ॥ 41 ॥

को वेत्ति तेऽम्ब भुवि मर्त्यतनुर्निकामं

मुह्यंति यत्र मुनयश्च सुराश्च सर्वे ।

ऐश्वर्यमेतदखिलं कृपणे दयां च

दृष्ट्वैव देवि सकलं किल विस्मयो मे ॥ 42 ॥

“O Bhagavatī! What a fortunate being I am! That I have seen today the extraordinary world renowned benignant form of Thine granting grace and benefit to all the Lokas, I, therefore, bow down to Thy lotus-feet, granting desires and liberation, and served by the whole host of the Devas. O Mother! What mortal is there on this earth, who can fully comprehend Thy glories when all the Devas and Munis get bewildered in trying to know of them.

शंभुर्हरिः कमलजो मघवा रविश्च

वित्तेशवह्निवरुणाः पवनश्च सोमः ।

जानन्ति नैव वसवोऽपि हि ते प्रभावं

बुध्येत्कथं तव गुणानगुणो मनुष्यः ॥ 43 ॥

O Devī! I am thoroughly astonished to see Thy glories and Thy compassion towards the deistressed and poor and helpless people. How can a human

being, who is devoid of attributes comprehend Thy attributes when Brahmā, Viṣṇu, Maheśvara, Indra, Candra (moon), Pavana (wind), Sūrya, Kubera, and the eight Vasus know not Thy powers.

जानाति विष्णुरमितद्युतिरम्ब साक्षात्त्वां

सात्त्विकीमुदधिजां सकलार्थदां च ।

को राजसीं हर उमा किल तामसी त्वां

वेदां विके न तु पुनः खलु निर्गुणां त्वाम् ॥ 44 ॥

O Mother! Bhagavān Viṣṇu, of unrivalled brilliance, knows Thee as a part of Thine only, as Kamalā of Sattva Guṇas and giving one all one's desires; Bhagavān Brahmā knows Thy part only as the form made of Rajo Guṇa and Bhagavān Śaṅkara knows Thee as Umā only made of Tamo Guṇa; but, O Mother! none of them knows Thy turīya form, transcending all the Guṇas.

क्वाहं सुमंदमतिरप्रतिमप्रभावः

क्वायं तवातिनिपुणो मयि सुप्रसादः ।

जाने भवानि चरितं करुणासमेतं

यत्सेवाकांश्च दयसे त्वयि भावयुक्तान् ॥ 45 ॥

‘O Mother! where is my humble self, that is of very dull intellect and powerless, and where is Thy extremely propitious serenity and graciousness! Indeed such a gracious favour on me is certainly beyond expectation. Therefore, O Bhavānī! I have come to realise, in particular, that Thy heart is full of unbounded mercy; for Thou dost certainly feel compassion for these Bhaktas that are full of Bhakti towards Thee.

वृत्तस्त्वया हरिरसौ यनजेशयापि

नैवाचरत्यपि मुदं मधुसूदनश्च ।

पादौ तवादिपुरुषः किल पावकेन

कृत्वा करोति च करेण शुभौ पवित्रौ ॥ 46 ॥

O Mother! what more shall I say than this, that Bhagavān Madhusūdana Viṣṇu, though married to Kamalā, born from only a part of Thine, considers Himself unfit for Her and is, therefore not happy; then the fact that He, the Ādi-Puruṣa gets his feet champoed by Kamalā merely corroborates the fact that He wants His feet to become pure and all

auspicious to the world by the holy touch of Kamalā's hands.

वाञ्छत्यहो हरिरशोक इवात्तिकामं

पादाहति प्रमुदितः पुरुषः पुराणः ।

तां त्वं करोषि रुषिता प्रणतं च पादे

दृष्ट्वा पति सकलदेवनुतं स्मरार्तम् ॥ 47 ॥

O Mother! It seems to me that the ancient Puruṣa Bhagavān Viṣṇu wants gladly to be kicked by Thee like Aśoka tree, for his own improvement and pleasure; and, therefore it is that Thou dost want, as if Thou hast become angry to kick (beat with one's legs) Thy husband, stricken by Smara (cupid, love) and worshipped by all the Devas, who lies prostrate below Thy feet.

वक्षःस्थले वससि देवि सदैव तस्य

पर्यकवत्सुचरिते विपुलेऽतिशान्ते ।

सौदामनीव सुघने सुविभूषिते च

किं ते न वाहनमसौ जगदीश्वरोऽपि ॥ 48 ॥

O Devī; when Thou always residest on the calm broad chest, as if on a great cot, adorned beautifully of Bhagavān Viṣṇu, as lightning in deep dense blue clouds, then it is without doubt that He, becoming the Lord of the Universe, has surely become Thy vāhana (vehicle) (on account of carrying Thee on His breast).

त्वं चेज्जहासि मधुसूदनमंब

कोपात्रैवार्चितोऽपि स भवेत्किल शक्तिहीनः ।

प्रत्यक्षमेव पुरुषं स्वजनास्त्यजन्ति

शान्तं श्रियोज्झितमतीवगुणैर्वियुक्तम् ॥ 49 ॥

O Mother! If Thou forsakest Madhusūdana, out of wrath, He becomes at once powerless and is not worshipped by anybody; for it is seen everywhere that persons, though calm and serene, if devoid of Śrī (wealth and power) are forsaken by their relatives as reduced to a state having no qualities.

ब्रह्मादयः सुरगणा न तु किं युवत्यो

ये त्वत्पदाम्बुजमहर्निशमाश्रयन्ति ।

मन्ये त्वयैव विहिताः खलु ते पुमांसः ।

किं वर्णयासि तव शक्तिमनन्तवीर्ये ॥ 50 ॥

O Mother! I am not to be ignored by Thee, on

account of my being a woman, for was it not the fact, that Brahmā and the other Devas who always take shelter of Thy lotus feet, had not all to assume once youthful feminine forms, while in Maṇḍivīpa, and I know this surely that Thou again didst make them of male forms. Therefore, O Thou of unbounded power! What shall I describe about Thy power? Indeed, there is great doubt in my mind whether Thou are masculine or feminine?

त्वं नापुमान्न च पुमानिति मे विकल्पो

या काऽसि देवि सगुणा ननु निर्गुणा या ।

तां न्वा नमामि सततं किल भावयुक्तो

वाछामि भक्तिमचलां त्वयि मातरं तु ॥ 51 ॥

O Devī! Whoever Thou mayst be, whether with attributes on transcending the attributes, whether male or female, I always bow down to Thee, with heart full of devotion towards Thee. O Mother! I want that I may have one unflinching devotion, towards Thee in my final state.

सुत उवाच

इति स्तुत्वा महीपालो जगाम शरणं तदा ।

परितुष्टा ददो देवी तत्र सायुज्यमात्मनि ॥ 52 ॥

सुद्युम्नस्तु ततः प्राप पदं परमकं स्थिरम् ।

तस्या देव्याः प्रसादेन मुनीनामपि दुर्लभम् ॥ 53 ॥

इति श्रीमद्देवीभागवते प्रथमस्कन्धे सुद्युम्नस्तुतिर्नाम

द्वादशोऽध्यायः ॥ 12 ॥

Sūta said: "Thus praising the Devī, king Sudyumna, in the form of the feminine Ilā, took refuge of the World Mother; and the Devī, becoming greatly pleased, gave to the king, then and there, union with Her own Self. Thus the king got the highest steady place, so very rare even to the Munis, by the grace of the Prime Force, the Devī Brahmamayī.

Thus ends the Twelfth Chapter of the First Book on the birth of Purūravā, in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIII

On Urvaśī and Purūravā

सूत उवाच

सुद्युम्ने तु दिवं याते राज्यं चक्रे पुरुरवाः ।
सगुणश्च सुरूपश्च प्रजारंजनतत्परः ॥ 1 ॥
प्रतिष्ठाने पुरे रम्ये राज्यं सर्वनमस्कृतम् ।
चकार सर्वधर्मज्ञः प्रजारक्षणतत्परः ॥ 2 ॥

Sūta said: O Maharṣis! When king Sudyumna had gone up to heavens, the religious king Purūravā, endowed with great beauty and many qualities, and able to please the minds of his subject began to govern his kingdom well, according to Dharma, with his heart intent on governing his people.

मन्त्रः सुगुप्तस्तस्यासीत्परत्राभिज्ञता तथा ।
सदैवोत्साहशक्तिश्च प्रभुशक्तितथोत्तमा ॥ 3 ॥

No body knew what his counsel was, but he was very clever in knowing others' counsels. He was always highly energetic and his lordly power was great.

सामदानादयः सर्वे वशगास्तस्य भूपतेः ।
वर्णाश्रमान्स्वधर्मस्थान्कुर्वन्नाज्यं शशास ह ॥ 4 ॥

The four methods of warfare, (1) conciliation, (2) giving gifts, (3) sowing dissensions and (4) war, were fully under his control. He saw that his subject practised religion according to Varṇāśrama (colours and stages of life), and thus he began to govern his kingdom.

यज्ञांश्च विविधांश्चक्रे स राजा बहुदक्षिणान् ।
दानानि च पवित्राणि ददावथ नराधिपः ॥ 5 ॥

Purūravā, the lord of men, performed various sacrifices with abundance of Dakṣiṇās (sacrificial fees) and also gave away much in various charities, causing great wonder and astonishment.

तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ।
श्रुत्वोर्वशी वशीभूता चकमे तं नराधिपम् ॥ 6 ॥

His extraordinary beauty and qualities, liberality and good nature, his unbounded wealth and prowess made Apsarā Urvaśī (celestial nymph)

think of him often and she wanted him to satisfy her.

ब्रह्मशापाभितप्ता सा मानुषं लोकमास्थिता ।
गुणिनं तं नृपं मत्वा वरयामास मानिनी ॥ 7 ॥

Some time passed when that proud Urvaśī had to descend on this earth, due to a curse pronounced on her by a Brāhmin; and she chose king Purūravā as her husband, thinking him to be endowed with all the qualities.

समयं चेदृशं कृत्वा स्थिता तत्र वराङ्गना ।
एतावुरणकौ राजन्यस्तौ रक्षस्व मानद ॥ 8 ॥

She then addressed the king and made the following contract: "O king, giving honour due to every body! I keep these two young sheep in trust and deposit with you; kindly look after these and, then, my honour will be preserved by you.

घृतं मे भक्षणं नित्यं नान्यत्किञ्चिच्चृपाशनम् ।
नेक्षे त्वां च महाराज नग्नमन्यत्र मैथुनात् ॥ 9 ॥

O King! I will take ghee daily and nothing else for my food; and there is one word more; O King! Let me! not see you naked, except when you hold sexual intercourse.

भाषाबंधस्त्वयं राजन् यदि भग्नो भविष्यति ।
तदा त्यक्त्वा गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ 10 ॥

O king, I say this truly, that, in case there be any breach in this contract I will instantly leave you and go away." The king accepted this contract of Urvaśī.

अङ्गीकृतं च तद्राज्ञा कामिन्या भाषितं तु यत् ।
स्थिता भाषणबंधेन शापानुग्रहकाम्यया ॥ 11 ॥

Urvaśī, too, remained there according to the above contract and also with a view to pass away period of her curse.

रेमे तदा स भूपाले लीनो वर्षगणान्बहून् ।
धर्मकर्मादिकं त्यक्त्वा चोर्वश्या मदमोहितः ॥ 12 ॥

During this time the king was fascinated with the love of Urvaśī and became so very much attached to her, that he left all his duties and dharma

and remained long for many, many years in enjoying Urvaśī.

एकचित्तस्तु संजातस्तन्मनस्को महीपतिः ।

न शशाक तथा हीनः क्षणमप्यतिमोहितः ॥ 13 ॥

The king's mind was so deeply absorbed in her, that he could not remain alone without her, even for a moment.

एवं वर्षगणान्ते तु स्वर्गस्थ पाकशासनः ।

उर्वशीं नागतां दृष्ट्वा गन्धर्वाणाह देवराट् ॥ 14 ॥

Thus many years passed away, when, once upon a time, Indra, the lord of the Devas, not seeing Urvaśī, asked the Gandharvas and said:

उर्वशोमानयध्वं भो गन्धर्वा सर्व एव हि ।

हृत्वोरणौ गृहात्तस्य भूपतेः समये किल ॥ 15 ॥

“O Gandharvas! Better go and steal away the two young sheep in a proper time from the palace of Purūravā, and then bring Urvaśī here.

उर्वशीरहितं स्थानं मदीयं नातिशोभते ।

येन केनाप्युप्यायेन तामानयत कामिनीम् ॥ 16 ॥

My Nandana garden is now void of all beauty without Urvaśī; so bring the lady here anyhow or other.”

इत्युक्तास्तेऽथ गन्धर्वा विश्वावसुपुरोगमा ।

ततो गत्वा महागाढे तमसि प्रत्युपस्थिते ॥ 17 ॥

Thus spoken by Indra, Viśvāvasu and other Devas went to Purūravā's palace; and when it was dark in the night, and when Purūravā was holding sexual intercourse with Urvaśī, stole away the two young sheep.

जह्नुस्तावुरणौ देवा रममाणं विलोक्य तम् ।

चक्रदतुस्तदा तौ तु ह्रियमाणौ विहायसा ॥ 18 ॥

They, when being carried away in the sky, cried out so piteously, that Urvaśī came to hear that as if of her two sons, and angrily spoke to the king:

उर्वशी तदुपाकर्ण्य क्रन्दितं सुतयोरिव ।

कुपितोवाच राजानं समयोऽयं कृतो मया ॥ 19 ॥

“O king! Now the contract that I made with you is verily fulfilled! It is that I placed my implicit confidence in you that this my misfortune has befallen me.

नष्टाऽहं तव विश्वासादधृद्धतौ चौरैर्ममारणौ ।

राजन्युत्रसमावेतौ त्वं किं शेष स्त्रिया समः ॥ 20 ॥

हताऽस्यहं कुनाथेन नपुंसा वीरमानिना ।

उरणौ मे गतौ चाद्य सदा प्राणप्रियौ मम ॥ 21 ॥

See! the thieves are stealing away the two sheep, my sons as they were! How then are you sleeping here like a woman? Alas! I am ruined in having an impotent husband who vainly boasts of his prowess!

एवं विलप्यमानां तां दृष्ट्वा राजा विमोहित ।

नग्न एव ययौ तूर्णं पृष्ठतः पृथिवीपतिः ॥ 22 ॥

Where are my two young sheep today that are dearer to me than my life? Thus seeing Urvaśī wailing, king Purūravā, the Lord of the Universe, ran after the Gandharvas instaintly without any sense as it were, left in him, naked.

विद्युत्प्रकाशिता तत्र गन्धर्वैर्नृपवेश्मनि ।

नग्नभूतस्तया दृष्टो भूपतिर्गन्तुकामया ॥ 23 ॥

त्यक्त्वोरणौ गता सर्वे गन्धर्वाः पथि पार्थिवः ।

नग्नो जग्राह तौ श्रांतो जगाम स्वगृहं प्रति ॥ 24 ॥

The Gandharvas, then, cast rays of lightning in that room, and Urvaśī, willing to leave, saw the king naked when the Gandharvas left the two young sheep there and went away. The tired king brought the two sheep back to his house in that naked state.

तदोर्वशीं गतां दृष्ट्वा विललापात्तिदुःखितः ।

नग्नं वीक्ष्य पतिं नारीगता सा वरवर्णिनो ॥ 25 ॥

Then Urvaśī, too, seeing the husband naked, went away immediately to the Deva loka. Seeing Urvaśī going away, the king wailed very much with a very grievous heart.

क्रन्दन् स देशदेशेषु बभ्राम नृपतिः स्वयम् ।

तच्चित्तो विह्वलः शोचन्विशः काममोहितः ॥ 26 ॥

Then, being very much bewildered by the bereavement of Urvaśī, with his senses beyond control, and deluded by passion, wandered about in various countries, crying and giving vent to sorrow.

धमन्वै सकाशं पृथ्वीं कुरुक्षेत्रे ददर्श ताम् ।

दृष्ट्वा संहृष्टवदनः प्राह सूक्तं नृपोत्तमः ॥ 27 ॥

Thus, wandering all over the globe, he came once to Kurukṣetra and saw Urvaśī; then with a gladdened face said: "O beloved! Wait, wait for a moment; my mind is all absorbed in you; it is quite innocent and submissive to you.

अये जाये तिष्ठ घोरे न त्यक्तुमर्हसि ।
मा त्वं त्वन्मनसं कांतं वशगं चाप्यनागसम् ॥ 28 ॥
स देहोऽयं पतत्यत्र देवि दूरं हृतस्त्वया ।
खादंत्येनं वृकाः काकास्त्वया त्यक्तं वरोरु यत् ॥ 29 ॥

So you ought not to forsake me in such a dire difficult time. O Devī! For the sake of you, I have travelled very far. O Beautiful one! The body that you embraced before, will now, forsaken by you, fall here and will be devoured by crows and wolves and other carnivorous animals."

एवं विलपमानं तं राजानं प्राह चोर्वशी ।
दुःखितं कृपणं श्रांतं कामार्तं विवशं भृशम् ॥ 30 ॥

Seeing the king, tired and passion stricken, greatly distressed and with a very sorrowful heart and wailing.

उर्वश्युवाच

मूर्खोऽसि नृपशार्दूल ज्ञानं कुत्र गतं तव ।
क्वापि सख्यं न च स्त्रीणां वृकाणामिव पार्थिव ॥ 31 ॥

Urvaśī spoke out: O king! You are certainly a quite senseless man; whither has gone your extraordinary knowledge now? O king! Do you not know that the pure unalloyed love of woman cannot

take place with any other as the love of a wolf cannot fall on any man.

न विश्वासो हि कर्तव्यः स्त्रीषु चौरेषु पार्थिवैः ।
गृहं गच्छ सुखं भुङ्क्व मा विषादे मनः कृथाः ॥ 32 ॥

Therefore, earthly men ought never to trust a bit women and thieves. So, go back to your palace and enjoy the pleasures of the kingdom; do not drown your mind further in sorrows."

इत्येवं बोधितो राजा न विवेदातिमोहितः ।
दुःखं च परमं प्राप्तः स्वैरिणीस्नेहयन्त्रितः ॥ 33 ॥

King Purūravā, though thus brought to senses by Urvaśī, was so much fascinated by her love that his heart did not feel any consolation; rather he felt indescribable pain, being held up in bondage by the love of Urvaśī.

सूत उवाच

इति सर्वं समाख्यातमुर्वशीचरितं महत् ।
वेदे विस्तारितं चैतत्संक्षेपात्कथितं मया ॥ 34 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
त्रयोदशोऽध्यायः ॥ 13 ॥

O Munis! Thus I have described to you the character of Urvaśī; it is described, in detail, in the Vedas; I have stated this in brief.

Thus ends the Thirteenth Chapter of the First Book of the characters of Urvaśī and Purūravā in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIV

On the Birth of Śuka Deva and on the Duties of Householders

सूत उवाच

दृष्ट्वा तामसितापाङ्गीं व्यासश्चिन्तापरोऽभवत् ।
किं करोमि न मे योग्या देवकन्येयमप्सराः ॥ 1 ॥

Sūta said: "O Mahārṣis! (Now hear the main topic). Seeing the dark-blue lady looking askance at him, Vyāsa Deva thought: "Indeed! What is to be done now? This Devakanyā Apsarā Ghṛtācī is not fit for my household."

एवं चिन्तयमानं तु दृष्ट्वा व्यासं तदाप्सराः ।
भयभीता हि संजाता शापं मां विसृजेदयम् ॥ 2 ॥

Then, seeing Vyāsa Deva thus thoughtful, the Apsarā thought that the Muni might curse him and got terrified.

सा कृत्वाऽथ शुकीरूपं निर्गता भयविह्वला ।
कृष्णस्तु विस्मयं प्राप्तो विहङ्गीं तां विलोकयन् ॥ 3 ॥

Confounded by terror, she assumed the form of a Śuka bird and fled away; Vyāsa, too, became greatly surprised to see her in the form of a bird.

कामस्तु देहे व्यासस्य दर्शनादेव संगतः ।
मनोऽतिविस्मितं जातं सर्वगात्रेषु विस्मितः ॥ 4 ॥

The moment Vyāsa saw the extraordinary beautiful form of Ghṛtācī, the Cupid entered then, in his body, and his mind was filled with the thought of sweet feminine form and was gladdened and all his body was thrilled with pleasure so that the hair of the body stood on their ends.

स तु धैर्येण महता निगृह्णन्मानसं मुनिः ।

न शशाक निर्यतुं च स व्यासः प्रसृतं मनः ॥ 5 ॥

Muni Vyāsa Deva tried his best and exerted his power of patience to its utmost, but failed to control his restless mind to enjoy the woman. Though he was very energetic, and he tried repeatedly to control his heart, enchanted with the beautiful form of Ghṛtācī, yet he could not, as due to a state of things pre-ordained by God, control his mind.

बहुशो गृह्यमाणं च घृताच्या मोहितं मनः ।

भावित्वात्रैव विधृतं व्यासस्यामिततेजसः ॥ 6 ॥

At this state, when he was rubbing the firesticks to get the sacred fire, (two pieces of wood used in kindling the fire) his seed (semen) fell upon the Araṇi (the two pieces of wood used in kindling the sacred fire).

मथनं कुर्वतस्तस्य मुनेरग्निचिकीर्षया ।

अरण्यामेव सहसा तस्य शुक्रमथापतत् ॥ 7 ॥

But he did not take any notice of that, and he went on rubbing the firesticks when arose from that Araṇi the wonderfully beautiful form of Śuka Deva, looking like a second Vyāsa.

सोऽविचिंत्य तथा पातं ममन्थारणिमेव च ।

तस्माच्छुक्रः समुद्भूतो व्यासाकृतिमनोहरः ॥ 8 ॥

This boy, born of Araṇi fuel, looked there brilliant like the blazing fire of the sacrificial place, whereon of ghee are poured.

विस्मयं जनयन्बालः संजातस्तदरण्यजः ।

यथाध्वरे समिद्धोऽग्निर्भाति हव्येन दीप्तिमान् ॥ 9 ॥

Seeing that son, Vyāsa Deva was struck with great wonder and thought thus: "What is this? How is that this son is born without any woman"

व्यासस्तु सुतमालोक्य विस्मयं परमं गतः ।

किमेतदिति संचिंत्य वरदानाच्छिवस्य वै ॥ 10 ॥

तेजोरूपी शुको जातोऽप्यरणीगर्भसम्भवः ।

द्वितीयोऽग्निरिवात्यर्थं दीप्यमानः स्वतेजसा ॥ 11 ॥

Thinking for a while, he came to the conclusion, that this had certainly come to pass as the result of boon granted to him by Śiva. No sooner the fiery Śuka Deva, was born of Araṇi, he looked brilliant, like fire, by his own tejas (spirit).

विलोकयामास तदा व्यासस्तु मुदितं सुतम् ।

दिव्येन तेजसा युक्तं गार्हपत्यमिवापरम् ॥ 12 ॥

At that time Vyāsa Deva began to look with one steady gaze the blissful form of his son as a second Gārhapatya Fire, brilliant with the Divine fire.

गङ्गांतः स्नापयामास समागत्य गिरेस्तदा ।

पुष्यवृष्टिस्तु खाज्जाता शिशोरूपरि तापस ॥ 13 ॥

O hermits! The river Ganges came there from the Himālayas and washed all the inner nerves of the child Śuka Deva, by her holy waters and showers of flowers were poured on his head.

जातकर्मादिकं चक्रे व्यासस्तस्य माहत्मनः ।

देवदुन्दुभयो नेदुर्ननुतुश्चाप्सरोगणाः ॥ 14 ॥

जगुर्गन्धर्वपतयो मुदितास्ते दिदृक्षवः ।

विश्वावसुर्नारदश्च तुंबुरुः शुकसंभवे ॥ 15 ॥

Vyāsa Deva next performed all the natal ceremonies of the high-souled child; the celestial drums were sounded and celestial nymphs began to dance and the lords of the Gandharvas Viśvāvasu, Nārada, Tumburu and others began to sing with great joy for the sight of the son.

तुष्टुवुर्मुदिताः सर्वे देवा विद्याधरास्तथा ।

दृष्ट्वा व्याससुतं दिव्यमरणीगर्भसम्भवम् ॥ 16 ॥

All the Devas and Vidyādharas began to chant hymns with gladdened hearts at the sight of the divine form, the son of Vyāsa, born of Araṇi.

अन्तरिक्षात्पातोर्व्यां दण्डः कृष्णाजिनं शुभम् ।

कमंडलुस्तथा दिव्यः शुकस्थार्थं द्विजोत्तमः ॥ 17 ॥

O twice born ones! Then were dropped down from the sky the divine rod (Daṇḍa), Kamaṇḍalu, and the antelope skin.

सद्यः वबुधे बालो जातमात्रोऽतिदीप्तिमान् ।

तस्योपनयनं चक्रे व्यासो विद्याविद्यानवित् ॥ 18 ॥

No sooner the extraordinarily brilliant Śuka Deva was born than he grew up, and Vyāsa Deva, who is master of endless learning and of how to impart them to others, performed the son's Upanayana ceremony.

उत्पन्नमात्रं तं वेदाः सरहस्याः ससंग्रहाः ।
उपतस्थुर्महात्मानं यथाऽस्य पितरं तथा ॥ १९ ॥

No sooner the child was born than all the Vedas with all their secrets and epitomes began to flash in the mind of Śuka Deva, as it reigned in Vyāsa Deva.

यतो दृष्टं शुकीरूपं घृताच्याः सम्भवे तदा ।
शुकेति नाम पुत्रस्य चकार मुनिसत्तमः ॥ २० ॥

O Munis! Bhagavān Vyāsa Deva gave the name of the child as Śuka as during the moment of his birth he saw the form of Ghṛtācī in the form of the Śuka bird.

बृहस्पतिमुपाध्यायं कृत्वा व्याससुतस्तदा ।
व्रतानि ब्रह्मचर्यस्य चकार विधिपूर्वकम् ॥ २१ ॥

Śuka then accepted Brhaspati as his guru and began devotedly, with his whole head and heart to perform duly the Brahmacharya vow (the life of studentship and celibacy).

सोऽधीत्य निखिलान्वेदान्सरहस्यान्संग्रहान् ।
धर्मशास्त्राणि सर्वाणि कृत्वा गुरुकुले शुक्रः ॥ २२ ॥

गुरवे दक्षिणां दत्त्वा समावृत्तो मुनितस्ता ।
आजगाम पितुः पार्श्वं कृष्णद्वैपायनस्य च ॥ २३ ॥

Muni Śuka remained in the house of his Guru and studied the four Vedas with their secrets and epitomes and all the other Dharma śāstras and gave Dakṣiṇā to the Guru duly according to proper rules, and returned home to his father Kṛṣṇa Dvaipāyana.

दृष्ट्वा व्यासः शुक्रं प्राप्तं प्रेम्णोत्थाय ससंभ्रमम् ।
आलिलिङ्गं मुहुर्घ्राणं मूर्ध्नि तस्य चकार ह ॥ २४ ॥

Seeing his son Śuka, Vyāsa Deva got up and received him with great love and honour and embraced him and took the smell of his head.

पप्रच्छ कुशलं व्यासस्तस्थौ चाध्ययनं शुचिः ।
आश्रास्य स्थापयामास शुक्रं तत्राश्रमे शुभे ॥ २५ ॥

The holy Vyāsa asked about his welfare and

about his studies and requested him to stay in that auspicious Āśrama.

दारकर्म ततो व्यासः शुक्रस्य पर्यर्चितयत् ।
कन्यां मुनिसुता कान्तामपृच्छदतिवेगवान् ॥ २६ ॥

Vyāsa then thought of Śuka's marriage and he became anxious and began to enquire where a beautiful girl of a Muni can be found.

शुकं प्राह सुतं व्यासो वेदोऽधीतस्त्वयाऽनघ ।
धर्मशास्त्राणि सर्वाणि कुरु भार्या महामते ॥ २७ ॥

And he spoke to his son: O highly intelligent one! You have now studied all the Vedas and Dharma Śāstras.

गार्हस्थ्यं च समासाद्य यज देवान्पितृन्थ ।
ऋणान्मोचय मां पुत्र प्राप्य दारान्मनोरमान् ॥ २८ ॥

Therefore, O sinless one! better marry now. O son! Take a beautiful wife, and leading a householder's life, worship the Devas and Pitṛs, and free me from debt.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्मात्पुत्र महाभाग कुरुष्वद्य गृहाश्रमम् ॥ २९ ॥

There is no other way for issueless persons; he can never go to heaven; so, O highly fortunate son of mine! Now; enter into the life of a householder and make me happy.

कृत्वा गृहाश्रमं पुत्र सुखिनं कुरु मां शुक्र ।
आशा मे महती पुत्र पूरयस्व महामते ॥ ३० ॥

तपस्तप्त्वा महाघोरं प्राप्तोऽसि त्वमयोनिजः ।
देवरूपी महाप्राज्ञ पाहि मां पितरं शुक्र ॥ ३१ ॥

O highly intelligent one! I have big expectations from you; now try to fulfill them. O greatly wise Śuka! After a very severe asceticism, I have got you who are verily a Deva born without any womb. I am, therefore, your father; save me."

सुत उवाच

इति वादिनमभ्याशे प्राप्तः प्राह शुक्रस्तदा ।
विरक्तः सोऽतिरक्तं तं साक्षात्पितरमात्मनः ॥ ३२ ॥

When Vyāsa spoke thus to Śuka, making him sit close by, the highly dispassionate Śuka at once made out that his father was terribly attached to the world and replied:

सूत उवाच

किं त्वं वदसि धर्मज्ञ वेदव्यास महामते ।

तत्त्वेन शाधि शिष्यं मां त्वदाज्ञां करवाण्यलम् ॥ 33 ॥

“O knower of Dharma! you have, by the power of your great intelligence, divided Veda into four parts; why are you, therefore, advising me so now? I am your disciple; so give me true advice. Certainly, I will obey your order.”

व्यास उवाच

त्वदर्थे यत्तपस्तप्तं मया पुत्र शतं समाः ।

प्राप्तस्त्वं चातिदुःखेन शिवस्याराधनेन च ॥ 34 ॥

At this Vyāsa Deva said: “O son! I have got you after I had performed very severe tapasyā, for one hundred years, and worshipped Bhagavān Śaṅkara, with the sole object of having you.

ददामि तव वित्तं तु प्रार्थयित्वाऽथ भूपतिम् ।

सुखं भुक्त्व महाप्राज्ञ प्राप्य यौवनमुत्तमम् ॥ 35 ॥

O highly wise one! I will ask some king and will give you sufficient wealth for your family expenses. So that you, having attained this much desired youth, enjoy the householder's life.”

शुक उवाच

किं सुखं मानुषे लोके ब्रूहि तात निरामयम् ।

दुःखविद्धं सुखं प्राज्ञा न वदति सुखं किल ॥ 36 ॥

Hearing these words of the father, Śuka Deva said: “O father! Kindly say this to me what pleasure is there on this earth that is not mixed with pain. The happiness, that is mixed with pain, is not called happiness by the wise.

स्त्रियं कृत्वा महाभाग भवामि तद्वशानुगः ।

सुखं किं परतन्त्रस्य स्त्रीजितस्य विशेषतः ॥ 37 ॥

O highly fortunate one! when I will marry, I will become certainly submissive to that woman; see then how happiness can be possible to one who is dependent: especially to one, dependent on one's wife.

कदाचिदपि मुच्येत लोहकाष्ठादियन्त्रितः ।

पुत्रदारैर्निबद्धस्तु न विमुच्येत कर्हिचित् ॥ 38 ॥

विण्मूत्रसम्भवो देहो नारीणां तन्मयस्तथा ।

कः प्रीतिं तत्र विप्रेन्द्र विबुधः कर्तुमिच्छति ॥ 39 ॥

Rather freedom can be obtained one day when one is tied to an iron or wooden pillar; but never freedom will come to that man who is tied by his wife and children. As the body of man is full of urine and faeces, so is the body of the woman.

अयोनिजोऽहं विप्रर्षे योनौ मे कीदृशी मतिः ।

न वांछाम्यहमग्रेऽपि योनादेव समुद्भवम् ॥ 40 ॥

The more so, when I am born of no womb, how can I find happiness there; not only in this birth, but in my previous birth, too, I had no desire to be born of any womb.

विदसुखं किमु वांछामि त्यक्त्वात्मसुखमद्भुतम् ।

आत्मारामश्च भूयोऽपि न भवत्यतिलोलुपः ॥ 41 ॥

How can I desire now to enjoy the pleasure of urines and faeces in face of the bliss of self that has got no other bliss equal to it? The high-souled persons, that find pleasure in their selves, never go after the sensual pleasures of the objects of enjoyments?

प्रथमं पठिता वेदा मया विस्तारिताश्च ते ।

हिंसामयास्ते पठिताः कर्ममार्गप्रवर्तकाः ॥ 42 ॥

When I studied first, the Vedas in detail, it struck me that the Vedas dealt with the Śāstra of Karmamārga (the way of action); and it is all full of Hirṅśā (injury to others).

बृहस्पतिर्गुरुः प्राप्तः सोऽपि मग्नो गृहार्णवे ।

अविद्याग्रस्तहृदयः कथं तारयितुं क्षमः ॥ 43 ॥

Then I took Bṛhaspati as my Guru to shew me the way to true wisdom; but soon I found that he, too, was attacked with the dreadful disease of Avidyā (ignorance) and plunged in the terrible ocean of world, full of Māyā. So it became quite clear to my mind, how could he save me?

रोगग्रस्तो यथा वैद्यः पररोगचिकित्सकः ।

तथागुरुर्मुमुक्षुर्मे गृहस्थोऽयं विडम्बना ॥ 44 ॥

If the physician be diseased himself, how can he effect cures to other diseases? When I am desirous of liberation, how can I get it from a Guru who is himself deeply attached to the world; how

can such a one treat my case to free me, from the disease of attachment to this world?

कृत्वा प्रणामं गुरवे त्वत्समीपमुपागतः ।
त्राहि मां तत्त्वबोधेन भीतं संसारसर्पतः ॥ 45 ॥
संसारेऽस्मिन्महाघोरे भ्रमणं नभचत्रवत् ।
न च विश्रमणं क्वापि सूर्यस्यैव दिवानिनि ॥ 46 ॥

It would be merely a farce. I bowed down to the Guru and now I am come to you to save me, frightened by this terrible serpent of Saṁsāra. Day and night the Jīvas travel in this awful wheel of Saṁsāra, this constellation of Zodiac; they are moving like the Sun and never get any rest. O father! If we discuss about the truth of Ātman, we will at once find that there is no trace of happiness in this Saṁsāra.

किं सुखं तात संसारे निधनत्वविचारणात् ।
मूढानां सुखबुद्धिस्तु विट्सु कीटसुखं यथा ॥ 47 ॥

As the worms enjoy pleasures in the midst of faeces, so the ignorant persons find pleasures in this Saṁsāra.

अधीत्य वेदशास्त्राणि संसारे रागिणश्च ये ।
तेभ्यः परो न मूर्खोऽस्ति सधर्मा श्चाश्रूसूकरैः ॥ 48 ॥

Those who have studied the Vedas and other Śāstras and yet are attached to the world, are certainly deluded and blind like horses, pigs and dogs; no one is more stupid and ignorant than those persons.

मानुष्यं दुर्लभं प्राप्य वेदशास्त्राण्यधीत्य च ।
बध्यते यदि संसारे को विमुच्येत मानवः ॥ 49 ॥

Getting this extremely rare human birth and studying the Vedānta and other Śāstras, if they be attached to this world, then who are the men that will attain freedom? What more wonder can you find in this world than the fact that persons, attached to wives, sons and houses; are denominated as Pundits?

नातः परतरं लोके क्वचिदाश्चर्यमद्भुतम् ।
पुत्रदारगृहासक्तः पण्डितः परिगीयते ॥ 50 ॥

That man who is not bound by this Saṁsāra, composed of the three Guṇas of Māyā, is Pundit;

that man is intelligent and he has understood the real import of the Śāstras.

न बाध्यते यः संसारे नरो मायागुणैस्त्रिभिः ।
स विद्वान्स च मेधावी शास्त्रपारं गतो हि सः ॥ 51 ॥

What use can there be in studying the Śāstras, in vain, that teach how to bind men more firmly in this Saṁsāra, full of Māyā. That Śāstra ought to be studied, which tells how a man would be liberated.

किं वृथाऽध्ययननेनात्र दृढबंधकरेण च ।
पठितव्यं तदेवाशु मोचयेद्भावबन्धनात् ॥ 52 ॥
गृह्णाति पुरुषं यस्माद्गृहं तेन प्रकीर्तितम् ।
क्व सुखं बन्धनागारे तेन भीतोऽस्म्यहं पितः ॥ 53 ॥

The house is called "Gṛha" because it catches hold of a man firmly. So what happiness can you expect from the house which is like a prison? O father! I am therefore afraid.

येऽबुधा मन्दमतयो विधिना मुषिताश्च ये ।
ते प्राप्य मानुषं जन्म पुनर्बंधं विशंत्युत ॥ 54 ॥

Those Pundits are certainly stupid and they are certainly deceived by the Creator, who having the birth even of men, become again imprisoned.

व्यास उवाच

न गृहं बंधनागारं बंधने न च कारणम् ।
मनसा यो विनिर्मुक्तो गृहस्थोऽपि विमुच्यते ॥ 55 ॥

Hearing these words of Śuka, Vyāsa spoke as follows: "O Son! The house is never a prison, nor is it the cause of any bondage; the householder whose mind is unattached, can get Mokṣa, in spite of his being such.

न्यायागतधनः कुर्वन्वेदोक्तं विधिवत्क्रमात् ।
गृहस्थोऽपि विमुच्येत श्राद्धकृतसत्यवाक्शुचिः ॥ 56 ॥

Truthful, holy, earning wealth by just means and performing, according to rules the rites and ceremonies, as stated in the Vedas and doing Śrāddhas duly, a householder can certainly get Mokṣa.

ब्रह्मचारी यतिश्चैव वानप्रस्थो व्रतस्थितः ।

गृहस्थं समुपासन्ते मध्याह्नातिक्रमे सदा ॥ 57 ॥

श्रद्धया चान्नदानेन वाचा सुनृतया तथा ।

उपकुर्वन्ति धर्मस्था गृहाश्रमनिवासिनः ॥ 58 ॥

See a man who is a Brahmachārī, who is an ascetic, who is a Vānaprasthī or follows any other method or vow, all have got to worship the householder after mid-day. The religious householder, too; welcomes them all, with sweet words, and gives them food, with great love and respect, and thus does them an amount of good.

गृहाश्रमात्परो धर्मो न दृष्टो न च वै श्रुतः ।

वसिष्ठादिभिराचार्यैर्ज्ञानिभिः समुपाश्रितः ॥ 59 ॥

For this reason the householder's stage is the most excellent of all; I have not seen or heard of any other Āśrama superior to it. For this reason Vasiṣṭhā and other Ācāryas resorted to householder's life, in spite of their being endowed with great wisdom. O highly fortunate one! If one performs duly the rites and ceremonies of the Vedas, there is nothing that is impracticable to him.

किमसाध्यं महाभाग वेदोक्तानि न कुर्वतः ।

स्वर्गं मोक्षं च सज्जन्म यद्यद्वाञ्छन्ति तद्भवेत् ॥ 60 ॥

Be it birth in a good family, or the enjoyment of heavens say, or be it Mokṣa, whatever desires, it is fructified to success. Also there is no such rule that one will have to remain in one and in the same Āśrama throughout his life.

आश्रमादाश्रमं यच्छेदिति धर्मविदो विदुः ।

तस्मादग्निं समाधाय कुरु कर्माण्यतन्द्रितः ॥ 61 ॥

The Pundits who know Dharma say that pupils can go from one Āśrama to another. Therefore, O child! accept Agni (the householder's fire) and try your best to do unremittingly your duties.

देवान्पितृन्मनुष्यांश्च सन्तर्प्य विधिवत्सुत ।

पुत्रमुत्पाद्य धर्मज्ञं संयोज्य च गृहाश्रमे ॥ 62 ॥

O Son! Enter into a householder's life and appease the Devas, Pitṛs and men; procreate sons and enjoy the pleasures of household life.

त्यक्त्वा गृहं वनं गत्वा कर्ताऽसि व्रतमुत्तमम् ।

वानप्रस्थाश्रमं कृत्वा संन्यासं च ततः परम् ॥ 63 ॥

When old age will come, quit the house and take up the Vānaprasthāśrama (the third stage) and go to a forest and perform the excellent vows and then take up the dharma of the Sannyāsa (renunciation of everything).

इन्द्रियाणि महाभाग मादकानि सुनिश्चितम् ।

अदारस्य दुरन्तानि पञ्चैव मनसा सह ॥ 64 ॥

O Fortunate one! He who does not take a wife, is certainly maddened by these indomitable five organs of action, five organs of senses and mind.

तस्माद्द्वारान्प्रकुर्वीत तज्जयाय महामते ।

वार्धके तप आतिष्ठेदिति शास्त्रोदितं वचः ॥ 65 ॥

Therefore, the makers of the Śāstras say, that to save oneself from the pernicious influences of these vicious senses, one is to take wife during his youth time and then be engaged in performing tapasyā during his old age.

विश्वामित्रो महाभागस्तपः कृत्वाऽतिदुश्चरम् ।

त्रीणि वर्षसहस्राणि निराहारो जितेन्द्रियः ॥ 66 ॥

मोहितश्च महातेजा वने मेनकया स्थितः ।

शकुन्तला समुत्पन्ना पुत्री तद्वीर्यजा शुभा ॥ 67 ॥

O fortunate one! In days of yore, the fiery Rājarsi Viśvāmitra practised very severe tapasyā without any food for three thousand years, and thought he was very strong and shining like fire, he was fascinated by the charm of the celestial nymph Menakā. And an auspicious daughter was born from the womb of Menakā by Viśvāmitra.

दृष्ट्वा दाशसुतां कालीं पिता मम पराशरः ।

कामबाणार्दितः कन्यां तां जग्राहोऽप्ये स्थितः ॥ 68 ॥

My father Parāśara, though a great ascetic, was struck with Cupid's arrows at the sight of the daughter of a fisherman, named Kālī and accepted her in the boat.

ब्रह्माऽपि स्वसुतां दृष्ट्वा पञ्चबाणप्रपीडितः ।

धावमानश्च रुद्रेण मूर्च्छितश्च निवारितः ॥ 69 ॥

What more than this, that Brahmā seeing his own daughter Sandhyā was struck by passion and

ran after her, when Bhagavān Rudra Deva made him unconscious by his Hurūkāra sound and made Brahmā desist from the attempt.

तस्मात्त्वमपि कल्याण कुरु मे वचनं हितम् ।

कुलजां कन्यकां वृत्वा वेदमार्गं समाश्रय ॥ 70 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे

चतुर्दशोऽध्यायः ॥ 14 ॥

So, O fortunate one! Take my word pregnant of good issues and marry a lady, born of a good family, and follow the path presented in the Vedas.”

Thus ends the Fourteenth Chapter of the First Book on the birth of Śuka Deva and the duties of householders in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XV

On the Dispassion of Śuka and the Instructions of Bhagavatī to Hari

श्रीशुक उवाच

नाहं गृहं करिष्यामि दुःखदं सर्वथा पितः ।

वागुरासदृशं नित्यं बन्धनं सर्वदेहिनाम् ॥ 1 ॥

Hearing these words of Vyāsa Deva Śuka Deva said: “O Father! I do not like at all to take to a householder’s life; as I see clearly that it fastens men, as a cord fastens animals, and is a source of incessant pain. O Father! Where can you expect happiness from a householder who is always loaded with anxiety how and whence to get wealth?

धनचिंतातुराणां हि क्व सुखं तात दृश्यते ।

स्वजनैः खलु पीड्यन्ते निर्धना लोलुपा जनाः ॥ 2 ॥

Those, who have greed for wealth, oppress their poor relatives, even; and extort money. Even one who is the lord of the three worlds, who is their Indra, he also is not so happy as a beggar, that has no desires. See, then, who else can be happy in this world?

इन्द्रोऽपि न सुखो तादृयादृशो भिक्षुनिःस्पृहः ।

कोऽन्यः स्यादिह संसारे त्रिलोकीविभवे सति ॥ 3 ॥

Whenever an ascetic is seen to practise severe asceticism, Indra, the lord of the Devas becomes anxious and sorry, and raises various obstacles in his way. See, also, that Brahmā is not happy with his big saṁsāra (his creation which is his house).

तपतं तापसं दृष्ट्वा मघवा दुःखितोऽभवत् ।

विघ्नान्बहुविधानस्य करोति च दिवस्पतिः ॥ 4 ॥

Bhagavān Viṣṇu, though He has got His beautiful Kamalā, the presiding Deity of all wealth and prosperity, is always suffering, since.

ब्रह्माऽपि न सुखी विष्णुर्लक्ष्मीं प्राप्य मनोरमाम् ।

खेदं प्राप्नोति सततं संग्रामैरसुरैः सह ॥ 5 ॥

करोति विपुलान् यत्नांस्तपश्चरति दुश्चरम् ।

रमापतिरपि श्रीमान्कस्यास्ति विपुलं सुखम् ॥ 6 ॥

He is incessantly engaged in fighting with the Asuras; and though He is the husband of Lakṣmī and full of prosperity, He practises, almost, every now and then, terrible asceticism with great care and earnestness.

शङ्करोऽपि सदा दुःखी भवत्येव च वेद्यहम् ।

तपश्चर्यां प्रकुर्वाणो दैत्ययुद्धकरः सदा ॥ 7 ॥

So who else is there, who is possessed of constant happiness? I know also Bhagavān Śaṅkara, too, suffers incessant troubles and has to fight against the Daityas.

कदाचिन्न सुखी शेते धनवानपि लोलुपः ।

निर्धनस्तु कथं तात सुखं प्राप्नोति मानवः ॥ 8 ॥

So, then, O Father: how can a poor householder be happy when the rich householder cannot sleep happily, with his constant care for wealth.

जानन्नपि महाभाग पुत्रं वा वीर्यसम्भवम् ।

नियोक्ष्यसि महाघोरे संसारे दुःखदे सदा ॥ 9 ॥

O highly fortunate one! Knowing full well this truth of the world, why are you plunging me, your son, in this terrible Saṁsāra, full of pains and agonies.

जन्मदुःखं जरादुःखं दुःखं च मरणे तथा ।

गर्भवासे पुनर्दुःखं विष्टामूत्रमये तपः ॥ 10 ॥

O Father! What shall I say to you about the miseries of the world! There is pain in birth, pain

in old age, pain in death, and pain in the life in the womb full of urines and faeces; but the pain, arising from desire and greed, is more terrible than all the pains mentioned above; and then, the pains experienced while asking for them are greater than the pangs of death.

तस्मादतिशयं दुःखं तृष्णालोभसमुद्भवम् ।

याञ्चायां परमं दुःखं मरणादपि मानद ॥ 11 ॥

Alas! There is no other way for the Brāhmins to earn their livelihood than to accept gifts from others.

प्रतिग्रहधना विप्रा न बुद्धिबलजीवनाः ।

पराशा परमं दुःखं मरणं च दिने दिने ॥ 12 ॥

Therefore, Brāhmins have to suffer daily death-like pangs in having to wait in expectation from others; can there be anything more regrettable than this?

पठित्वा सकलान्वेदाञ्छास्त्राणि च समंततः ।

गत्वा च धनिनां कार्यां स्तुतिः सर्वात्मना बुधैः ॥ 13 ॥

एकोदरस्य का चिन्ता पत्रमूलफलादिभिः ।

येन केनाप्युपायेन संतुष्ट्या च प्रपूर्यते ॥ 14 ॥

The Brāhmaṇa, studying all the Vedas and Dharma Śāstras and acquiring wisdom, have got at last to go to the rich and praise them (in expectation of some money) carefully. O Father! if one does not become a householder, then what care is there to feed one's own belly?

भार्या पुत्रास्तथा पौत्राः कुटुम्बे विपुले सति ।

पूरणार्थं महददुःखं क्व सुखं पितरद्भुतम् ॥ 15 ॥

If there be contentment in the mind, anyhow the belly can be filled with leaves, roots and fruits; but if there be wife, sons and grandsons and many dependent relatives, then to feed them all, much trouble and anxiety are experienced.

योगशास्त्रं वद मम ज्ञानशास्त्रं सुखाकरम् ।

कर्मकाण्डेऽखिले तात न रमेऽहं कदाचन ॥ 16 ॥

So how can you expect, O Father! perfect happiness in the world? So teach me, O Father! the Śāstras on Yoga and eternal truth that will give perfect happiness; no advice in Karma Kāṇḍa (the series of actions) will bring me pleasure.

वद कर्मक्षयोपायं प्रारब्धं सञ्चितं तथा ।

वर्तमानं यथा नश्येत्त्रिविधं कर्म मूलजम् ॥ 17 ॥

Now advise me how the karmas can be exhausted; how the root of the three sorts of karmas, Sañcīta, Prārabdha, and Vartamāna, giving torments of birth, death etc., the Avidyā, the great ignorance, can be destroyed?

जलौकेव सदा नारी रुधिरं पिबतीति वै ।

मूर्खस्तु न विजानाति मोहितो भवचेष्टितैः ॥ 18 ॥

The fools do not understand how the women suck the blood out of persons like leeches, for they get themselves deluded by their gestures and postures?

भोगैर्वीर्यं धनं पूर्णं मनः कुटिलभाषणैः ।

कांता हरति सर्वस्वं कः स्तेनस्तादृशोऽपरः ॥ 19 ॥

निद्रासुखविनाशार्थं मूर्खस्तु दारसंग्रहम् ।

करोति वंचितो धात्रा दुःखाय न सुखाय च ॥ 20 ॥

The lady of the house, whom the people call kāntā, the beautiful one, steal away the semen virile, the strength and energy in the way of giving them happiness as sexual intercourse, and their minds and wealth and everything by their crooked love conversations; so see what greater thief can there be than a woman? In my opinion, those that are ignorant are certainly deluded by the Creator; they accept wife to destroy their own pleasure of happiness.

सूत उवाच

एवंविधानि वाक्यानि श्रुत्वा व्यासः शुक्रस्य च ।

संप्राप महतीं चिन्तां किं करोमीत्यसंशयम् ॥ 21 ॥

They can never understand that women can never be the source of pleasure; they are the source of all miseries." Hearing these words of Śuka, Vyāsa became merged in the deep sea of care and anxieties, thinking what to do then.

तस्य सुसुबुरश्रूणि लोचनाददुःखजानि च ।

वेपथुश्च शरीरेऽभूद्गलानि प्राप मनस्तथा ॥ 22 ॥

The incessant tears of pain flowed from his eyes; his whole body began to shiver and his mind became too much worried.

शोचंतं पितरं दृष्ट्वा दीनं शोकपरिप्लुतम् ।

उवाच पितरं व्यासं विस्मयोत्फुल्ललोचनः ॥ 23 ॥

Seeing this distressed and sorrowful state of his father, Śukadeva, with eyes full of wonder, said: Oh! What a power has Māyā got!

अहो मायाबलं चोग्रं यन्मोहयति पण्डितम् ।

वेदांतस्य च कर्तारं सर्वज्ञं वेदसमितम् ॥ 24 ॥

“Oh! He, whose words are accepted by all, with great love and care, as equivalent to the Vedas, who is the author of the Vedānta Darśana, and before whom nothing is veiled in ignorance, Oh! that greatest Pundit, the knower of all the Tattvas, is now deluded by Māyā!

न जाने का च सा माया किंस्वित्साऽतीव दुष्करा ।

या मोहयति विद्वांसं व्यासं सत्यवतीसुतम् ॥ 25 ॥

Oh! what is that Māyā who has been able to delude Vyāsa Deva, the son of Satyavatī, so skilled in the knowledge of Brahma Vidyā; I also do not know how, with what great care, one is to practise Sādhanā towards Her.

पुराणानां च वक्ता यो निर्माता भारतस्य च ।

विभागकर्ता वेदानां सोऽपि मोहमुपागतः ॥ 26 ॥

Alas! He who has composed eighteen Mahā-purāṇas and the great Mahābhārata, who has divided the Vedas in four parts, the same Veda Vyāsa has today been deluded by the power of Māyā! What to speak of other persons!

तां यामि शरणं देवीं या मोहयति वै जगत् ।

ब्रह्मविष्णुहरादींश्च कथाऽन्येषां च कीदृशी ॥ 27 ॥

कोऽप्यस्ति त्रिषु लोकेषु यो न मुह्यति मायया ।

यन्मोहं गमिताः पूर्वं ब्रह्मविष्णुहरादयः ॥ 28 ॥

Oh! Māyā has deluded Brahmā, Viṣṇu, Maheśvara and others and the whole universe; then who is there in the three worlds that is not fascinated by Her influence! I, therefore, take refuge unto the Internal Governess, the Devī Mahā Māyā.

अहो बलमहो वीर्यं देव्या खलु विनिर्मितम् ।

माययैव वशं नीतः सर्वज्ञ ईश्वरः प्रभुः ॥ 29 ॥

Oh! what wonderful power She weilds? By her

own Magic power, She has kept God even under Her control, who is omniscient and the Controller of all.

विष्णवंशसंभवो व्यास इति पौराणिका जगुः ।

सोऽपि मोहार्णवे मग्नो भग्नपोतो वणिग्गथा ॥ 30 ॥

The Pundits, who know the Purāṇas say, that Vyāsa Deva is born of the part of Viṣṇu; but, see the wonder, that he is today plunged in the sea of delusion like a merchant whose ship has been wrecked.

अश्रुपातं करोत्यद्य विवशः प्राकृतो यथा ।

अहो मायाबलं चैतदुस्त्यजं पण्डितैरपि ॥ 31 ॥

Alas! How great is the wonderful power of Māyā! The all-knowing Vyāsa is today under the control of Māyā and is weeping like an ordinary man! So, I have come to the firm conclusion that the wise Pundits are incapable to surpass the strength of Māyā. What a great error arises through the power of Māyā!

कोऽयं कोऽहं कथं चेह कीदृशोऽयं भ्रमः किल ।

पञ्चभूतात्मके देहे पितापुत्रेति वासना ॥ 32 ॥

See! indeed!! Who is he and who am I? What for we have come here? There is no certainty, nothing whatsoever, about that. And, see, also, how he has got the nice idea of “father” on his body and the idea of “his son” in my body, that are composed of five elements.

बलिष्ठा खलु मायेयं मायिनामपि मोहिनी ।

ययाऽभिभूतः कृष्णोऽपि करोति रोदनं द्विजः ॥ 33 ॥

This is now quite evident to me that, when the Brāhmin Mahārṣi Kṛṣṇa Dvaipāyana is weeping under the influence of Māyā, She is the strongest of all; even those who are skilled in the great Māyā fall under Her prey.

तां नत्वा मनसा देवीं सर्वकारणकारणाम् ।

जननीं सर्वदेवानां ब्रह्मादीनां तथेश्वरीम् ॥ 34 ॥

पितरं प्राह दीनं तं शोकार्णवपरिप्लुतम् ।

अरणीसंभवो व्यासं हेतुमद्वचन शुभम् ॥ 35 ॥

“Then Śuka Deva bowed down mentally to the Devī, Mahā Māyā, who is the Creatrix of Brahmā

and the other Devas and who is the Controller of them all; and then began to speak the following auspicious words pregnant with reason, to his father Vyāsa Deva, greatly distressed and plunged in the sea of sorrows:

श्रीशुक उवाच

पाराशर्य महाभाग सर्वेषां बोधदः स्वयम् ।

किं शोकं कुरुषे स्वामिन् यथाऽज्ञः प्राकृतो नरः ॥ 36 ॥

“O Father! you are exceedingly fortunate, for you are the son of the high souled Parāśara and you yourself are the instructor of real truth, the tattva jñāna, to all persons; so, O Lord! why are you giving vent to sorrows, like an ordinary bewildered man?

अद्याहं तव पुत्रोऽस्मि न जाने पूर्वजन्मनि ।

कोऽहं कस्त्वं महाभाग विभ्रमोऽयं महात्मनि ॥ 37 ॥

O Mahābhāga! why are you plunging yourself in this great error, though you are a high souled personage! See, it is quite true that now I am born as your son; but this I do not know what relation existed between you and me in my previous birth.

कुरु धैर्यं प्रबुध्यस्व मा विषादे मनः कृथाः ।

मोहजालमिमं मत्वा मुञ्च शोकं महामते ॥ 38 ॥

So, O highly intelligent one! Open your eyes of wisdom, and be patient; do not throw yourself, in vain, in the sea of sorrows.

क्षुधानिवृत्तिर्भक्ष्येण न पुत्रदर्शनेन च ।

पिपासा जलपानेन याति नैवात्मजेक्षणात् ॥ 39 ॥

All this universe is like a net of delusion; knowing this, abandon all your grief; why are you feeling yourself so much weak and distressed, for your attachment towards your son? Hunger is satisfied by eating something, and thirst is satisfied by the drinking of water; hunger is not satisfied by seeing the son.

घ्राणं सुखं सुगंधेन कर्णजं श्रवणेन च ।

स्त्रीसुखं तु स्त्रियां नूनं पुत्रोऽहं किं करोमि ते ॥ 40 ॥

So the organ of scent is satisfied by smelling sweet scents; and the organ of hearing is satisfied

by hearing sweet music; and when thirst arises to enjoy women, that is satisfied only by sexual intercourse; but what satisfaction can a son give? So what shall I do to you be remaining as your son? The son, in fact, is not the cause of any satisfaction to one's self.

अजीगर्तेन पुत्रोऽपि हरिश्चंद्राय भूभुजे ।

पशुकामाय यज्ञार्थं दत्तो मौल्येन सर्वथा ॥ 41 ॥

For this reason, in ancient days, the poor Brāhmin Ajigarta gave his son to the king Hariścandra, for necessary equivalent price in money, who wanted a man for his sacrifice where human beings are to be sacrificed as victims.

सुखानां साधनं द्रव्यं धनात्सुखसमुच्चयः ।

धनमर्जय लोभश्चेत्पुत्रोऽहं किं करोम्यहम् ॥ 42 ॥

In fact, those things that are urgently required as necessities give happiness; and all these articles can be obtained by wealth; so if you want to enjoy happiness, then earn money; of what use shall I be to you as your son?

मां प्रबोधय बुद्ध्या त्वं दैवज्ञोऽसि महामते ।

यथा मुच्येयमत्यंतं गर्भवासभयान्मुने ॥ 43 ॥

O Muni! you can see subtle things and you are greatly intelligent; so I pray to you, to look upon me as your son and open my eyes of wisdom, that I can be free forever from this womb of birth.

दुर्लभं मानुषं जन्म कर्मभूमाविहानघ ।

तत्रापि ब्राह्मणत्वं वै दुर्लभं चोत्तमे कुले ॥ 44 ॥

बद्धोऽहमिति मे बुद्धिर्नापसर्पति चित्तत ।

संसारवासनाजाले निविष्टा वृद्धगामिनी ॥ 45 ॥

O Sinless one! To get a human birth in this land of Karma (in India) is very difficult; again to get a Brāhmin birth is extremely rare; so when I have got this so very rare birth, why shall I spend my time in vain? O Father! Though I have served many spiritual teachers, fraught with wisdom, for many years, yet the firm idea “I am, as it were, bound up in this net of Saṁsāra” the notion covered with dark darkness of ignorance, caused by desires, this net Saṁsāra does not leave me.”

सूत उवाच

इत्युक्तस्तु तदा व्यासः पुत्रेणामितबुद्धिना ।
प्रत्युवाच शुक्रं शान्तं चतुर्थाश्रममानसम् ॥ 46 ॥

व्यास उवाच

पठ पुत्र महाभाग मया भागवतं कृतम् ।
शुभं न चातिविस्तीर्णं पुराणं ब्रह्मसंमितम् ॥ 47 ॥

When the son Śuka Deva of extraordinary power and intelligence spoke thus, Vyāsa saw that his son was strongly inclined to take to the fourth Āśrama, that of Saṁnyāsa and spoke thus: "O Son! If your mind has become so, then read Bhāgavat Purāṇa, composed by me, highly auspicious, voluminous, and the second Vedas."

स्कन्धा द्वादश तत्रैव पञ्चलक्षणसंयुतम् ।
सर्वेषां च पुराणानां भूषणं मम संमतम् ॥ 48 ॥

In this you have the chapters on Creation (Sarga) and secondary creation (Upa sarga) etc., the five characteristics as in other Purāṇas and it is subdivided into twelve Skandhas. Hearing of this Bhāgavata brings up to the mind that Brahma alone is real and all the universe is unreal and knowledge both intuitive and indirect springs up. For this very reason, the Bhāgavata treatise is considered as the ornament of the Purāṇas.

सदसज्ज्ञानविज्ञानं श्रुतमात्रेण जायते ।
येन भागवतेनेह तत्पठ त्वं महामते ॥ 49 ॥
वटपत्रशयानाय विष्णवे बालरूपिणे ।
केनास्मि बालभावेन निर्मितोऽहं चिदात्मना ॥ 50 ॥

Therefore, O highly intelligent one! you better study this Purāṇa. O Child! In days of yore, at the end of a Kalpa, Bhagavān Hari was lying, as a small Child on a floating leaf of a banyan tree, and was thinking thus:

किमर्थं केन द्रव्येण कथं जानामि चाखिलम् ।
इत्येवं चित्त्यमानायं मुकुंदाय महात्मने ॥ 51 ॥

"Who is the Intelligent One that has created me a small child? What is His object? Of what stuff am I made of? and how am I created? whence can I know all this?"

श्लोकार्धेन तथा प्रोक्तं भगवत्याऽखिलार्थदम् ।
सर्वं खल्विदमेवाहं नान्यदस्ति सनातनम् ॥ 52 ॥

At this moment the Devī Bhagavatī Who is all caitanya, seeing the high-souled Bhagavān Hari musing thus, spoke out in the form of a celestial voice in the following half-stanza:

तद्वचो विष्णुना पूर्वं संविज्ञातं मनस्यपि ।
केनोक्ता वागियं सत्या चिंतयामास चेतसा ॥ 53 ॥

"All this that is seen is I Myself; there is existent nothing other that is eternal". Bhagavān Viṣṇu, then, began to think deeply the above celestial voice:

कथं वेद्मि प्रवक्तारं स्त्रीपुंसौ वा नपुंसकम् ।
इति चिन्ताप्रपन्नेन धृतं भागवतं हृदि ॥ 54 ॥

"Who has uttered this word, pregnant of truth, to me? How shall I come to know the speaker, whether that is female, or male or a hermophrodite?"

पुनः पुनः कृतोच्चारस्तस्मिन्नेवास्तचेतसा ।
वटपत्रे शयानः सन्नभूच्चिन्तासमन्वितः ॥ 55 ॥

Pondering over this for a long time, when he could not come to a definite conclusion, he began to repeat (make japam) frequently that word of Bhagavatī with a whole heart.

तदा शान्ता भगवती प्रादुरास चतुर्भुजा ।
शंखचक्रगदापद्मवरायुधधरा शिवा ॥ 56 ॥
दिव्यांबरधरा देवी दिव्यभूषणभूषिता ।
संयुता सदृशीभिश्च सखीभिः स्वविभूतिभिः ॥ 57 ॥

When Hari, lying on a banyan tree leaf, became very anxious to know what the above words implied, then the all-auspicious Devī Bhagavatī with a beautiful face, calm and quiet appearance, appeared before Bhagavān Viṣṇu, of unrivalled splendour, in the form of Mahā Lakṣmī, who is all of Sattva Guṇa, surrounded by Her Vibhūtis, Her manifestations of attendants).

प्रादुर्बभूव तस्याग्रे विष्णोरमिततेजसः ।
मन्दहास्यं प्रयुञ्जाना महालक्ष्मीः शुभानना ॥ 58 ॥

Her smiling compainons of the same age, decked with ornament, and wearing divine clothings, and

holding each in their four divine hands, conch shell, disc, club, and lotus.

सूत उवाच

तां तथा संस्थिता दृष्ट्वा हृदये कमलेक्षणः ।
विस्मितः सलिले तस्मिन्निराधारां मनोरमाम् ॥ 59 ॥
रतिभूतिस्तथा बुद्धिर्मतिः कीर्तिः स्मृतिर्धृतिः ।
श्रद्धा मेधा स्वधा स्वाहा क्षुधा निद्रा दया गतिः ॥ 60 ॥
तुष्टिः पुष्टिः क्षमा लज्जा जृम्भा तन्द्रा च शक्तयः ।
संस्थिताः सर्वतः पार्श्वमहादेव्याः पृथक्पृथक् ॥ 61 ॥

The lotus eyed Viṣṇu was very much surprised to see that beautiful Devī, standing without anything to rest on that water; He saw that on four sides of the Devī, were staying Rati, Bhūti, Buddhi, Mati, Kīrti, Smṛti, Dhṛti, Śraddhā, Medhā, Svadhā, Svāhā, Kṣudhā. Nidrā, Dayā, Gati, Tuṣṭi, Puṣṭi, Kṣamā, Lajjā, Jṛmbhā Tandrā and other personalised forces, each possessing a clear distinct form, and endowed with a clear distinct feeling.

वरायुधधरा सर्वा नानाभूषणभूषिताः ।
मन्दारमालाकुलिता मुक्ताहारविराजिताः ॥ 62 ॥

In the hands of them all were divine weapons; in their necks, necklaces and garlands of Mandāra flowers; and all the limbs of their bodies were decorated with divine ornaments.

तां दृष्ट्वा ताश्च संवीक्ष्य तस्मिन्नेकार्णवे जले ।
विस्मयाविष्टहृदयः सम्बभूव जनार्दनः ॥ 63 ॥

Seeing in that one mass of ocean the Devī Lakṣmī and Her Śaktis, Bhagavān Janārdana, the soul of all, became greatly astonished and thought within Himself thus: "What is this? Is this Māyā

that I am witnessing?

चिन्तयामास सर्वात्मा दृष्टमायोऽतिविस्मितः ।
कुतोभवाः स्त्रियः सर्वाः कुतोऽहं वटतल्पगः ॥ 64 ॥
अस्मिन्नेकार्णवे घोरे न्यग्रोधः कथमुत्थितः ।
केनाहं स्थापितोऽस्म्यत्र शिशुं कृत्वा शुभाकृतिम् ॥ 65 ॥

Whence have appeared these women? and whence have I come here, lying on this banyan leaf? How has the banyan tree come to existence in this one mass of ocean? And who is it, that has placed me here in the form of a child? Is this my Mother? Or Is this some Māyā that can create impossible things?

ममेयं जननी नो वा माया वा कापि दुर्घटा ।
दर्शनं केनचित्त्वद्य दत्तं वा केन हेतुना ॥ 66 ॥
किं मया चात्र वक्तव्यं गन्तव्यं वा न वा क्वचित् ।
मौनमास्थाय तिष्ठेयं बालभावादतन्द्रितः ॥ 67 ॥
इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
पञ्चदशोऽध्यायः ॥ 15 ॥

Why has She made Herself manifest before me now? Or Is there some hidden motive that She has appeared thus? What ought I to do now? Or shall I go to some other place? Or shall I continue remaining here in this form of the child, silent and with vigilance.

Thus ends the Fifteenth Chapter of the First Book on the dispassion of Śuka and the instructions of Bhagavatī to Hari in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XVI

On Śuka's desiring to go to Mithilā to See Janaka

व्यास उवाच

दृष्ट्वा तं विस्मितं देवं शयानं वटपत्रके ।
उवाच सस्मितं वाक्यं विष्णो किं विस्मितो ह्यसि ॥ 1 ॥
Vyāsa spoke: "Then Devī Mahā Lakṣmī, seeing the Deva Janārdana lying on a banyan leaf and

surprised, spoke to him, smiling: "O Viṣṇu! Why are you becoming so much astonished?

महाशक्त्याः प्रभावेण त्वं मां विस्मृतवान्पुरा ।
प्रभवे प्रलये जाते भूत्वा भूत्वा पुनः पुनः ॥ 2 ॥
Before this, since times immemorial (without any beginning) there had been many dissolutions

(Pralayas); and many Sṛṣṭis (creations); and at the beginning of every creation You came first into existence and every time I was united with you; but now You have forgotten me under the spell of that Mahā Śakti.

निर्गुणा सा परा शक्तिः सगुणस्त्वं तथाऽप्यहम् ।

सात्त्विकी किल या शक्तिस्तां शक्तिं विद्धि मामिकाम् ॥ 3 ॥

That Highest Mahā Śakti is transcendent of all Guṇas; but you and I are with Guṇas. Know me as the Śakti, all of Sattva Guṇas widely known as Mahā Lakṣmī.

त्वन्नाभिकमलाद्ब्रह्मा भविष्यति प्रजापतिः ।

स कर्ता सर्वलोकस्य रजोगुणसमन्वितः ॥ 4 ॥

After this the Prajāpati Brahmā, full of Rajo Guṇas, the creator of all the Lokas, will come into existence from your navel lotus and will create the three worlds.

स तदा तप आस्थाय प्राप्य शक्तिमनुत्तमाम् ।

रजसा रक्तवर्णाञ्च करिष्यति जगत्त्रयम् ॥ 5 ॥

Then he will perform severe tapasyā and acquire the excellent power to create, and will create the three worlds by his Rajo Guṇa.

सगुणान्यञ्चभूतांश्च समुत्पाद्य महामतिः ।

इन्द्रियार्णीन्द्रियेशांश्च मनःपूर्वान्समंततः ॥ 6 ॥

That highly intelligent Prajāpati will create first, the five Mahābhūtas (great elements), all endowed with Guṇas and then create mind with sensory organs and the presiding deities of the senses, and thus with all the ingredients, fit for creation, will create all the worlds.

करिष्यति ततः सर्गं तेन कर्ता स उच्यते ।

विश्वस्यास्य महाभाग त्वं वै पालयिता तथा ॥ 7 ॥

Therefore, He is denominated by all as the Creator of Brahmāṇḍa. O highly fortunate one! You will be the Preserver of this Universe.

तद्भ्रुवोर्मध्यदेशाच्च क्रोधाद्भ्रुो भविष्यति ।

तपः कृत्वा महाघोरं प्राप्य शक्तिं तु तामसीम् ॥ 8 ॥

When the Prajāpati Brahmā will be angry at the beginning of the creation on his four mind-born sons, Rudra Deva will appear.

कल्पांते सोऽपि संहर्ता भविष्यति महामते ।

तेनाहं त्वामुपायाता सात्त्विकीं त्वमवेहि माम् ॥ 9 ॥

He will appear then from the centre of his eyebrows. On being born, this Rudra Deva will practice very severe tapasyā and will get the Saṁhāra Śakti, which is all of Tamo Guṇa and at the end of the Kalpa will destroy all this universe of five elements. O highly intelligent one! So I have come to you for this work of creation, etc.

स्थास्येऽहं त्वत्समीपस्था सदाऽहं मधुसूदन ।

हृदये ते कृतावासा भवामि सततं किल ॥ 10 ॥

So take me to you as your Vaiṣṇavī Śakti full of Sattva Guṇa. O Madhusūdana! I will take refuge at your breast and will remain always with you."

विष्णुरुवाच

श्लोकस्यार्धं मया पूर्वं श्रुतं देवि स्फुटाक्षरम् ।

त्तत्केनोक्तं वरारोहे रहस्यं परमं शिवम् ॥ 11 ॥

Hearing all this, Bhagavān Viṣṇu spoke: "O Beautiful Devī! The half stanza was ere long heard by me, in clear words; by whom was that spoken?"

तन्मे ब्रूहि वरारोहे संशयोऽयं वरानने ।

निर्धनो हि यथा द्रव्यं तत्स्मरामि पुनः पुनः ॥ 12 ॥

Kindly speak to me on this great auspicious secret first. For, a great doubt has come and possessed my mind. What more shall I say than this that as a poor man always thinks of wealth, so I am thinking of that again and again."

ध्यास उवाच

विष्णोस्तद्वचनं श्रुत्वा महालक्ष्मीः स्मितानना ।

उवाच परया प्रीत्या वचनं चारूहासिनी ॥ 13 ॥

Hearing these words of Viṣṇu, the Devī Mahā Lakṣmī smilingly said with great affection: "O Strong and Energetic one! I am now speaking in detail on this; listen.

महालक्ष्मीरुवाच

शृणु शौरे वचो मेऽद्य सगुणाऽहं चतुर्भुजा ।

मां जानासि न जानासि निर्गुणां सगुणालयाम् ॥ 14 ॥

O Four-armed one! It is because I have come to you with form and endowed with Guṇas that you

have come to know me; but you have not known that Ādyā Śakti, the Prime force, transcending all the Guṇas, though. She is the substratum of all the Guṇas.

त्वं जानीहि महाभाग तथा तत्प्रकटीकृतम् ।

पुण्यं भागवतं विद्धि वेदसारं शुभावहम् ॥ 15 ॥

O highly fortunate one! That Devī Bhagavatī, transcendant of all the Guṇas, uttered that all auspicious, highly sanctifying semi-stanza, the essence of all the Vedas.

कृपां च महतीं मन्ये देव्याः शतुनिषूदन ।

यया प्रोक्तं परं गुह्यं हिताय तव सुव्रत ॥ 16 ॥

O destroyer of the enemies! I think that there is the highest grace of that Highest Śakti on you, that She spoke the greatest secret to you for your benefit.

रक्षणीयं सदा चित्ते न विस्मर्य कदाचन ।

सारं हि सर्वशास्त्राणां महाविद्याप्रकाशितम् ॥ 17 ॥

O one performing good vows! know those words uttered by Mahāvidyā, as the essence of all the Śāstra.

नातः परं वेदितव्यं वर्तते भुवनत्रये ।

प्रियोसि खलु देव्यास्त्वं तेन ते व्याहृतं वचः ॥ 18 ॥

So firmly retain them within your heart; never forget them. There is no other thing, save that, worth being known in earnest. Because you are most beloved by the Devī! that She has spoken this to you."

व्यास उवाच

इति श्रुत्वा वचो देव्या महालक्ष्म्याश्चतुर्भुजः ।

दधार हृदये नित्यं मत्त्वा मंत्रमनुत्तमम् ॥ 19 ॥

कालेन कियता तत्र तन्नाभिकमलोद्भवः ।

ब्रह्मा दैत्यभयात्त्रस्तो जगाम शरणं हरेः ॥ 20 ॥

ततः कृत्वा महायुद्धं हत्त्वा तौ मधुकैटभौ ।

जजाप भगवान्विष्णुः श्लोकार्धं विशदाक्षरम् ॥ 21 ॥

जपन्तं वासुदेवं च दृष्ट्वा देवः प्रजापतिः ।

प्रपच्छ परमप्रीतः कञ्जजः कमलापतिम् ॥ 22 ॥

Hearing these words of the Devī Mahā Lakṣmī, the four-armed Bhagavān took that semi-stanza as a Mantra to be repeated in right earnest within his

mind and cherished that forever within his heart. After some time, Brahmā, born of the lotus of the navel of Viṣṇu, became afraid of the two Daityas, Madhu and Kaiṭabha, took refuge of Bhagavān Viṣṇu; Viṣṇu killed the two demons and began to do distinctly the japam of the semi-stanza. Brahmā, born of the lotus, then asked Viṣṇu with a gladdened heart:

किं त्वं जपसि देवेश त्वत्तः कोऽप्यधिकोस्ति वै ।

यत्समृत्त्वा पुण्डरीकाक्ष प्रीतोसि जगदीश्वर ॥ 23 ॥

"O Lord of the Devas! what japam are you doing? Lotus eyed! Is there any other body more powerful than you? O, Lord of the Universe! whom do you think and thus feel yourself so happy?"

हरिरुवाच

मयि त्वयि च या शक्तिः क्रियाकारणलक्षणा ।

विचारय महाभाग या सा भगवती शिवा ॥ 24 ॥

Hearing Brahmā, Bhagavān Hari said: "O highly fortunate one! Think out yourself once of the Primordial Force, the auspicious Bhagavatī Ādyā Śakti who is reigning every where as the cause and effect and you will be able to understand everything.

यस्याधारे जगत्सर्वं तिष्ठत्यत्र महार्णवे ।

साकारा या महाशक्तिरमेया च सनातनी ॥ 25 ॥

यया विसृज्यते विश्वं जगदेतच्चराचरम् ।

सैषा प्रसन्ना वरदा नृणां भवति मुक्तये ॥ 26 ॥

सा विद्या परमा मुक्तर्हेतुभूता सनातनी ।

संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी ॥ 27 ॥

My presiding Deity is that immeasurable eternal Mahā Śakti Brahmamayī; in whose Śakti, as a receptacle on this ocean rests the whole Universe; I am thinking of that, by which is created (often and often) this entire Universe, moving and non-moving. When Devī Bhagavatī, the giver of boons, become graciously pleased, human beings become freed of this bondage of Saṁsāra; and again that highest Eternal Wisdom, the cause of Mukti, becomes the source of bondage to this world, of those who are deluded by Her.

अहं च त्वखिलं विश्वं तस्याश्चिच्छक्तिसम्भवम् ।
विद्धि ब्रह्मन्नसन्देहः कर्तव्यः सर्वदाऽनघ ॥ 28 ॥
श्लोकोर्धेन तथा प्रोक्तं तद्वै भागवतं किल ।
विस्तरो भविता तस्य द्वापरादौ युगे तथा ॥ 29 ॥

She is the Īsvarī of the Īsvaras of this universe. O Brahmā! You, I and all other things of the entire Universe are born of the Cit Śakti (the power of consciousness) of Her and Her alone; there is no manner of doubt in this. The semi-stanza by which She has sown within me the seed of Bhāgavata will get expanded by the beginning of the Dvāpara Yuga.

व्यास उवाच

ब्रह्मणा संगृहीतं च विष्णोस्तु नाभिपङ्कजे ।
नारदाय च तेनोक्तं पुत्रायामितबुद्धये ॥ 30 ॥
नारदेन तथा मह्यं दत्तं हि मुनिना पुरा ।
मया कृतमिदं पूर्णं द्वादशस्कन्धविस्तरम् ॥ 31 ॥

While Bhagavān Brahmā was resting on the navel lotus of Viṣṇu, He got the seed of Bhāgavata. Then He gave it to His own son Nārada, the best of the Munis. Nārada gave it to me and I have expanded that into twelve Skandhas.

तत्पठस्व महाभाग पुराणं ब्रह्मसंमितम् ।
पञ्चलक्षणयुक्तं च देव्याश्चरितमुत्तमम् ॥ 32 ॥
तत्त्वज्ञानरसोपेतं सर्वेषामुत्तमोत्तमम् ।
धर्मशास्त्रसमं पुण्यं वेदार्थेनोपबृंहितम् ॥ 33 ॥
वृत्रासुरवधोपेतं नानाख्यानकथायुतम् ।
ब्रह्मविद्यानिधानं तु संसारार्णवतारकम् ॥ 34 ॥

Therefore, O Mahābhāga! You now study this Bhāgavata Purāṇa, equal to the Vedas and endowed with five characteristics. In this the wonderful glorious deeds and life of the Devī Bhagavatī, the hidden meanings of the Vedas and the wisdom, the truth are all described; hence this is the best of all the Purāṇas and sanctifying like the Dharma Śāstra. It is the substratum of Brahma Vidyā; therefore, if men study this, they will easily cross this sea of world; and those that are stupid and deluded get pleasure in hearing the death of Vṛtrāsura and many other narrations that are interspersed in this book.

गृहाण त्वं महाभाग योग्योऽसि मतिमत्तरः ।
पुण्यं भागवतं नाम पुराणं पुरुषर्षभ ॥ 35 ॥
Therefore, O Mahābhāga! hear this sanctifying Bhāgavata Purāṇam and retain it firmly within your heart. O best of persons! You are the foremost of those that are intelligent; so you are worthy to read this Purāṇa.

अष्टादशसहस्राणां श्लोकानां कुरु संग्रहम् ।
अज्ञाननाशनं दिव्यं ज्ञानभास्करबोधकम् ॥ 36 ॥
सुखदं शांतिदं धन्यं दीर्घायुष्यकरं शिवम् ।
शृण्वतां पठतां चेदं पुत्रपौत्रविवर्धनम् ॥ 37 ॥
शिष्योऽयं मम धर्मात्मा लोमहर्षणसम्भवः ।
पठिष्यति त्वया सार्धं पुराणीं संहितां शुभाम् ॥ 38 ॥
Eighteen thousand Ślokas are in that Purāṇa and you better get them by heart; for if any body reads or hears this Purāṇa, fit to be praised in every way, all-auspicious, capable to increase posterity by the addition of sons and grandsons, giving long life, happiness and peace, he sees the Sun of Wisdom, resting in his breast and dispelling all darkness of ignorance."

सुत उवाच

इत्युक्तं तेन पुत्राय मह्यं च कथितं किल ।
मया गृहीतं तत्सर्वं पुराणं चातिविस्तरम् ॥ 39 ॥
Thus speaking to his son Śuka Deva, Kṛṣṇa Dvaipāyana, my Guru, taught us the Purāṇa and thought it was voluminous. I got the whole of it by heart. Śuka studied the Purāṇa and stayed in Vyāsa's Āśrama.

शुकोऽधीत्य पुराणं तु स्थितो व्यासाश्रमे शुभे ।
न लेभे शर्म धर्मात्मा ब्रह्मात्मज इवापरः ॥ 40 ॥
But he was naturally dispassionate like Sanal Kumāra, etc., the mind-born sons of Brahmā; therefore he could not get peace in studying the contents of the Purāṇa which deal with Karma Kāṇḍa (actions) fit for the householders.

एकांतसेवी विकलः स शून्य इव लक्ष्यते ।
नात्यन्तभोजनासक्तो नोपवासरतस्तथा ॥ 41 ॥
He remained in a solitary place, his heart being troubled very much. He appeared, as if, with his

heart void. He did not mind much for his food and he did not fast also.

चिन्ताविष्टं शुक्रं दृष्ट्वा व्यासः प्राह सुतं प्रति ।
किं पुत्र चिन्तये नित्यं कस्माद्द्वयगोऽसिं मानद ॥ 42 ॥

Once Vyāsa Deva seeing his son Śuka Deva so thoughtful, said: O Son! What do you think constantly? And why are you troubling yourself so much?

आस्से ध्यानपरो नित्यमृणग्रस्त इवाधनः ।
का चिन्ता वर्तते पुत्र मयि ताते तु तिष्ठति ॥ 43 ॥

Like an impoverished man, entangled in debt, you are always disturbed by your thoughts. O child! When I your father is living, what for do you care? Leave aside your inmost sorrows and be happy.

सुखं भुङ्क्व यथाकामं मुञ्च शोकं मनोगतम् ।
ज्ञानं चिन्तय शास्त्रोक्तं विज्ञाने च मतिं कुरु ॥ 44 ॥

Cast off all other thoughts and think of the wisdom contained in the Śāstras and try your best to acquire Vijñāna, the essence of wisdom.

न चेन्मनसि ते शान्तिर्वचसा मम सुव्रत ।
गच्छ त्वं मिथिलां पुत्र पालितां जनकेन ह ॥ 45 ॥

O Suvrata! If you do not get peace by my words then go, at my word to Mithilā, the city of the king Janaka.

स ते मोहं महाभाग नाशयिष्यति भूपतिः ।
जनको नाम धर्मात्मा विदेहः सत्यसागरः ॥ 46 ॥

O Mahābhāga! That king Janaka, who is liberated while living, whose soul is religious and who is the ocean of truth will cut asunder the net of your delusion.

तं गत्वा नृपतिं पुत्र सन्देहं स्वं निवर्तय ।
वर्णाश्रमाणां धर्मास्त्वं पृच्छ पुत्र यथातथम् ॥ 47 ॥

O Son! Go to the king and question him on Varṇāśrama Dharma (Dharma relating to caste and stages of life) and remove your doubts.

जीवन्मुक्तः स राजर्षिर्ब्रह्मज्ञानमतिः शुचिः ।
तथ्यवक्तातिशान्तश्च योगी योगप्रियः सदा ॥ 48 ॥

That royal sage Janaka, the greatest Yogī, the knower of Brahma and liberated while living, is of pure soul, truth speaking, of a calm and quiet heart and always fond of Yoga.”

सूत उवाच

तत्क्षुत्वा वचनं तस्य व्यासस्यामिततेजसः ।
प्रत्युवाच महातेजाः शुकश्चारणिसम्भवः ॥ 49 ॥
दम्भोऽयं किल धर्मात्मन्भाति चित्ते ममाधुना ।
जीवन्मुक्तो विदेहश्च राज्यं शास्ति मुदान्वितः ॥ 50 ॥

Hearing these words of Vyāsa Deva, the highly spirited Śuka Deva of unrivalled energy replied: “O virtuous one! Your word can never turn out false; but when I hear that king Janaka is gladly governing his kingdom still he is liberated while living, and disembodied while he has body—this your word appears to me quite contradictory like light and darkness at one and the same place and time, and seems that these two epithets simply indicate vanity and nothing else.

वन्द्यापुत्र इवाभाति राजाऽसौ जनकः पितः ।
कुर्वन् राज्यं विदेहः किं सन्देहोऽयं ममाद्भुतः ॥ 51 ॥

O Father! This is my greatest doubt how can the royal sage Janaka govern his kingdom, being disembodied. It appears that your word about Janaka is quite false as the son of a barren woman.

द्रष्टुमिच्छाम्यहं भूपं विदेहं नृपसत्तमम् ।
कथं तिष्ठति संसारे पद्मपत्रमिवांभसि ॥ 52 ॥

सन्देहोऽयं महांस्तात विदेहे परिवर्तते ।
मोक्षः किं वदतां श्रेष्ठ सौगतानामिवापरः ॥ 53 ॥

O Father! I have now got a desire to see the disembodied king Janaka; for my mind is plunged in great doubt how can he remain in sarṁsāra unattached like a lotus leaf in water? O Greatest Orator! Is the liberation of Janaka according to Buddhistic doctrines or like the opinions of the materialistic Cārvākas! O highly intelligent one! How can the royal sage Janaka, in spite of his being a householder, quit the usages of his senses? I cannot comprehend this.

कथं भुक्तमभुक्तं स्यादकृतं च कृतं कथम् ।
व्यवहारः कथं त्याज्य इन्द्रियाणां महामते ॥ 54 ॥

How can the things enjoyed by him appear to him, as if, unenjoyed and how can his doings be his non-doings?

माता पुत्रस्तथा भार्या भगिनी कुलटा तथा ।
भेदाभेदः कथं न स्याद्यद्येतन्मुक्तता कथम् ॥ 55 ॥

How can the ideas of mother, wife, son, sister, prostitutes and various persons having different relations, arising within him vanish again altogether? And if that be not the case, how can his Jīvanmukta-hood be possible?

कटु क्षारं तथा तीक्ष्ण कषायं मिष्टमेव च ।
रसना यदि जानाति भुंक्ते भोगाननुत्तमान् ॥ 56 ॥

If his taste be present of pungent, sour, astringent, bitter, and sweet things, then it is clear that he is enjoying all the most excellent things.

शीतोष्णसुखदं खादिपरिज्ञानं यदा भवेत् ।
मुक्तता कीदृशी तात सन्देहोऽयं ममाद्भुतः ॥ 57 ॥

O Father! This is my greatest wonder and doubt, that if he has got the sense of heat and cold, pleasure and pain, how can he be a Jīvanmukta?

शत्रु मित्रपरिज्ञानं वैरं प्रीतिकरं सदा ।
व्यवहारे परे तिष्ठन्कथं न कुरुते नृपः ॥ 58 ॥

That king is thoroughly expert in reigning his kingdom; how then the ideas of enemy, friend, taste and distaste, remaining absent in him, he can govern his state?

चौरं वा तापसं वापि समानं मन्यते कथम् ।
असमा यदि बुद्धिः स्यान्मुक्तता तर्हि कीदृशी ॥ 59 ॥

How can he look with the same eyes a thief and an ascetic? And if he makes any distinction, how then is his liberation effected?

दृष्टपूर्वो न मे कश्चिज्जीवन्मुक्तश्च भूपतिः ।
शंकेयं महती तात गुहे मुक्तः कथं नृपः ॥ 60 ॥

I have never seen such a man, that is liberated while living and at the same time an expert king in governing his subjects. For these reasons, great doubt has arisen in me. I cannot understand how can king Janaka be liberated, while he is remaining in his house?

दिदृक्षा महती जाता श्रुत्वा तं भूपतिं तथा ।
संदेहविनिवृत्त्यर्थं गच्छामि मिथिलां प्रति ॥ 61 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
षोडशोऽध्यायः ॥ 16 ॥

Whatever it be, I desire now greatly to see him after his Jīvanmukta-hood; so I desire to go to Mithilā to solve my doubts."

Thus ends the Sixteenth Chapter of the First Book on Śuka's desiring to go to Mithilā to see Janaka, in the Mahapurāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHPATER XVII

On Śuka's Self-control

सूत उवाच

इत्युक्त्वा पितरं पुत्रः पादयोः पतितः शुक्रः ।
बद्धाञ्जलिरुवाचेदं गन्तुकामो महामनाः ॥ 1 ॥

Sūta said: Thus speaking to his father about his intention to go to Mithilā, the high-souled Śuka Deva fell prostrate at his feet and with folded palms said:

आपृच्छे त्वां महाभाग ग्राह्यं ते वचनं मया ।
विदेहान्द्रष्टुमिच्छामि पालिताञ्जनकेन तु ॥ 2 ॥

बिना दण्डं कथं राज्यं करोति जनकः किल ।
धर्मं न वर्तते लोको दण्डश्चेन्न भवेद्यदि ॥ 3 ॥

"O highly fortunate one! Your word must be obeyed by me; now I desire to see, as you say, the

kingdom of Janaka; kindly give me permission. O father! Again the doubt is coming within me how the king Janaka is governing his kingdom without sentencing anybody? And if there be no punishment within his kingdom, no one will remain in the path of virtue.

धर्मस्य कारणं दण्डो मन्वादिप्रहितः सदा ।
स कथं वर्तते तात संशयोऽयं महान्मम ॥ 4 ॥

It is for the sake of preserving religion that Manu and the other sages have always prescribed for punishment; how, then, religion can be preserved without inflicting punishment?

मम माता त्वियं वंध्या तद्वद्भाति विचेष्टितम् ।
पृच्छामि त्वां महाभाग गच्छामि च परंतप ॥ 5 ॥

O Mahābhāga! What you have spoken to me appears to me true like the sentence "My mother is barren." So, O destroyer of foes! Permit and I will start for Mithilā."

सूत उवाच

तं दृष्ट्वा गन्तुकामं च शुक्रं सत्यवतीसुतः ।
आलिङ्ग्योवाच पुत्रं तं ज्ञानिनं निःस्पृहं दृढम् ॥ 6 ॥

Seeing the greatly wise son Śuka, void of any desires, earnestly anxious to go to Mithilā, gave him a cordial embrace and said:

व्यास उवाच

स्वस्त्यस्तु शुक्र दीर्घायुर्भव पुत्र महामते ।
सत्यां वाचं प्रदत्त्वा मे गच्छ तात यथासुखम् ॥ 7 ॥

O highly intelligent son Śuka! Peace be on you! Have a long life. O child! Speak truly before me and go.

आगन्तव्यं पुनर्गत्वा ममाश्रममनुत्तमम् ।
न कुत्रापि च गन्तव्यं त्वचा पुत्र कथञ्चन ॥ 8 ॥

O son! Say that after going to Mithilā you will come back again to this Āśrama; never that you will go anywhere else.

सुखं जीवामि पुत्राहं दृष्ट्वा ते मुखपङ्कजम् ।
अपश्यन्दुःखमाप्नोमि प्राणस्त्वमसि मे सुत ॥ 9 ॥

O son! Seeing the lotus face of yours, I am passing my days happily; if I do not see you, I will suffer extreme pain. What more than this, that your are my life and soul.

दृष्ट्वा त्वं जनकं पुत्र सन्देहं विनिवर्त्य च ।
अत्रागत्य सुखं तिष्ठ वेदाध्ययनतत्परः ॥ 10 ॥

I am saying, therefore, after seeing Janaka and clearing your doubts come here again and remain at peace, and study the Vedas.

सूत उवाच

इत्युक्तः सोऽभिवाद्यार्यं कृत्वा चैव प्रदक्षिणाम् ।
चलितस्तरसाऽतीव धनुर्मुक्तः शरो यथा ॥ 11 ॥

Vyāsa having spoken thus, Śuka bowed down and circumambulated his most worshipful father,

and went out; he began to walk very fast like an arrow, leaving the bow, and when it has left the bow.

सम्पश्यन्विधान्देशैल्लोकांश्च वित्तधर्मिणः ।
वनानि पादपांश्रैव क्षेत्राणि फलितानि च ॥ 12 ॥
तापसांस्तप्यमानांश्च याजकान्दीक्षयान्वितान् ।
योगाभ्यासरतान् योगिवानप्रस्थान्वनौकसः ॥ 13 ॥
शैवान्पाशुपतांश्चैव सौराज्जात्कांश्च वैष्णवान् ।
वीक्ष्य नानाविधान्धर्माङ्गामातिस्मयन्मुनिः ॥ 14 ॥

On his journey he saw various countries, various classes of persons, earning money, various gardens and forests, various trees; in some places he saw fields with green grains and grains standing on them; at others, he saw ascetics practising asceticism, and initiated Yājñīks (performing yajñas or sacrifices); in some places he saw yogīs practising yoga, the high souled Vānaprasthīs (in the third stage of life) residing in the forest, and at others he saw devotees of Śiva, Śakti, Gaṇeśa, Sūrya and Viṣṇu and many others. Thus he went on in his journey, in great wonder, towards his destination.

वर्षद्वयेन मेरुं च समुल्लंघ्य महामतिः ।
हिमाचलं च वर्षेण जगाम मिथिलां प्रति ॥ 15 ॥

In his passage he crossed Meru in two years and the Mount Himālayas in one year and then reached the city of Mithilā.

प्रविष्टो मिथिलां मध्ये पश्यन्सर्वद्विमुत्तमाम् ।
प्रजाश्च सुखिताः सर्वाः सदाचाराः सुसंस्थिताः ॥ 16 ॥

Going there he found the place full of wealth, corn, grain, etc. and all prosperities and the people were all very happy and they observed the rules of conduct as in the Śāstras.

क्षत्रा निवारितस्तत्र कस्त्वमत्र समागतः ।
किं ते कार्यं वदस्वेति पृष्टस्तेन न चाब्रवीत् ॥ 17 ॥

निःसृत्य नगरद्वारातिस्थितः स्थाणुरिवाचलः ।
विस्मितोऽतिहसंस्तस्थौ वचो नोवाच किञ्चन ॥ 18 ॥

When he was about to enter into the city, the guard in front of the gate stopped him, asking "who are you? Sir." "What for are you come here?"

When the guard asked him thus, he replied nothing and went away to a distance and with great wonder could not help laughing in his mind and remained motionless like a statue.

प्रतीहार उवाच

बूहि मूकोऽसि किं ब्रह्मान्किमर्थं त्वमिहागतः ।
चलनं च बिना कार्यं न भवेदिति मे मतिः ॥ १९ ॥

At this the guard said: "O Brāhmin! Why have you remained silent? Kindly say what for you have come here? I know this well that no body goes anywhere without having something to do?

राजाज्ञया प्रवेष्टव्यं नगरेऽस्मिन्सदा द्विज ।
अज्ञातकुलशीलस्य प्रवेशो नात्र सर्वथा ॥ २० ॥

The king has forbidden strangers whose parentage and character are unknown. Therefore, O, Brāhmin! Every one has to take the king's permission before he goes into the city.

तेजस्वी भासि नो नूनं ब्राह्मणो वेदवित्तमः ।
कुलं कार्यं च मे बूहि यथेष्टं गच्छ मानद ॥ २१ ॥

It seems that you are a very energetic Brāhmin and that you know the Vedas; so O giver of honour! speak out to me your object-in-view and go into the city as you like."

शुक उवाच

यदर्थमागतोऽस्म्यत्र तत्प्राप्तं वचनात्तव ।
विदेहनगरं द्रष्टुं प्रवेशो यत्र दुर्लभः ॥ २२ ॥
मोहोऽयं मम दुर्बुद्धेः समुल्लङ्घ्य गिरिद्वयम् ।
राजानं द्रष्टुकामोऽहं पर्यटन्समुपागतः ॥ २३ ॥

Hearing these words of the guard, Śuka Deva began to say: "I have come to see the city of Videha Janaka; but now I see that persons like me find great difficulty to enter here; so O Gatekeeper! I have got the answer from you. I was a great fool that I was so much deluded that to see the king I crossed many countries and over topped the two mountains and have come here.

वंचितोऽहं स्वयं पित्रा दूषणं कस्य दीयते ।
भ्रामितोऽहं महाभाग कर्मणा वा महीतले ॥ २४ ॥

O Mahābhāga! What blame can I put on others?

It is my father that has deluded me; or my karma done in my previous birth is now making me wander about.

धनाशा पुरुषस्येह परिभ्रमणकारणम् ।
सा मे नास्ति तथाप्यत्र सम्प्राप्तोऽस्मि भ्रमात्किल ॥ २५ ॥

Alas! In this world greed for money is the sole cause to make a man knock about; but I have not got that even; my erroneous idea brought me so far.

निराशस्य सुखं नित्यं यदि मोहे न मज्जति ।
निराशोऽहं महाभाग मग्नोऽस्मिन्मोहसागरे ॥ २६ ॥

I now realise that a man, having no desires, gets constant happiness if he be not plunged in the net of delusion; else he cannot have any such. O Mahābhāga! Though I have no desire of anything, yet I am plunged in the sea of Moha.

क्व मेरुर्मिथिला क्वेयं पद्भ्यां च समुपागत ।
परिश्रमफलं किं मे वञ्चितो विधिना किल ॥ २७ ॥

Alas! Where is Meru? and where is Mithilā (a great distance intervenes) I have walked so great a distance on foot; alas! this is this the result of my so long a journey!

प्रारब्धं किल भोक्तव्यं शुभं वाप्यथवाऽशुभम् ।
उद्यमस्तद्वशे नित्यं कारयत्येव सर्वथा ॥ २८ ॥

Therefore I am thoroughly convinced that the Creator has deceived me. One must have to suffer for his Prārabdha karma, be it auspicious or inauspicious. One must make one's effort, being always under the control of this Law of Karma always puts a man into different actions.

न तीर्थं न च वेदोऽत्र यदर्थमिह मे भ्रमः ।
अप्रवेशः पुरे जातो विदेहो नाम भूपतिः ॥ २९ ॥

This place is not a Tīratha (holy place) nor there are the Vedas personified here, that I have taken so much pains and trouble to come here--only there is one thing here and that is the king Janaka; but there is no chance to see him even; for I have not been able to enter even within his kingdom."

इत्युक्त्वा विररामाशु मौनीभूत इव स्थितः ।
ज्ञातो हि प्रतिहारेण ज्ञानी कश्चिद्विजोत्तमः ॥ ३० ॥

सामपूर्वमुवाचासौ तं क्षत्ता संस्थितं मुनिम् ।
गच्छ भो यत्र ते कार्यं यथेष्टं द्विजसत्तम ॥ 31 ॥
अपराधो मम ब्रह्मन्यन्निवारितवानहम् ।
तत्क्षंतव्यं महाभाग विमुक्तानां क्षमाबलम् ॥ 32 ॥

Thus saying, Śuka remained silent and began to stay as one who has taken the vow to remain silent. The guard then took him to be a very wise Brāhmin and spoke in sweet words: "O Brāhmin! Go to the place, as you like, where you have got your work. O Brāhmin! I stopped you; so please excuse me for any offence incurred by me. Free persons like you have mercy alone as their greatest strength."

शुक उवाच

किं तेऽत्र दूषणं क्षत्तः परतन्त्रोऽसि सर्वथा ।
प्रभुकार्यं प्रकर्तव्यं सेवकेन यथोचितम् ॥ 33 ॥
भूपदूषणं चात्र यदहं रक्षितस्त्वया ।
चोरशत्रुपरिज्ञानं कर्तव्यं सर्वथा बुधैः ॥ 34 ॥

Hearing this Śukā Deva said: "What is your fault? you are dependent on another; the servant ought to obey the words of his master and serve him by all means; and there is no fault of the king, too, in your not allowing me to enter; for the wise persons ought to ascertain by all means, whether the newcomers are enemies or thieves?

ममैव सर्वथा दोषो यदहं समुपागतः ।
गमनं परगेहे यल्लघुतायाश्च कारणम् ॥ 35 ॥

Hence when I am quite a stranger suddenly come to this place, that the fault is wholly mine. Every person knows that it is lowering oneself to go to another's house."

प्रतीहार उवाच

किं सुखं द्विज किं दुःखं किं कार्यं शुभमिच्छता ।
कः शत्रुहितकर्ता को बूहि सर्वं ममाद्य वै ॥ 36 ॥

The guard then said: "O great Brāhmin! What is happiness? and what is pain? what ought to be done to by your well-wisher? who is your enemy? and who is your benefactor? Now advise me on all these points."

शुक उवाच

द्वैविध्यं सर्वलोकेषु सर्वत्र द्विविधो जनः ।
रागी चैव विरागी च तयोश्चित्तं द्विधा पुनः ॥ 37 ॥

Hearing this Śuka Deva said: "Everywhere men are divided, as far as their internal natures are concerned, into two classes; they are called attached or unattached, And the minds of these two classes are again of two kinds.

विरागी त्रिविधः कामं ज्ञातोऽज्ञातश्च मध्यमः ।
रागी च द्विविधः प्रोक्तो मूर्खश्च चतुरस्तथा ॥ 38 ॥

The "attached" man is stupid and cunning and the "unattached" is sub-divided into three classes knowing, unknowing and middling.

चातुर्यं द्विविधं प्रोक्तं शास्त्रजं मतिजं तथा ।
मतिस्तु द्विविधा लोके युक्तायुक्तेति सर्वथा ॥ 39 ॥

The cunning man is divided again into two classes: Whether his cunningness is according to the dictates of Śāstras or arising from his intellect. Again intellect is sub-divided into two whether it is Yukta (one-pointed) or Ayukta (Diverted).

प्रतीहार उवाच

यदुक्तं भवता विद्वन्नायज्ञोऽहं द्विजोत्तम ।
तत्सर्वं विस्तरेणाद्य यथार्थं वद सत्तम ॥ 40 ॥

The guard spoke: "O Learned one! I cannot understand what you say; so explain them to me what they mean."

शुक उवाच

रागो यस्यास्ति संसारे स रागीत्युच्यते ध्रुवम् ।
दुःखं बहुविधं तस्य सुखं च विविधं पुनः ॥ 41 ॥

Śuka Deva said: "Those who are attached to this world are said to be "attached" persons. These attached persons feel frequently various pleasures and pains.

धनं प्राप्य सुतान्दारान्मानं च विजयं तथा ।
तदप्राप्य महददुःखं भवत्येव क्षणे क्षणे ॥ 42 ॥

When they get wives, sons, wealth, honour, rise, etc., they get pleasure; and if they do not get any of these they feel at every moment intense pain.

कार्यं तस्य सुखोपायः कर्तव्यं सुखसाधनम् ।
तस्यारातिः स विज्ञेयः सुखविघ्नं करोति यः ॥ 43 ॥

Now the attached person sought to take such means as will secure them the pleasure of this world; so whoever acts against those means are denominated as breakers of their happiness and so they are enemies; and whoever, sides in their acquiring pleasures are denominated as their friends.

सुखोत्पादयिता मित्रं रागयुक्तस्य सर्वथा ।
चतुरो नैव मुह्येत मूर्खः सर्वत्र मुह्यतिः ॥ 44 ॥

Of these, the attached but at the same time cunning man does not get confounded and bewildered by them; whereas stupid attached man gets always bewildered everywhere.

विरक्तस्यात्मरक्तस्य सुखमेकान्तसेवनम् ।
आत्मानुचितनं चैव वेदान्तस्य च चिन्तनम् ॥ 45 ॥

The man that is dispassionate and engaged in determining the "self" dwells in a solitary place, meditates on "self", finds pleasure in studying the Vedānta Śāstras and feels pain in all the topics on worldly affairs.

दुःखं तदेतत्सर्वं हि संसारकथनादिकम् ।
शत्रवो बहवस्तस्य विज्ञस्य शुभमिच्छतः ॥ 46 ॥
कामः क्रोधः प्रमादश्च शत्रवो विविधाः स्मृताः ।
बन्धुः सन्तोष एवास्य नान्योऽस्ति भुवनत्रये ॥ 47 ॥

The wise man that wants his real welfare and is averse to the worldly enjoyments finds that he has many enemies: lust, anger, palaces, etc., are his so many enemies. Contentment is his only friend in the three lokas and so one is his real self."

सूत उवाच

तच्छ्रुत्वा वचनं तस्य मत्त्वा तं ज्ञानिनं द्विजम् ।
क्षत्ता प्रवेशयामास कक्षां चातिमनोरमाम् ॥ 48 ॥

Hearing these words of Śuka Deva, the watchman considered Śuka Deva a very wise man and soon led him to a very beautiful compartment.

नगरं वीक्षमाणः संश्रैविध्यजनसंकुलम् ।
नानाविपणिद्रव्याढ्यं क्रयविक्रयकारकम् ॥ 49 ॥

Śuka Deva then began to see that the town was

full of three sorts of men, good, middling, and bad; and the shops were filled with various articles of merchandise.

रागद्वेषयुतं कामलोभमोहाकुलं तथा ।
विवदत्सुजनाकीर्णं वसुपूर्णं महत्तरम् ॥ 50 ॥

The many things were being incessantly purchased and sold there. Whithin that town, filled with many men, money and all sorts of wealth and prosperities, almost everywhere were seen instances of attachment, hatred, lust, anger, greed, vanity and delusion; at some parts there were seen persons quarrelling with each other.

पश्यन्स त्रिविधाँल्लोकान्प्रासरद्राजमन्दिरम् ।
प्राप्तः परमतेजस्वी द्वितीय इव भास्करः ॥ 51 ॥
निवारितश्च तत्रैव प्रतीहारेण काष्ठवत् ।
तत्रैव च स्थितो द्वारि मोक्षमेवानुचिन्तयन् ॥ 52 ॥

Seeing thus the three sorts of persons, the highly energetic Śuka, blazing like a second Sun, went to the royal palace when the gateman stopped him. He stood there like a log of wood and began to meditate on "Mokṣa" (Liberation).

छायायामातपे चैव समदर्शी महातपाः ।
ध्यानं कृत्वा तथैकान्तै स्थितः स्थाणुरिवाचलः ॥ 53 ॥
तं मुहूर्तादुपागत्य राज्ञोऽमात्यः कृताञ्जलिः ।
प्रावेशयत्ततः कक्षां द्वितीयां राजवेश्मनः ॥ 54 ॥

He began to think the light and darkness as same; the greatly ascetic Śuka became merged in Dhyāna (meditation) and remained at one place motionless. In an instant, a royal minister came out and saluting him with folded hands, took him to a second compartment. Here the minister showed him beautiful divine gardens, adorned nicely with rows of divine trees bearing fruits and gave him a good reception and took him to a very beautiful palace.

तत्र दिव्यं मनोरम्यं पुष्पितं दिव्यपादपम् ।
तद्वनं दर्शयित्वा तु कृत्वा चातिथिसत्क्रियाम् ॥ 55 ॥
वारमुख्यः स्त्रियस्तत्र राजसेवापरायणाः ।
गीतवादित्रकुशलाः कामशास्त्रविशारदाः ॥ 56 ॥
ता आदिश्य च सेवार्थं शुकस्य मन्त्रिसत्तमः ।
निर्गतः सदानात्समाद्वासापुत्रः स्थितस्तदा ॥ 57 ॥

पूजितः परया भक्त्या ताभिः स्त्रीभिर्यथाविधि ।
देशकालोपपन्नेन नानान्नेनातितोषितः ॥ 58 ॥

The minister next ordered the public women, in royal service, expert in music and playing with instruments, and skilled in Kāma-Śāstra (the science of amorous dealings) to attend on Śuka Deva and went out of the palace. Śuka, the son of Vyāsa, remained there. Those prostitutes then prepared various dishes, suited to the time and place, and sought the satisfaction of Śuka and then worshipped him duly with greatest devotion.

ततोऽन्तःपुरवासिन्यस्तस्यांतःपुरकाननम् ।
रम्यं सन्दर्शयामासुरङ्गनाः काममोहिताः ॥ 59 ॥

Those ladies, then, residing within the four walls, became enamoured to see the beauty of Śuka Deva and showed him the gardens that existed in the inner compound.

स युवा रूपवान्कांतो मृदुभाषी मनोरमः ।
दृष्ट्वा ता मुमुहुः सर्वास्तं च काममिवापरम् ॥ 60 ॥

Śuka was young and beautiful; over this he was extremely lovely, of nice limbs; his speech was soft and gentle; so he looked like a second Cupid (the god of love); all the ladies, struck with Cupid's arrows, lost their consciousness.

जितेंद्रियं मुनिं मत्त्वा सर्वाः पर्यचरंस्तदा ।
आरण्यस्तु शुद्धात्मा मातृभावमकल्पयत् ॥ 61 ॥

Then recovering, they considered Śuka Deva to be the great controller of passions and began to serve him with great care. The pure minded Śuka, born of Araṇi, looked on them like his mother.

आत्मारामो जितक्रोधो न हृष्यति न तप्यति ।
पश्यंस्तासां विकारांश्च स्वस्थ एव स तस्थिवान् ॥ 62 ॥

Śuka, finding pleasure in self and the controller of anger was not pleased or displeased with anything; so though he saw that the ladies were disturbed with amorous feelings, he remained quite undisturbed, calm and quiet.

तस्मै शय्यां सुख्यां च ददुर्नार्यः सुसंस्कृताम् ।
पराध्यास्तरणोपेतां नानोपस्कारसंवृताम् ॥ 63 ॥

The ladies, then prepared a very nice bed whereon Śuka Deva would sleep; it was spread over with nice clean bed sheet; many nice pillows were placed.

स कृत्वा पादशौचं च कुशपाणिरतंत्रितः ।
उपास्य पश्चिमां सन्ध्यां ध्यानमेवान्वपद्यत् ॥ 64 ॥

He, then, washed his feet and with vigilance, put on his finger the ring prepared of Kuśa grass, and completing his evening Sandhyā, became merged in Dhyāna.

याममेकं स्थितो ध्याने सुष्वाप तदनंतरम् ।
सुप्त्वा यामद्वयं तत्र चोदतिष्ठत्ततः शुक्लः ॥ 65 ॥

Meditating on Supreme Brahma for three hours (one Prahara), slept for 6 hours of the night.

पाश्चात्यं यामिनीयामं ध्यानमेवान्वपद्यत् ।
स्नात्वा प्रातःक्रियाः कृत्वा पुनरास्ते समाहितः ॥ 66 ॥
इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
सप्तदशोऽध्यायः ॥ 17 ॥

Then at the Brāhma muhūrta (one hour preceding the sunrise) he took his bath and completing his morning duties, became immersed in Samādhi (inner enlightenment) and sat at ease.

Thus ends the Seventeenth Chapter of the First Book on Śuka's displaying his self-control amidst the women of the palace of Mithilā in the Mahāpurāṇa Śrīmaddevībhāgavatam by Veda Vyāsa.

CHAPTER XVIII

On Janaka's instructions to Śuka Deva

सूत उवाच

श्रुत्वा तमागतं राजा मन्त्रिभिः सहितः शुचिः ।
पुरः पुरोहितं कृत्वा गुरुपुत्रं समभ्यगात् ॥ 1 ॥
कृत्वाऽर्हणां नृपः सम्यग्दत्तासनमनुत्तमम् ।
पप्रच्छकुशलं गां च विनिवेद्य पयस्विनीम् ॥ 2 ॥

स च तां नृपपूजां वै प्रत्यगृह्णाद्यथाविधि ।
पप्रच्छ कुशलं राज्ञे स्वं निवेद्य निरामयम् ॥ 3 ॥
Sūta said: "Maharṣis! When the king Janaka heard of the arrival of Śuka Deva, the son of his Guru, he took his priest before him and attended

by his ministers came before him in pure spirit. Then he duly worshipped Śuka, offering him Pādyā, Arghya and an excellent seat, and a cow, yielding milk and then enquired about his welfare.

कृत्वा कुशलसंप्रश्नमुपविष्टं सुखासने ।
शुकं व्याससुतं शान्तं पर्यपृच्छत पार्थिवः ॥ 4 ॥

Śuka Deva accepted duly all the things offered by the king; and informed him of his well-being and asked the king in return, of his welfare and took his seat at ease on the Āsana. The king Janaka asked the son of Vyāsa, full of peace:

किं निमित्तं महाभाग निःस्पृहस्य च मां प्रति ।
जातं ह्यागमनं ब्रूहि कार्यं तन्मुनिसत्तम ॥ 5 ॥

“O Mahābhāga Muni Sattama! You are devoid of any attachment and you have no desires. May I enquire why such a person as your honored self has come to me.”

शुक उवाच

व्यासेनोक्तो महाराज कुरु दारपरिग्रहम् ।
सर्वेषामाश्रमाणां च गृहस्थाश्रम उत्तमः ॥ 6 ॥
मया नांगीकृतं वाक्यं मत्वा बन्धं गुरोरपि ।
न बन्धोऽस्तीति तेनोक्तो नाहं तत्कृतवान्मुनः ॥ 7 ॥

Śuka Deva said: “O great king! my father told me thus: “O child, take a wife; for the householder’s life is the best of all the āśramas but I thought that will be the source of my bondage to this world and therefore, did not obey his word, though he was my highest Guru.” He then again said to me:’

इति सन्दिग्धमनसं मत्वा स मुनिसत्तमः ।
उवाच वचनं तथ्यं मिथिलां गच्छ माशुचः ॥ 8 ॥

“If one takes a household life, it does not at once follow that he will be held in bondage”; yet I did not agree to that. Then the Muni, thinking me still to be in some doubt, spoke this word of advice to me:

याज्योऽस्ति जनकस्तत्र जीवन्मुक्तो नराधिपः ।
विदेहो लोकविदितः पाति राज्यमकंटकम् ॥ 9 ॥

“O Son! Do not be sorry; go to Miṭhīlā and have your doubts solved. There my disciple king Janaka,

is governing his kingdom without any source of danger. He is Jīvanamukta (liberated while living) and is free from the ideas of body, etc., so everybody knows.

कुर्वन् राज्यं तथा राजा मायापाशैर्न बध्यते ।
त्वं बिभेषि कथं पुत्र वनवृत्तिः परन्तप ॥ 10 ॥

When that royal sage, Janaka, though governing his kingdom, is not seen tied up by Māyā, then O Son! why are you afraid of this Saṁsāra, when you are living this forest life.”

पश्य तं नृपशार्दूलं त्यज मोहं मनोगतम् ।
कुरु दारान्महाभाग पृच्छ वा भूपतिं च तम् ॥ 11 ॥

सन्देहं ते मनोजातं कथयिष्यति पार्थिवः ।
तच्छ्रुत्वा वचनं तस्य मामोहि तरसा सुत ॥ 12 ॥

“Therefore, O Mahābhāga! Trust me and marry; and in case you doubt very much, then go and see king Janaka; ask him and remove your doubts. He will certainly solve your doubts. But, O son! After hearing him, come again quickly to me.”

सन्प्रोक्तोऽहं महाराज तत्पुरे च तदाज्ञया ।
मोक्षकामोऽस्मि राजेंद्रब्रूहि कृत्यं ममानघ ॥ 13 ॥

O king! When my father spoke thus, by his permission I have come now to your capital. O king! I don’t want any thing, save Mokṣa (liberation); therefore O Sinless one! Kindly advise what am I to do, so that I attain Mokṣa.

तपस्तीर्थव्रतेज्यांश्च स्वाध्यायस्तीर्थसेवनम् ।
ज्ञानं वा वद राजेन्द्र मोक्षं प्रति च कारणम् ॥ 14 ॥

O Lord of kings! Practising asceticism, going to the holy places of pilgrimage, holding vratas (vows), performing sacrifices, studying the Vedas, or earning wisdom, whatever is the cause of Mokṣa, kindly say that.”

जनक उवाच

शृणु विप्रेण कर्तव्यं मोक्षमार्गाश्रितेन यत् ।
उपनीतो वसेदादौ वेदाभ्यासाय वै गुरौ ॥ 15 ॥

Hearing this, Janaka said: “O son of my Guru! I am telling what ought to be done by the Brāhmins, following the path of Mokṣa; listen.

अधीत्य वेदवेदांतान्दत्त्वा च गुरुदक्षिणाम् ।
 समावृत्तस्तु गार्हस्थ्ये सदारो निवसेन्मुनिः ॥ 16 ॥
 नान्यवृत्तिस्तु सन्तोषी निराशीर्गतकल्मषः ।
 अग्निहोत्रादिकर्माणिकुर्वाणः सत्यवाक्शुचिः ॥ 17 ॥
 पुत्रं पौत्रं समासाद्य वानप्रस्थाश्रमे वसेत् ।
 तपसा षड्विपूञ्जित्वा भार्यां पुत्रे निवेश्य च ॥ 18 ॥
 सर्वानग्नीन्यथान्यायमात्मन्यारोप्य धर्मवित् ।
 वसेत्तुर्याश्रमे श्रान्तः शुद्धे वैराग्यसम्भवे ॥ 19 ॥

After having the holy thread, a Brāhmin should live in the house of his Guru to study the Vedas, the Vedāntas and pay the Dakṣiṇā (the fee) to the Guru according to rules; he will then return home and marry and enter into the householder's life; he should lead a life of contentment, be free from desires, sinless and truthful and earn his livelihood with a pure heart and according to the sanction of justice and conscience. He is to perform the Agnihotra and other sacrifices; and after getting sons and grandsons, he is to leave his wife under the care of his son and then to take the life of a Vānaprastha (third stage of life). That Brāhmin, the knower of Dharma, must practise tapasyā and become master of his six passions (enemies); and when he gets disgusted with the world and when the Vairāgyam (dispassion) will arise within him, he would enter into the fourth Āśrama. For, the man is first to enter into the householder's life; and when he will be quite dispassionate towards the world, he will then have a right to take the Āśrama of Saṁnyāsa (renunciation).

विरक्तस्याधिकारोस्ति संन्यासे नान्यथा क्वचित् ।
 वेदवाक्यमिदं तथ्यं नान्यथेति मतिर्मम ॥ 20 ॥

A course contrary to this can never entitle one to the Āśrama of Saṁnyāsa. This is the beneficial word of the Vedas and it must hold true; it cannot be false; this is my firm belief.

शुकाष्टचत्वारिंशद्वै संस्कारा वेदबोधिताः ।
 चत्वारिंशद्गृहस्थस्य प्रोक्तास्तत्र महात्मभिः ॥ 21 ॥
 अष्टौ च मुक्तिकामस्य प्रोक्ताः शमदमादयः ।
 आश्रमादाश्रमं गच्छेदिति शिष्टानुशासनम् ॥ 22 ॥

O Śuka! In the Vedas are mentioned forty-eight Saṁskāras (consecrations; purificatory rites); out of which the learned Mahātmās have reserved forty Saṁskāras for the householders and the last eight Saṁskāras (Śama, Dama, etc.) for the Saṁnyāsins. And this good usage is heard to come down from very ancient times. A Brāhmin ought to complete his previous Āśramas successively and then enter into the succeeding Āśrama."

श्रीशुक उवाच

उत्पन्ने हृदि वैराग्ये ज्ञानविज्ञानसम्भवे ।
 अवश्यमेव वस्तव्यमाश्रमेषु वनेषु वा ॥ 23 ॥

Śuka said: "If the pure Vairāgyam (dispassion) arising out of knowledge and wisdom (Jñāna and Vijñāna) already arises (before taking to the Gṛhastha Āśrama), is it still necessary to pass through householder's life, Vānaprastha life, etc., or is one entitled then to take up at once the Saṁnyāsa Āśrama, quit everything and reside in the forest?"

जनक उवाच

इन्द्रियाणि बलिष्ठानि न नियुक्तानि मानद् ।
 अपक्वस्य प्रकुर्वति विकारांस्ताननेकशः ॥ 24 ॥
 भोजनेच्छां सुखेच्छां न शय्येच्छामात्म जस्य च ।
 यती भूत्वा कथं कुर्याद्विकारो समुपस्थिते ॥ 25 ॥
 दुर्जरं वासनाजालं न शान्तिमुपयाति वै ।
 अतस्तच्छमनार्थाय क्रमेण च परित्यजेत् ॥ 26 ॥

Janaka said: O! One giving honour to the Śāstras and Gurus! Though the powerful passions seem to be under control in the period of unripened Yoga (the imperfect yogic state), yet one ought not to trust them; for, it is generally seen, many imperfect Yogins find themselves disturbed by one or other of the senses. If the mind of one who has already entered into the Saṁnyāsa Āśrama gets perturbed in his course, then, how can he, you can see this for yourself, satisfy desires of eating good things, sleeping nicely, seeing his son, or wishing any other desires, knowing them to lead to his degradation?

He is then in a very serious state. The net of desires is very difficult to be conquered by men; that can never die out. Therefore, to put an end to them, the advise is to cut them slowly and slowly.

ऊर्ध्वं सुप्तः पतत्येव न शयानः पतत्यधः ।

परिव्रज्य परिभ्रष्टो न मार्गं लभते पुनः ॥ 27 ॥

He who sleeps on an elevated place has the danger of tumbling down; but one who sleeps in a low place has no such danger. So any body who has once taken the highest dharma Saṁnyāsa, and if he be fallen, then he never gets hold of the real track.

यथा पिपीलिका मूलाच्छाखायामधिरोहति ।

शनैः शनैः फलं याति सुखेन पदगामिनी ॥ 28 ॥

As an ant begins to get from the root of tree, and, by and by, gets to the topmost part of the branches, so human beings go by degrees from one Āśrama to another till they go to the highest; then and then only they are able to get easily the desired truth.

विहंगस्तरसायाति विघ्नशंकामुदस्य वै ।

भ्रान्तो भवति विश्रम्य सुखं याति पिपीलिका ॥ 29 ॥

The birds without anticipating any danger, get up to the skies very quickly and soon they get tired and cannot go to their desired place but the ant goes with rest to its desired place.

मनस्तु प्रबलं काममजेयमकृतात्मभिः ।

अतः क्रमेण जेतव्यमाश्रमानुक्रमेण च ॥ 30 ॥

This mind is very difficult to be controlled; for this reason men of unripened minds, cannot conquer it all at once; and are advised to conquer it, by and by, observing the laws of one Āśrama after another.

गृहस्थाश्रमसंस्थोऽपि शान्तः सुमतिरात्मवान् ।

न च हृष्येन्न च तपेल्लाभालाभे समो भवेत् ॥ 31 ॥

विहितं कर्म कुर्वाणस्त्यजंश्चितान्वितं च यत् ।

आत्मलाभेन सन्तुष्टो मुच्यते नात्र संशयः ॥ 32 ॥

See also if anybody, remaining in his household life be of a quiet temper and of good intellect, and if he takes success and failure in the same light,

and be not elated in times of pleasure and not depressed in times of pains and does his duty for duty's sake without troubling his mind with cares, and anxieties, then that householder acquires pure happiness by the realisation of his self and acquires Mokṣa.

पश्याहं राज्यसंस्थोऽपि जीवन्मुक्तो यथानघ ।

विचरामि यथाकामं न मे किञ्चित्प्रजायते ॥ 33 ॥

There is no manner of doubt in this. O Sinless One! See, I am liberated while living, though I am engaged in preserving kingdom; if any source of pain or pleasure arises, I am not in any way affected by them.

शुंजानो विविधान्भोगान्कुर्वन्कार्याण्यनेकशः ।

भविष्यामि यथाऽहं त्वं तथा मुक्तो भवानघ ॥ 34 ॥

As I will attain in the Videha Mukti (liberation from bodies) though I am always wandering at my free will, enjoying various things as I like and do various things as it pleases me, so you can do your duties and then be liberated in the end.

कथ्यते खलु यद्दृश्यमवश्यं बध्यते कुतः ।

दृश्यानि पञ्चभूतानि गुणास्तेषां तथा पुनः ॥ 35 ॥

O Son of my Guru! When this material world, the cause of all error according to the Vedānta Sāstras, is simply an object of sight, then how can this material substance, an object of sight, be the source of bondage to the Ātman, the Self?

आत्मा गम्योऽनुमानेन प्रत्यक्षो न कदाचन ।

स कथं बध्यते ब्रह्मान्निर्विकारो निरञ्जनः ॥ 36 ॥

O Brāhmin! Though the five material elements can be seen, their qualities or Guṇas can be known only by inference, so the self is to be inferred; it can never be an object of sight; and also this self, known by inference, changeless and without any impurity or stain can never be bound by the visible changeable material thing.

मनस्तु सुखदुःखानां महतां कारणं द्विज ।

जाते तु निर्मले ह्यस्मिन्सर्वं भवति निर्मलम् ॥ 37 ॥

O Brāhmin! This impure heart is the source of all pleasures and pains; so when the heart becomes

pure and quiet, all the things then become fully pure, O Brāhmin!

अमन्सर्वेषु तीर्थेषु स्नात्वा स्नात्वा पुनः पुनः ।

निर्मलं न मनो यावत्तावत्सर्वं निरर्थकम् ॥ 38 ॥

If going often and often to all Tīrathas and bathing there, do not make one's heart pure and holy, then all one's troubles are taken in vain.

न देहो न च जीवात्म नेंद्रियाणि परंतप ।

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥ 39 ॥

O Destroyer of enemies! It is the mind that is the cause of bondage or freedom; and not the body, nor the Jivātmā (the embodied soul), nor the senses.

शुद्धो मुक्तः सदैवात्मा न वै बध्येत कर्हिचित् ।

बन्धमौक्षौ मनःसंस्थौ तस्मिञ्छंते प्रशाम्यति ॥ 40 ॥

The Self or Ātman is always pure consciousness and is ever free; so, truly speaking, it can never be bound. Bondage and freedom reside only in the mind; so, when the mind gets peace, the bondage of Saṁsāra is also at an end.

शत्रुमित्रमुदासीनो भेदाः सर्वे मनोगताः ।

एकात्मत्वे कथं भेद सम्भवेदद्वैतदर्शनात् ॥ 41 ॥

He is an enemy, he is a friend, he is neither an enemy nor a friend, all these different thoughts reside in the mind and arise out of duality; how can the ideas of differences exist, when everything has become all one pervading self?

जीवो ब्रह्म सदैवाहं नात्र कार्या विचारणा ।

भेदबुद्धिस्तु संसारे वर्तमाना प्रवर्तते ॥ 42 ॥

Jīva is Brahma; I am that Brahma and nothing else; there is nothing to be discussed here. It is owing to the dualities that monism appears not clear and differences between Jīva and Brāhmin arise.

अविद्येयं महाभाग विद्या चैतन्नित्वर्तनम् ।

विद्याविद्ये च विज्ञेये सर्वदेव विचक्षणैः ॥ 43 ॥

O Mahābhāga! This difference is due to Avidyā and by which this difference vanishes, that is termed Vidyā.

This difference between Vidyā and Avidyā ought to be always kept in view, by those that are clever.

विनाऽऽतपं हि छायायां ज्ञायते च कथं सुखम् ।

अविद्यया विना तद्वत्कथं विद्यां च वेत्ति वै ॥ 44 ॥

How can the pleasure from the cooling effect of the shadow, be felt, if the heating effect of the rays of the Sun be not previously experienced? So, how Vidyā is to be experienced if Avidyā be not felt before?

गुणा गुणेषु वर्तते भूतानि च तथैव च ।

इन्द्रियाणीन्द्रियार्थेषु को दोषस्तत्र चात्मनः ॥ 45 ॥

Sattva, Rajas and Tamo Guṇas reside naturally in things, made of Guṇas; and the five principal elements reside naturally in substances made up of elements; so the senses reside naturally in thier own forms, etc., so how can there be any stain to the Ātman which is unattached?

मर्यादा सर्वरक्षार्थं कृता वेदेषु सर्वशः ।

अन्यथा धर्मनाशः स्यात्सौगतानामिवानघ ॥ 46 ॥

Yet to teach humanity, the high souled persons preserve always with greatest care the respect of the Vedas. If they do not do this, then, O, Sinless One! the ignorant persons would act lawlessly according to their wishes, like the Cārvākas; and Dharma will become extinct.

धर्मनाशे विनष्टः स्याद्द्वर्णाचारोऽतिवर्तितः ।

अतो वेदप्रदिष्टेन मार्गेण गच्छतां शुभम् ॥ 47 ॥

When Dharma will become extinct, the Varṇāśrama will gradually die out; so the well-wishers should always follow the path of the Vedas.

श्रीशुक उवाच

संदेहो वर्तते राजन्न निवर्तति मे क्वचित् ।

भवता कथितं यत्तच्छृण्वतो मे नराधिप ॥ 48 ॥

Śuka said: 'O King! I have now heard all that you have said; still my doubt remains; it is not solved.

वेदधर्मेषु हिंसा स्याद्धर्मबहुला हि सा ।

कथं मुक्तिप्रदो धर्मो वेदोक्तो बत भूपते ॥ 49 ॥

O King! In the Dharma of the Vedas, there is Himsā (act of killing and injuring); and we hear that there is much of Adharma (sin) in the above Himsā.

प्रत्यक्षेण त्वनाचारः सोमपानं नराधिप ।
पशूनां हिंसनं तद्बद्धक्षणं चामिषस्य च ॥ 50 ॥
सौत्रामणौ तथा प्रोक्तः प्रत्यक्षेण सुराग्रहः ।
द्यूतक्रीडा तथा प्रोक्ता व्रतानि विविधानि च ॥ 51 ॥

So how can the Dharma of the Vedas give Mokṣa? O King! One can see before one's eyes that the drinking of Soma rasa, the killing of animals, the eating of fish and flesh and so are advised in the Vedas; so much so that in the sacrificial ceremony named Sautrāmaṇa the rule of drinking wine and many other vratas are clearly mentioned; even gambling is advised in the Vedas.

श्रूयतेस्म पुरा ह्यासीच्छशबिन्दुर्नृपोत्तमः ।
यज्वा धर्मपरो नित्यं वदान्यः सत्यसंगरः ॥ 52 ॥

So how can Mukti be obtained by following the Veda Dharma? It is heard that, in ancient times, there was a great king, named Śaśabindu, very religious, truthful, and performing sacrifices, very liberal; he protected the virtuous, and chastised those that were wicked and going astray.

गोप्ता च धर्मसेतूनां शास्ता चोत्पथगामिनाम् ।
यज्ञाश्च विहितास्तेन बहवो भूरिदक्षिणाः ॥ 53 ॥

He performed many Yajñas, where many cows and sheep were sacrificed according to the rules of the Vedas and abundant Dakṣiṇās (sacrificial fees) were presented to every one that performed their parts in the sacrifices.

चर्मणां पर्वते जातो विंध्याचलसमः पुनः ।
मेघांबुप्लावनाज्जाता नदी चर्मण्वती शुभा ॥ 54 ॥

In these sacrifices, the hides of the cows that were sacrificed as victims, were heaped to such an enormous extent that they looked liked a second Vindhyaçala mountain. Then the rains fell and the dirty water coming out of that enormous heap of skins flowed down and gave rise to a river which was thence called the Carmanvatī river.

सोऽपि राजा दिवं यातः कीर्तिरस्याचला भुवि ।
एवं धर्मेषु वेदेषु न मे बुद्धिः प्रवर्तते ॥ 55 ॥

And what a wonder? That cruel king left behind

him an ineffaceable fame and went to Heavens. Whatever it may be, it can never come to my head that I should perform the Veda Dharma, filled with so many acts of killing and cruelties.

स्त्रीसंगेन सदा भोगे सुखमाप्नोति मानवः ।
अलाभे दुःखमत्यंतं जीवन्मुक्तः कथं भवेत् ॥ 56 ॥

Again, when the man find pleasure in sexual intercourse and when they do not have that intercourse, they experience pain, how can you expect such persons to attain liberation."

जनक उवाच

हिंसा यज्ञेषु प्रत्यक्षा साऽहिंसा परिकीर्तिता ।
उपाधियोगतो हिंसा नान्यथेति विनिर्णयः ॥ 57 ॥

Janaka said: "The killing of animals in a sacrificial ceremony is not killing; it is known as Ahimsā, for that himsā is not from any selfish attachment; therefore, when there is no such sacrifice and the animals are killed out of selfish attachment. Then that is real himsā; there is no other opinion in this.

यथा चेंधनसंयोगादनौ धूमः प्रवर्तते ।
तद्वियोगात्तथा तस्मिन्निर्धूमत्वं विभाति वै ॥ 58 ॥

Smoke arises from a fire when fuel is placed in it; and smoke is not seen when no fuel is added. So, O Munisattama! The himsā, as prescribed in the Vedas, is free from all blemishes, selfish attachment, etc., and therefore, it is unblameable.

अहिंसां च तथा विद्धि वेदोक्तां मुनिसत्तम ।
रागिणां सापि हिंसैव निःस्पृहाणां न सा मता ॥ 59 ॥

So it follows the himsā committed by persons attached to objects, is the real himsā; that can be blamed, but the himsā of those persons who have no desires is not that sort of himsā.

अरागेण च यत्कर्म तथाऽहंकारवर्जितम् ।
अकृतं वेद विद्वांसः प्रवदन्ति मनीषिणः ॥ 60 ॥

Therefore, learned men that know the Vedas declare that the himsā done by the dispassionate persons, with their hearts free from egoism, is no himsā done at all.

गृहस्थानां तु हिंसैव या यज्ञे द्विजसत्तम ।
 अरागेण च यत्कर्म तथाऽहंकारवर्जितम् ॥ 61 ॥
 साहिंसैव महाभाग मुमुक्षुणां जितात्मनाम् ।
 इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे
 अष्टादशोऽध्यायः ॥ 18 ॥

O Dvija! Really speaking, the killing of animals done by the householder attached to senses and their objects, and done under their impulses can be taken into account as a real act killing; but, O

Mahābhāga! of those whose hearts are not attached to anything, of those self-controlled persons desirous of mokṣa, if they do an act of Himsā out of a sense of duty, with no desires of fruits and with their hearts free from egoism, that can never be reckoned as a real act of killing.

Thus ends the Eighteenth Chapter of the First Book on Janaka's giving instructions on truth to Śuka Deva in the Mahāpurāṇam Śrīmaddevībhāgavatam by Veda Vyāsa.

CHAPTER XIX

On Śuka's Marriage

श्रीशुक उवाच

सन्दहोऽयं महाराज वर्तते हृदये मम ।
 मायामध्ये वर्तमानः स कथं निस्पृहो भवेत् ॥ 1 ॥

Śrī Śuka said: O king! This great doubt arises in my mind, how a man can be free from desires and the rewards of their actions, when he lives in the midst of this Samsāra, that is all full of Māyā?

शास्त्रज्ञानं च संग्राप्य नित्यानित्यविचारणम् ।
 त्यजते न मनो मोहं स कथं मुच्यते नरः ॥ 2 ॥

When even by the acquiring of wisdom of the Śāstras and the capability to judge which is real and which is unreal, the delusion of the mind is not dispelled until one resorts to the practise of Yoga, how then can freedom from desires and liberation come to a householder?

अन्तर्गतं तमश्छेत्तुं शास्त्राद्बोधो हि न क्षमः ।
 यथा न नश्यति तमः कृतया दीपवार्तया ॥ 3 ॥

The darkness of a room is not destroyed by the mere mention of lamp, light; so the wisdom acquired by reading the Śāstras can never dispel the darkness of delusion that reigns in the inside of a man.

अद्रोहः सर्वभूतेषु कर्तव्यः सर्वदा बुधैः ।
 स कथं राजशार्दूल गृहस्थस्य भवेत्तथा ॥ 4 ॥

O lion of kings! If one wants Mokṣa, one ought not to commit any act of revenge or injury or killing any being; how can this be possible to a householder?

चित्तैषणा न ते शांता तथा राज्यसुखैषणा ।
 जयैषणा च संग्रामे जीवन्मुक्तः कथं भवेः ॥ 5 ॥

Your desires to acquire wealth, to enjoy royal pleasures and to get victory in battle have not subsided; how then can you be a Jīvanmukta?

चोरेषु चौरबुद्धिस्ते साधुबुद्धिस्तु तापसे ।
 स्वपरत्वं तवाप्यस्ति विदेहस्त्वं कथं नृप ॥ 6 ॥

O king! You consider yet a thief, thief and a saint, saint; you consider a man as your relative or other than that; these ideas have not vanished from you; how then can you be called Videha?

कटुतीक्ष्णकषायाम्लरसान्वेत्सि शुभाशुभान् ।
 शुभेषु रमते चित्तं नाशुभेषु तथा नृप ॥ 7 ॥

जाग्रत्स्वप्नसुषुप्तिश्च तव राजन्भवन्ति हि ।
 अवस्थास्तु यथाकालं तुरीया तु कथं नृपः ॥ 8 ॥

O king? You feel the pungent, bitter, astringent, sour tastes and the like; you feel good and bad rasas respectively; you become glad when success comes to you and you feel sorrow when you happen to fail; and you experience the three states, waking, dreaming, and deep sleep as an ordinary man does, how then can you be called to attain the Turiya (fourth) state? May I ask:

पदात्यश्वरथेमाश्च सर्वे वै वशगा मम ।
 स्वाम्यहं चैव सर्वेषां मन्यसे त्वं न मन्यसे ॥ 9 ॥

"Whether you cherish this idea that all these infantries, cavalries, chariots, and that all these elephants are mine; I am the lord of all the wealth

and things"? Or whether you do not cherish this idea?

मिष्टमत्सि सदा राजन्मुदितो विमनास्तथा ।

मालायां च तथा सर्पे समदृक्क्व नृपोत्तम ॥ 10 ॥

O king! I think you eat sweet and good things, and, at times, feel pleasure and, at other times, feel pain! So, O King! How can you look on the garland of flowers and the snake as one and the same?

विमुक्तस्तु भवेद्राजन्समलोष्टाश्मकांचनः ।

एकात्मबुद्धिं सर्वत्र हितकृत्सर्वजंतुषु ॥ 11 ॥

O king! He who is a Muktapuruṣa considers a lump of earth, a piece of stone, and gold as of one and the same value; he considers everything to be the same Ātman and does good to all the beings.

न मेऽद्य रमते चित्तं गृहदारादिषु क्वचित् ।

एकाकी निःस्पृहोऽत्यर्थं चरेयमिति मे मतिः ॥ 12 ॥

Whatever that may be, I do not find any pleasure at present with houses, wife, etc., or with anything, in fact. What my heart's desire is that I roam alone always without any desires in my heart.

निःसङ्गो निर्ममः शान्तः पत्रमूलफलाशनः ।

मृगवद्विचरिष्यामि निर्द्वन्द्वो निष्परिग्रहः ॥ 13 ॥

Therefore, I like not to have any companion; to be free from any attachment and to be peaceful, and calm; I do not wish to accept anything from anybody; I will forego all pleasures and pain from cold, warmth, etc., and I will sustain my life on roots, fruits and leaves, obtained without any effort and will roam, as I like, like a deer.

किं मे गृहेण वित्तेन भार्यया च सुरूपया ।

विरागमनसः कामं गुणातीतस्य पार्थिव ॥ 14 ॥

When I have not got the least attachment to the household life and when I am beyond all the attributes, what necessity have I then of house, wealth or a suitable wife?

चिंत्यसे विविधाकारं नानारागसमाकुलम् ।

दंभोऽयं किल ते भाति विमुक्तोऽस्मीति भाषसे । 15 ।

And when you think of various things with loving heart, and yet say that you are a Jīvanmukta, that is nothing but a mere vanity of yours!

कदाचिच्छत्रजा चिंता धनजा च कदाचन ।

कदाचित्सैन्यजा चिंता निश्चिंतोऽसि कदा नृप ॥ 16 ॥

O king! When you think and become anxious about your enemies, about your wealth or sometimes about your army, how then can you be said to be free from cares?

वैखानसा ये मुनयो मिताहारा जितव्रताः ।

तेऽपि मुह्यंति संसारे जानंतोपि ह्यसत्यताम् ॥ 17 ॥

What more can be said than the fact that many Munis, eating moderately and controlling their senses, and leading an anchorite's life, and knowing the unreality of the world, fall victim to the Māyā!

तव वंशसमुत्थानां विदेहा इति भूपते ।

कुटिलं नाम जानीहि नान्यथेति कदाचन ॥ 18 ॥

विद्याधरो यथामूर्खो जनमांधस्तु दिवाकरः ।

लक्ष्मीधरो दरिद्रश्च नाम तेषां निरर्थकम् ॥ 19 ॥

Then what need there is to talk of you? O King! know that the hereditary the title "Videha" to your line of kings indicates downright insincerity; nothing can be other than this as the name "Vidyā Dhara" (holder of knowledge) is applied to an illiterate man; as the name "Divākara" (sun) is given to a born-blind man, as the name "Lakṣmīdhara" (holder of wealth) is given to even a poor man, as these names are quite useless to me.

तव वंशोद्भवा ये ये श्रुताः पूर्वं मया नृपाः ।

विदेहा इति विख्याता नामतः कर्मतो न ते ॥ 20 ॥

निमिनामाऽभवद्राजा पूर्वं तव कुले नृप ।

यज्ञार्थं स तु राजर्षिर्वसिष्ठं स्वगुरं मुनिम् ॥ 21 ॥

I have heard that the kings of your family who were your predecessors were called "Videha" in name only and not in deed. O king! In your family there reigned a king named "Nimi." Once on a time that royal sage invited his Guru Vasiṣṭha to perform a sacrifice, when Vasiṣṭha said:

तिमंत्रयामास तदा तमुवाच नृपं मुनिः ।

निमंत्रितोऽस्मि यज्ञार्थं देवेन्द्रेणाधुना किल ॥ 22 ॥

कृत्वा तस्य मखं पूर्णं करिष्यामि तवापि वै ।

तावत्कुरुष्व राजेन्द्र सम्भारं तु शनैः शनैः ॥ 23 ॥

"I am already invited by Indra, the lord of the Devas, to perform his sacrifice; so O king! let me first finish his work; I will then take up your work. Better go on collecting the sacrificial materials till my that work is complete."

इत्युक्त्वा निर्ययौ सोऽथ महेंद्रयजने मुनिः ।

निमिरन्थं गुरं कृत्वा चकार मखमुत्तमम् ॥ 24 ॥

Thus saying, Vasiṣṭha went away to perform Indra's sacrifice; on the other hand, the royal sage Nimi selected another priest and made him his Guru and began his sacrifice.

तच्छ्रुत्वा कुपितोऽत्यर्थं वसिष्ठो नृपतिं पुनः ।

शशाप च पतत्वद्य देहस्ते गुरुलोपक ॥ 25 ॥

Hearing all this, Mahrṣi Vasiṣṭha became angry and cursed him thus: "O forsaker of your Guru! For the crime of forsaking your Guru, let thy body be destroyed today!"

राजापि तं शशापाथ तवापि च पतत्वयम् ।

अन्योन्यशापात्पतितौ तावेव च मया श्रुतम् ॥ 26 ॥

At this, the royal sage, too, cursed Vasiṣṭha in his turn "Let your body fall off also." Then the bodies of both the persons fell.

विदेहेन च राजेन्द्र कथं शप्तो गुरुः स्वयम् ।

विनोद इव मे चित्ते विभाति नृपसत्तम ॥ 27 ॥

But, O king! this curiosity came to my mind, the royal sage, whose body fell before, cursed his own Guru afterwards."

जनक उवाच

सत्यमुक्तं त्वया नात्र मिथ्या किञ्चिदिदं मतम् ।

तथापि शृणु विप्रेन्द्र गुरुर्मम सुपूजितः ॥ 28 ॥

Janaka said: "O Lord of Brāhmins! what you have said is, in my opinion, all quite true; nothing is false. Still hear. Know what my most worshipful Guru Deva has spoken to me is, in fact, true (and nothing else).

पितुः संगं परित्यज्य त्वं वनं गन्तुमिच्छसि ।

मृगैः सह सुसंबन्धो भविता ते न संशयः ॥ 29 ॥

महाभूतानि सर्वत्र निःसंगः क्व भविष्यसि ।

आहारार्थं सदा चिन्ता निश्चितः स्याः कथं मुने ॥ 30 ॥

You are now intending to quit the company of your father and go to the forest; well and good! but even then you will undoubtedly have the company of deer etc., see, also, that when the five elements, earth, water, air, etc., are present, encompassing everywhere, how, then, can you expect to be free from all companions? So, O Muni! when you will have to think always of your food, how, then, can you be said to be free from all cares?

दण्डाजिनकृता चिन्ता यथा तव वनेऽपि च ।

तथैव राज्यचिन्ता मे चिन्तयानस्य वा न वा ॥ 31 ॥

विकल्पोपहस्त्वं वै दूरदेशमुपागतः ।

न मे विकल्पसन्दहो निर्विकल्पोस्मि सर्वथा ॥ 32 ॥

Again, even if you go to the forest, you will have to think there also for your staff, deer skin, etc., so you can take my case, too, of thinking of my kingdom, whether I think or not, as your thinking of staff, deer skin etc., your heart is tainted with Vikalpa Jñāna (knowledge of doubt, duality etc.); and therefore you have come here from a far-off country. But my heart is free from any such doubt and I am remaining quite cheerful here.

सुखं स्वपिमि विप्राहं सुखं भंजामि सर्वदा ।

न बद्धोस्मीति बुद्ध्याहं सर्वदैव सुखी मुने ॥ 33 ॥

O, best of Brāhmins! I have not got any doubt whatsoever on any point, and, therefore, I take my food and go to sleep with great pleasure. "I am not bound up by this world" this idea gives me constant happiness of the highest degree.

त्वं तु दुःखी सदैवासि बद्धोऽहमिति शङ्कया ।

इति शङ्कां परित्यज्य सुखी भव समाहितः ॥ 34 ॥

But you consider that you are bound and, therefore, you feel always constant pain. So leave off your idea that you are bound, and be happy.

देहोऽयं मम बन्धोऽस्ति न ममेति च मुक्ता ।

तथा धनं गृहं राज्यं न ममेति च निश्चयः ॥ 35 ॥

"This body is mine" this knowledge leads to my bondage; "and this body is not mine" this knowledge leads to freedom so know this verily that all this wealth, kingdom, etc., are not mine."

सूत उवाच

तच्छ्रुत्वा वचनं तस्य शुक्रः प्रीतमनाऽभवत् ।
आपृच्छ्य तं जगामाशु व्यासस्याश्रममुत्तमम् ॥ 36 ॥
आगच्छंतं सुतं दृष्ट्वा व्यासोपि सुखमाप्तवान् ।
आलिंग्याद्याय मूर्धानं प्रपृच्छ कुशलं पुनः ॥ 37 ॥

Sūta said: "Hearing these words of the royal sage, Śuka Deva became exceedingly glad and pronounced "Sādhu" "Sādhu" (true saint, indeed true saint, well said!) and went away without any delay to the pleasant Āśrama of Vyāsa. Vyāsa, too, seeing his son come back, became very glad and embraced him and took the smell of his head and asked about his welfare again.

स्थितस्तत्राश्रमे रम्ये पितुः पार्श्वे समाहितः ।
वेदाध्ययनसम्पन्नः सर्वशास्त्रविशारदः ॥ 38 ॥
जनकस्य दशां दृष्ट्वा राज्यस्थस्य महात्मनः ।
स निवृत्तिं परां प्राप्य पितुराश्रमसंस्थितः ॥ 39 ॥
पितृणां सुभगा कन्या पीवरी नाम सुन्दरी ।
शुक्रश्चकार पत्नीं तां योगमार्गस्थितोपि हि ॥ 40 ॥

Then Śuka Deva, well conversant with all the Śāstras and ever ready in studying the Vedas, sat by the side of his father, with an enlightened mind, in his lovely Āśrama and thinking of the state of the high-souled Janaka in his kingdom, began to feel the highest peace. Though Śuka adopted the path of Yoga, yet he married the daughter of a Muni, named Pīvarī, very beautiful, fortunate, and enhancing the glory of her father's family.

स तस्यां जनयामास पुत्रांश्चतुर एव हि ।
कृष्णं गौरप्रभं चैव भूरिं देवश्रुतं तथा ॥ 41 ॥
कन्यां कीर्तिं समुत्पाद्य व्यासपुत्रः प्रतापवान् ।
ददौ विभ्राजपुत्राय त्वणुहाय महात्मने ॥ 42 ॥
अणुहस्त सुतः श्रीमान्ब्रह्मदत्तः प्रतापवान् ।
ब्रह्मज्ञः पृथिवीपालः शुक्रकन्यासमुद्भवः ॥ 43 ॥
कालेन कियता तत्र नारदस्योपदेशतः ।
ज्ञानं परमकं प्राप्य योगमार्गमनुत्तमम् ॥ 44 ॥
पुत्रे राज्यं निधायाथ गतो बदरिकाश्रमम् ।
मायाबीजोपदेशेन तस्य ज्ञानं निरर्गलम् ॥ 45 ॥

Then were born first the four sons named Kṛṣṇa, Gauraprabha, Bhūri, and Devaśruta out of the

sperm of Śuka and the ovum of Pīvarī; and next a daughter was born named Kīrti of them. Vyāsa's son Śuka, endowed with the fire of asceticism gave the daughter Kīrti in marriage in due time with the high-souled Anūha, the son of Vibhrāja. As time passed on, a son was born of the womb of Kīrti and the sperm of Anūha, a son who became the powerful king Brahmadata, the knower of Brahma and endowed with wealth and prosperity. Some time elapsed when Anūha, the son-in-law of Śuka Deva, getting from Nārada the Māyābīja and highest knowledge of Yoga handed over his kingdom to his son and went to the hermitage of Badarikā and became liberated.

The Devarṣi Nārada gave him the mantra, the bīja of Māyā; and by the influence of that mantra and by the grace of the Devī, the knowledge of the Supreme Brahma, arose in him without any obstacle and gave him liberation,

नारदस्य प्रसादेन ज्ञातं सद्यो विमुक्तिदम् ।
कैलासशिखरे रम्ये त्यक्त्वा सङ्गं पितुः शुक्रः ॥ 46 ॥

On the other hand Śuka Deva, always averse to any company left his father and went to the beautiful mountain Kailāśa. He began to meditate on the unmoving Brahma and thus remained there.

ध्यानमास्थाय विपुलं स्थितः संगपराङ्मुखः ।
उत्पपात गिरेः श्रृंगात्सिद्धिं च परमां गतः ॥ 47 ॥

After some time the highly energetic Śuka Deva attained Siddhi (supernatural powers) Animā, Laghimā, etc., rose up high in the air from the top of the mountain and began to roam there, and then he appeared like a second Sun.

आकाशगो महातेजा विरराज यथा रविः ।
गिरेः श्रृङ्गं द्विधा जातं शुक्रस्योत्पतने तदा ॥ 48 ॥
उत्पाता बहवो जाताः शुक्रश्चाकाशगोऽभवत् ।
अन्तरिक्षे यथा वायुः स्तूयमानः सुरर्षिभिः ॥ 49 ॥

When Śuka arose from the peak, it severed into two and various ominous signs became visible. When Śuka Deva, appearing like a second Sun by the dazzling brilliancy of his body, suddenly

vanished away like air and became diluted in the Paramātman, entering into everything and became invisible, then the Devarṣis began to chant hymns to him.

तेजसाऽतिविराजन्वै द्वितीय इव भास्करः ।
व्यासस्तु विरहाक्रान्तः क्रन्दन्पुत्रेति चासकृत् ॥ 50 ॥
गिरेः शृङ्गे गतस्तत्र शुको यत्र स्थितोऽभवत् ।
क्रन्दमानं तदा दीनं व्यासं मत्वा श्रमाकुलम् ॥ 51 ॥

On the other hand, Vyāsa Deva became very much distressed with the separation from his son and cried out frequently "Oh, my son! Alas! my son Where are you gone?" and went to the summit of the mountain where Śuka did go and wept bitterly. Then Śuka Deva, who was then residing as the Parmātman, the Internal controller of all the beings and with all the beings, knowing Vyāsa Deva as very much fatigued, distressed, and crying, spoke out as an echo from the mountains and trees thus: "O Father! There is no difference between you and me, considered in the light of Ātman; then why are you weeping for me?"

सर्वभूतगतः साक्षी प्रतिशब्दमदान्तादा ।
तत्राद्यापि गिरेः शृङ्गे प्रतिशब्द स्फुटोभवेत् ॥ 52 ॥

Even today the above echo is clearly heard (almost daily). Seeing Vyāsa Deva grieved very much for the separation from his son and always crying

रुदंतं तं समालक्ष्य व्यासं शाकसमन्वित् ।
पुत्र पुत्रेति भाषन्तं विरहेण परिप्लुतम् ॥ 53 ॥
शिवस्तत्र समागत्य पाराशर्यमबोधयत् ।
व्यास शोकं मा कुरु त्वं पुत्रस्ते योगवित्तमः ॥ 54 ॥

"Oh! my son! Oh! my son!" Bhagavān Maheśvara came there and consoled him saying O Vyāsa Deva! your son is the foremost of the Yogīs; he has attained the highest state, so very rare to the ordinary persons that are not self controlled. So do not be sorry any more.

परमां गतिमापन्नो दुर्लभा चाकृतात्मभिः ।
तस्यशोकोनकर्तव्यस्त्वयाशोकंविजानता ॥ 55 ॥
कीर्तिस्ते विपुला जाता तेन पुत्रेण चानघ ।

O Sinless One! when you have realised the Brahma-tattva, then you ought not to express any sorrow for your Śuka who is now stationed in that Brahman. Your fame is now unrivalled, only on account of your having got a son like him."

व्यास उवाच

न शोको याति देवेश किं करोमि जगत्पते ॥ 56 ॥
अतृप्ते लोचने मेऽद्य पुत्रदर्शनलालसे ।

Vyāsa Deva said: "O Lord of the Devas! O Lord of the world! What am I to do now? my grief does not quit my heart anyhow or other. My eyes are as yet satisfied in seeing my son; they like still to see the son."

महादेव उवाच

छायां द्रक्ष्यसि पुत्रस्य पार्श्वस्थां सुमनोहराम् ॥ 57 ॥
तां वीक्ष्य मुनिशार्दूल शोकं जहि परंतप ।

Hearing these sorrowful words of Vyāsa, Bhagavān Mahādeva said: "O Muni Śārdūla! I grant this boon to you that you will see the form of your son abiding in shadow, very beautiful, by the side of you.

सूत उवाच

तदा ददर्श व्यासस्तु छायां पुत्रस्य सुप्रभाम् ॥ 58 ॥
दत्त्वा वरं हरस्तस्मै तत्रेवांतरधीयत ।
अन्तर्हिते महादेवे व्यासः स्वाश्रममभ्यगात् ॥ 59 ॥
शुकस्य विरहेणापि तप्तः परमदुःखितः ॥ 60 ॥
इति श्रीमहदेवीभागवते महापुराणे प्रथमस्कन्धे
एकोनविंशोऽध्यायः ॥ 19 ॥

O Destroyer of enemies! Now abandon your grief by seeing that shadow form of your son." When Bhagavān Maheśvara said so, Vyāsa began to see the bright shadow form of his son."

Granting thus the boon, Bhagavān Mahādeva vanished then and there. When He vanished away, Vyāsa became very much distressed with sorrow for the bereavement of his son and returned with a heavy heart to his own hermitage.

Thus ends the Nineteenth Chapter of the First Book on the description of the marriage of Śuka in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER XX

On Vyāsa Doing his Duties

ऋषय ऊचुः

शुकस्तु परमां सिद्धिमाप्तवान्देवसत्तम ।
किं चकार ततो व्यासस्तन्नो ब्रूहि सविस्तरम् ॥ 1 ॥

The Ṛṣis said: "O Sūta! What did Veda Vyāsa do, when the highest Yogī Śuka, Deva-like, acquired all the excellent supernatural powers? Kindly describe all these in detail."

सूत उवाच

शिष्या व्यासस्य येऽप्यासन्वेदाभ्यासपरायणाः ।
आज्ञामादाय ते सर्वे गताः पूर्वं महीतले ॥ 2 ॥
असितो देवलश्चैव वैशंपायन एव च ।
जैमिनिश्च सुमन्तुश्च गताः सर्वे तपोधनाः ॥ 3 ॥

Hearing this question, Sūta spoke: "O Ṛṣis! Vyāsa already had with him many disciples Asita, Devala, Vaiśampāyana, Jaimini, Sumantu and others, all engaged in the study of the Vedas.

तानेतान्वीक्ष्य पुत्रं च लोकांतरितमप्युत ।
व्यासः शोकसमाक्रान्तो गमनायाकरोन्मतिम् ॥ 4 ॥
सस्मार मनसा व्यासस्तां निषादसुतां शुभाम् ।
मातरं जाह्नवीतीरे मुक्तां शोकसमन्विताम् ॥ 5 ॥
स्मृत्वा सत्यवतीं व्यासस्त्यक्त्वा तं पर्वतोत्तमम् ।
आजगाम महातेजा जन्मस्थानं स्वकं मुनिः ॥ 6 ॥

After their studies were over, they all went out to propagate Dharma on the earth. Then Vyāsa, seeing that the disciples went to the earth and his son Śuka Deva had gone to the next world, became very much distressed with sorrow and wanted to go to some other place. He then decided to go to his birth place and went to the banks of the Ganges and there remembered his auspicious mother Satyavatī, forsaken by him before, very sorrowful, and the daughter of a fisherman. He then quitted that heaven-like mountain, the source of all happiness and came to his own birth place.

द्वीपं प्राप्याथ पप्रच्छ क्व गता सा वरानना ।
निषादास्तं समाचख्युर्दत्ता राज्ञे तु कन्यका ॥ 7 ॥

Reaching the island where he was born, he enquired the whereabouts of the beautiful faced, the fisherman's daughter as well the wife of a king. The fishermen replied that their king had given her in marriage to the king Śantanu.

दासराजोऽपि सम्पूज्य व्यासं प्रीतिपुरःसरम् ।
स्वागतेनाभिसत्कृत्य प्रोवाच विहितांजलिः ॥ 8 ॥

Then king of fishermen, seeing Vyāsa there, gladly worshipped him and gave him a cordial welcome and spoke with folded palms, thus:

दासराज उवाच

अद्य मे सफलं जन्म पावितं न कुलं मुने ।
देवानामपि दुर्दशं यज्जातं तव दर्शनम् ॥ 9 ॥

O Muni! When I have become so fortunate as to see you, rare even to the Devas, then my birth has been sanctified today and you have purified my family.

यदर्थमागतोऽसि त्वं तदब्रूहि द्विजसत्तम ।
अपि दारा धनं पुत्रास्त्वदायत्तमिदं विभो ॥ 10 ॥

O Brāhmin! Kindly say what for have you come? My wife, son and all my riches and every other thing that I have are at your disposal.

सरस्वत्यास्तटे रम्ये चकाराश्रममण्डलम् ।
व्यासस्तपःसमायुक्तत्रैवास समाहितः ॥ 11 ॥

Thus hearing the history of his mother Satyavatī, Vyāsa erected an Āśrama on the beautiful banks of the river Sarasvatī and remained there in tapasyā with an enlightened mind.

सत्यवत्याः सुतौ जातौ शंतनोरमितद्युतेः ।
मत्वा तौ भ्रातरौ व्यासः सुखमाप वने स्थितः ॥ 12 ॥

Some time elapsed when the highly energetic Śantanu got through his wife Satyavatī two sons. Vyāsa Deva considered them as his two brothers and became very glad, though he himself used to live in the forest.

चित्रांगदः प्रथमजो रूपवाञ्छत्रुतापनः ।
बभूव नृपतेः पुत्रः सर्वलक्षणसंयुतः ॥ 13 ॥

विचित्रवीर्यनामासौ द्वितीयः समजायत ।
सोऽपि सर्वगुणोपेतः शंतनोः सुखवर्धनः ॥ 14 ॥
गांगेय प्रथमस्तस्य महावीरो बलाधिकः ।
तथैव तौ सुतौ जातौ सत्यवत्यां महाबलौ ॥ 15 ॥

The first son of king Śantanu was Citrāngada, endowed with all auspicious qualities, exceedingly beautiful, and tormenting his foes; the second son was Vicitravīrya; endowed with all qualities. King Śantanu became very happy to get these children. Śantanu had one son before through his wife Gaṅgā; he was a great hero and very powerful; and the two sons of Satyavatī were equally powerful.

शंतनुस्तान्सुतान् वीक्ष्य सर्वलक्षणसंयुतान् ।
अमस्ताजघ्यमात्मानं देवादीनां महामनाः ॥ 16 ॥

The high souled Śantanu now seeing the three sons, all endowed with all auspicious qualities, began to think that the Devas were incapable to defeat him.

अथ कालेन कियता शंतनुः कालपर्ययात् ।
तत्याज देहं धर्मात्मा देही जीर्णमिवांबरम् ॥ 17 ॥

After some time, the religious Śantanu quitted his worn-out body as a man quits his clothes worn out in due time.

कालधर्मगते रात्रि भीष्मश्चक्रे विधानतः ।
प्रेतकार्याणि सर्वाणि दानानि विविधानि च ॥ 18 ॥

After king Śantanu had ascended the heavens, the energetic Bhīṣma performed duly his funeral obsequies and gave various things in charity to the Brāhmins.

चित्रांगदं ततो राज्ये स्थापयामास वीर्यवान् ।
स्वयं न कृतवान् राज्यं तस्माद्देवव्रतोऽभवत् ॥ 19 ॥

He did not accept the kingdom himself; but placed Citrāngada on the throne and became known by the name of Devavrata (truthful in vow like the Devas).

चित्रांगदस्तु वीर्येण प्रमत्तः परदुःखदः ।
बभूव बलवान् वीरः सत्यवत्यात्मजः शुचिः ॥ 20 ॥

The pure souled Citrāngada, born of Satyavatī became so much powerful. by sheer force of his

arms, and became so great a hero that the enemies felt endless troubles.

अथैकदा महाबाहुः सैन्येन महता वृतः ।
प्रचचार वनोद्देशान्पश्यन्वध्यान्मृगान् रुरुन् ॥ 21 ॥
चित्रांगदस्तु गन्धर्वो दृष्ट्वा तं मार्गं नृपम् ।
उत्तरांतिकं भूमेर्विमानवरमास्थितः ॥ 22 ॥

Now once on an occasion, the greatly powerful Citrāngada, surrounded by a great army went on a hunting excursion to the forest in quest of rule, deer etc., when the Gandharva Citrāngada seeing the king on the way, alighted from his chariot.

तत्राभूच्च महद्युद्धं तयोः सदृशवीर्ययोः ।
कुरुक्षेत्रे महास्थाने त्रीणि वर्षाणि तापसाः ॥ 23 ॥

O ascetics! A fierce battle then ensued for three years on that sacred and wide expanse Kurukṣetra between the two heroes, both equally powerful.

इन्द्रलोकमवापाशु गन्धर्वेण हतो रणे ।
भीष्मः श्रुत्वा चकाराशु तस्यौर्ध्वदैहिकं तदा ॥ 24 ॥
गांगेयः कृतशोकस्तु मन्त्रिभिः परिवारितः ।
विचित्रवीर्यनामानं राज्येशं च चकार ह ॥ 25 ॥

In the battle, king Citrāngada, the son of Śantanu, was slain by the Gandharva Citrāngada and went up to Heavens. Bhīṣma, born of the womb of Gaṅgā, hearing the above news, expressed his sorrows and, being surrounded by the ministers completed all the funeral obsequies and installed Vicitravīrya on the throne.

मन्त्रिभिर्बोधिता पश्चाद्गुरुभिश्च महात्मभिः ।
स्वपुत्रं राज्यं दृष्ट्वा पुत्रशोकहताऽपि च ॥ 26 ॥
सत्यवत्यतिसन्तुष्टा बभूव चरवर्णिनी ।
व्यासोपि भ्रातरं श्रुत्वा राजानं मुदितोऽभवत् ॥ 27 ॥

Beautiful Satyavatī became very much agitated by the death of her son; but when the ministers and the high-souled spiritual teachers consoled her, she become glad when she saw that her youngest son became king. Vyāsa Deva, too, felt himself exceedingly glad to hear that his youngest brother had been made king.

यौवनं परमं प्राप्तः सत्यवत्याः सुतः शुभः ।
चकार चिन्तां भीष्मोपि विवाहार्थं कनीयसः ॥ 28 ॥

After some time when the all-auspicious, Satyavati's son Vicitravīrya attained his youth, Bhīṣma began to think of his marriage.

काशिराजसुतास्त्रिः सर्वलक्षणसंयुता ।
तेन राज्ञा विवाहार्थं स्थापिताश्च स्वयंवरे ॥ 29 ॥

At this time the king of Kāśī (Kāśīrāj) called an assembly Svayamvara (where the kings are invited and the bride selects the bridegroom) for the marriage of her three daughters, endowed with all auspicious qualities, at one and the same time.

राजानो राजपुत्राश्च समाहूताः सहस्रशः ।
इच्छास्वयंवरार्थं वै पूज्यमानाः समागताः ॥ 30 ॥

Thousands and thousands of kings and princes from various countries were invited there in the assembly; and, worshipped duly, they went and decorated the hall.

तत्र भीष्मो महातेजास्ता जहार बलेन वै ।
निर्मथ्य राजकं सर्वं रथेनैकेन वीर्यवान् ॥ 31 ॥
स जित्वा पार्थिवान्सर्वास्तांश्चादाय महारथः ।
बाहुवीर्येण तेजस्वी ह्याससाद गजाह्वयम् ॥ 32 ॥

At that time the highly energetic fiery Bhīṣma alone, mounting on his chariot, attacked the infantry and cavalry, and defeated all the kings assembled there, and perforce carried away the three daughters of Kāśīrāja and took them to Hanstināpur.

मातृवद्भगिनीवच्च पुत्रीवच्चितयन्किल ।
त्रिः समानयामास कन्यका वामलोचनाः ॥ 33 ॥
सत्यवत्यै निवेद्याशु द्विजानाहूय सत्वरः ।
दैवज्ञान्वेदविदुषः पर्यपृच्छच्छुभं दिनम् ॥ 34 ॥

Bhīṣma behaved towards those three daughters as if they were mothers, sisters or daughters and informed Satyavati without any delay of everything that had happen.

कृत्वा विवाहसंभारं तदा वै भ्रातरं निजम् ।
विचित्रवीर्यं धर्मिष्ठं विवाहयति ता यदा ॥ 35 ॥

Then he called for the astrologers and Brāhmins, versed in the Vedas and enquired about the auspicious day for their marriage.

तदा ज्येष्ठोऽप्युवाचेदं कन्यका जाह्नवीसुतम् ।
लज्जमानासितापांगी तिसृणां चारुलोचना ॥ 36 ॥

When the day was fixed and when every preparation was made, the religious Bhīṣma wanted Vicitravīrya to marry them. At this time, the eldest daughter, beautiful-eyed spoke out modestly to the Gaṅgā's son Bhīṣma:

गंगापुत्र कुरुश्रेष्ठ धर्मज्ञ कुलदीपक ।
मया स्वयंवरे शाल्वो वृतोऽस्ति मनसा नृपः ॥ 37 ॥

“O Gaṅgā's son, the illustrious son of your family and the best of the Kurus! You are the best knower of Dharma; therefore, what more shall I say to you. In the Svayamvara assembly I mentally selected Śālva and it struck me that he, too, looked on me with a very loving heart towards me.

वृताऽहं तेन राज्ञा वै चित्ते प्रेमसमाकुले ।
यथायोग्यं कुरुष्वद्य कुलस्यास्य परन्तप ॥ 38 ॥
तेनाहं वृतपूर्वास्मि त्वं च धर्मभृतां वर ।
वलवानसि गाङ्गेय यथेच्छसि तथा कुरु ॥ 39 ॥

So, O tormentor of foes? Now do what is fit for that sacred family; O Gaṅgā's son! Not only you are extraordinarily powerful but you are also the foremost of the religious. Śālva mentally wanted to marry me; now do as you like”.

सूत उवाच

एवमुक्तस्तथा तत्र कन्यया कुरुनन्दनः ।
अपृच्छद्ब्राह्मणान्वृद्धान्मातरं सचिवांस्तथा ॥ 40 ॥
सर्वेषां मतमाज्ञाय गाङ्गेयो धर्मवित्तमः ।
गच्छेति कन्यकां प्राह यथारुचि वरानने ॥ 41 ॥
विसर्जिताथ सा तेन गता शाल्वनिकेतम् ।
उवाच तं वरारोहा राजानं मनसेप्सितम् ॥ 42 ॥

When the eldest daughter spoke thus, Bhīṣma asked the aged Brāhmins, ministers and his mother what ought to be done now and, taking the opinions of all, spoke to that daughter: “O beautiful one! You can go wherever you like.” Thus saying, Bhīṣma released her. Then the beautiful daughter of Kāśīrāja went to the house of Śālvarāja and expressed to him her heart's desire:

विनिर्मुक्तास्मि भीष्मेण त्वन्मनस्केति धर्मतः ।
आगताऽस्मि महाराज गृहाणाद्य करं मम ॥ 43 ॥

O great king! Knowing me attached to yourself, Bhīṣma has quitted me according to the laws of Dharma; I have, therefore, come to you now; marry me.

धर्मपत्नी त्वात्यन्तं भवामि नृपसत्तम ।
चिन्तितोऽसि मया पूर्वं त्वयाहं नात्र संशयः ॥ 44 ॥

O best of the kings! I will be your legal wife, for already I used to think you as my husband and you, too, must have thought me your wife."

शाल्व उवाच

गृहीता त्वं वरारोहे भीष्मेण पश्यतो मम ।
रथे संस्थापिता तेन न ग्रहीष्ये करं तव ॥ 45 ॥

Śālva replied as follows: "O beautiful one! When Bhīṣma caught hold of your arm before me and took you to his chariot, then I won't marry you.

परोच्छिष्टां च कः कन्यां गृह्णाति मतिमान्नरः ।
अतोहं न ग्रहीष्यामि त्यक्तां भीष्मेण मातृवत् ॥ 46 ॥

You can say yourself what intelligent man can marry a woman touched by another? Therefore I won't marry you, though Bhīṣma has quitted you, in the light of a mother."

रुदती विलपन्ती सा त्यक्ता तेन महात्मना ।
पुनर्भीष्मं समागत्य रुदती चेदमब्रवीत् ॥ 47 ॥

Hearing these words of Śālva, the daughter of Kāśīrāja wept bitterly; yet Śālva quitted her. Therefore, finding no other way, she went back to Bhīṣma weeping, and said as follows.

शाल्वो मुक्तां त्वया वीर न गृह्णाति गृहाण माम् ।
धर्मज्ञोसि महाभाग मरिष्याम्यन्यथा ह्यहम् ॥ 48 ॥

"O great warrior! Śālva did not consent to marry me, as you first took me to the chariot and afterwards left me. So, O Māhābhāga! You better look to Dharma and marry me, as you know best what is Dharma. If you do not marry me, I will certainly quit my life."

भीष्म उवाच

अन्यचित्तां कथं त्वां वै गृह्णामि वरवर्णिनि ।
पितरं त्वं वरारोहे ब्रज शीघ्रं निराकुला ॥ 49 ॥

Hearing her words Bhīṣma said: "O, beautiful one! How can I accept you, when your mind has become attached towards another. So, O fair one! You better go back soon to your own father with a calm, clear mind.

तथोक्ता सा तु भीष्मेण जगाम वनमेव हि ।
तपश्चकार विजने तीर्थे परमपावने ॥ 50 ॥

When Bhīṣma said thus, that daughter of Kāśīrāja did not go back, out of sheer shame, to her father's house, but went to a forest and in a greatly solitary place of pilgrimage began to practise asceticism.

द्वे भार्ये चातिरूपाढ्ये तस्य राज्ञो बभूवतुः ।
अम्बालिका चाम्बिका च काशिराजसुते शुभे ॥ 51 ॥

Now the other two daughters of Kāśīrāja, beautiful and all-auspicious Ambālikā and Ambikā became the wives of king Vicitravīrya.

राजा विचित्रवीर्योऽसौ ताभ्यां सह महाबलः ।
रेमे नानाविहारैश्च गृहे चोपवने तथा ॥ 52 ॥

Thus the powerful king Vicitravīrya began to enjoy various pleasures in the palace and in the gardens and thus passed his time.

वर्षाणि नव राजेन्द्रः कुर्वन् क्रीडां मनोरमाम् ।
प्रापासौ मरणं भूयो गृहीतो राजयक्ष्मणा ॥ 53 ॥

For full nine years king Vicitravīrya enjoyed the sexual pleasures and became attacked with consumption and fell into the jaws of death.

मृते पुत्रेऽतिदुःखार्ता जाता सत्यवती तदा ।
कारयामास पुत्रस्य प्रेतकार्याणि मन्त्रिभिः ॥ 54 ॥

Hearing the death news of her son Vicitravīrya, Satyavatī became very sorry and surrounded by her ministers, performed his funeral obsequies.

भीष्ममाह तदैकान्ते वचनं चातिदुःखिता ।
राज्यं कुरु महाभाग पितुस्ते शन्तनोः सुत ॥ 55 ॥

भ्रातुर्भार्या गृहाण त्वं वंशं च परिरक्ष्य ।
यथा न नाशमायाति यथातेर्वश इत्युत ॥ 56 ॥

Then she spoke privately to Bhīṣma with a

grievous heart: "O highly fortunate son! now you better govern your father's kingdom and see that the family of Yayāti does not become extinct. So better take your brother's wife and try your best to continue your family line."

भीष्म उवाच

प्रतिज्ञा मे श्रुता मातः पित्रर्थे या मया कृता ।

नाहं राज्यं करिष्यामि न चाहं दारसंग्रहम् ॥ 57 ॥

Bhīṣma then said: "O Mother! Did you not hear of the promise that I already made before my father? So I can not ever marry and govern the kingdom." Hearing these words of Bhīṣma, Satyavatī became anxious.

सूत उवाच

तदा चिन्तातुरा जाता कथं वंशो भवेदिति ।

नालसाद्धि सुखं मह्यं समुत्पन्ने ह्यराजके ॥ 58 ॥

She began to think as follows: "How now the continuity of the family be kept! And it is not advisable to remain idle when the kingdom has become kingless; no happiness can be derived in this state.

गाङ्गेयस्तामुवाचेदं मा चिन्तां कुरु भामिनि ।

पुत्रं विचित्रवीर्यस्य क्षेत्रजं चोपपादय ॥ 59 ॥

Thus thinking, she became exceedingly distressed. Then Gaṅgā's son, Bhīṣma spoke to her: "O respected one! Do not worry your mind with cares; now take steps so as to secure a son from Vicitravīrya's wife.

कुलीनं द्विजमाहूय वध्वा सह नियोजय ।

नात्र दोषोऽस्ति वेदेऽपि कुलरक्षाविधौ किल ॥ 60 ॥

Call some best Brāhmin, born of a good family and unite him with Vicitravīrya's wife.

पौत्रं चैव समुत्पाद्य राज्यं देहि शुचिस्मिते ।

अहं च पालयिष्यामि तस्य शासनमेव हि ॥ 61 ॥

तच्छ्रुत्वा वचनं तस्य कानीनं स्वसुतं मुनिम् ।

जगाम मनसा व्यासं द्वैपायनमकल्मषम् ॥ 62 ॥

There is no fault, as far as I know, in doing thus to keep up the family line. O sweet smiling one! Thus having begotten the grandson, give him this kingdom; I will also obey his commands."

स्मृतमात्रस्ततो व्यास आजगाम स तापसः ।

कृत्वा प्रमाणं मात्रेऽथ संस्थितो दीप्तिमान्मुनिः ॥ 63 ॥

Hearing these reasonable words of Bhīṣma, Satyavatī remembered her own son, the sinless Vyāsa Deva, who was born to her during her virginity. As soon as Vyāsa was remembered, the great ascetic and effulgent like the sun, came there and bowed down to his mother.

भीष्मेण पूजितः कामं सत्यवत्या च मानितः ।

तस्थौ तत्र महातेजा विधूमोऽग्निरिवापरः ॥ 64 ॥

The highly energetic Vyāsa was then worshipped duly by Bhīṣma and welcome by Satyavatī and began to rest there like a smokeless fire.

तमुवाच मुनिं माता पुत्रमुत्पादयाधुना ।

क्षेत्रे विचित्रवीर्यस्य सुन्दरं तव वीर्यजम् ॥ 65 ॥

The mother Satyavatī, then spoke to the chief Muni: "O son! Now procreate a beautiful son from your sperm and the ovum of Vicitravīrya's wife."

व्यासः श्रुत्वा वचो मातुराप्तवाक्यममन्यत ।

ओमित्युक्त्वा स्थितस्तत्र ऋतुकालमर्चितयत् ॥ 66 ॥

Hearing the mother's words, Vyāsa considered them as Veda's injunction and thought they must be obeyed and promised before her that he must obey and and fulfil her orders. He remained there, waiting for the menstruation period.

अम्बिका च यदा स्नाता नारी ऋतुमती तदा ।

संगं प्राप्य मुनेः पुत्रमसूतांधं महाबलम् ॥ 67 ॥

जन्मान्धं च सुतं वीक्ष्य दुखिता सत्यवत्यपि ।

द्वितीयां च बधूमाह पुत्रमुत्पादयाशु वै ॥ 68 ॥

When the due period of menstruation arrived, Ambikā bathed and had a sexual intercourse with Vyāsa and begot a very powerful son, but a blind one (since she closed her eyes at the sight of Vyāsa during her intercourse). Seeing the son born blind Satyavatī became exceedingly sorry; she, then, asked her other son's wife: "go soon and get a son born of you in the aforesaid manner."

ऋतुकालेऽथ सम्प्राप्ते व्यासेन सह संगता ।

तथा चांबालिका रात्रौ गर्भं नारी दधार सा ॥ 69 ॥

सोऽपि पांडुः सुतो जातो राज्ययोग्यो न संमतः ।
 पुत्रार्थे प्रेरयामास बर्षान्ते च पुनर्वधूम् ॥ 70 ॥
 आहूय च ततो व्यासं संप्रार्थ्य मुनिसत्तमम् ।
 प्रेषयामास रात्रौ सा शयनागारमुत्तमम् ॥ 71 ॥

When the menstruation period arrived, Ambālikā during the night time went to Vyāsa and mixed and became pregnant. In due time a son was born; that child became of a very pale colour; so Satyavatī thought the new child, too, unfit for the kingdom; therefore at the end of the year again asked her son's wife Ambālikā to go to Vyāsa. She asked Vyāsa also for the same purpose and sent Ambālika to his bedroom. But Ambālikā became afraid, and could not go herself but sent her maid servant for the purpose.

न गता च वधूस्तत्र प्रेष्या संप्रेषिता तथा ।
 तस्यां च विदुरो जातो दास्यां धर्माशतः शुभः ॥ 72 ॥

Thus from the womb of the maid servant the high souled Vidura was born, having Dharma's parts and the most auspicious towards all.

एवं व्यासेन ते पुत्रा धृतराष्ट्रादयस्त्रयः ।
 उत्पादिता महावीरा वंशरक्षणहेतवे ॥ 73 ॥
 एतद्भुः सर्वमाख्यातं तस्य वंशसमुद्भवम् ।
 व्यासेन रक्षितो वंशो भ्रातृधर्मविदाऽनघाः ॥ 74 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टदशसाहस्र्यां संहितायां
 प्रथमस्कन्धे विंशोऽध्यायः ॥ 20 ॥

वेदाष्टैर्दुक्षितिमितैः (1184) सार्धैः श्लोकैः सविस्तरम् ।
 देवीभागवतस्यास्य प्रथमस्कन्ध ईरितः ॥ 1 ॥
 समाप्तोऽयं प्रथमः स्कन्धः ।

Thus Vyāsa begot three very powerful sons Dhṛtarāṣṭra, Pāṇḍu and Vidura for the continuity of the family line. O sinless Mahrṣis! Thus I have described to you my Guru Vyāsa Deva, who knows well all the Dharmas, kept up the continuity of his family and how he begot sons in the womb of his brother Vicitravīrya's wives, according to the laws of Dharma, to keep up a family.

Thus ends the Twentieth Chapter of the First Book as well as the First Skandha on Vyāsa doing his duties in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.



Śrīmaddevībhāgavatam

Second Skandha



Śrīmaddevībhāgavatam

—*—

CHAPTER I

On the Birth of Matsyagandhā

ऋषय उवाच

आश्चर्यकरमेतत्ते वचनं गर्भहेतुकम् ।
सन्दोहोऽत्र समुत्पन्नः सर्वेषां नस्तपस्विनाम् ॥ 1 ॥
माता व्यासस्य मेधाविन्नाम्ना सत्यवतीति च ।
विवाहिता पुरा राज्ञा शन्तनुना यथा ॥ 2 ॥

The Ṛṣis said: O Sūta! Your words sound wonderful to us indeed! but you have not as yet definitely spoken to us the original events in detail; so a great doubt has arisen in our minds. We know that king Śantanu married Vyāsa's mother, Satyavatī.

तस्याः पुत्रः कथं व्यासः सती स्वभवने स्थिता ।
ईदृशी सा कथं राज्ञा पुनः शन्तनुना वृता ॥ 3 ॥
तस्यां पुत्रावुभौ जातौ तत्त्वं कथय सुव्रत ।
विस्तरेण महाभाग कथां परमपावनीम् ॥ 4 ॥

Now say, in detail in how Vyāsa became her son? How such a chaste woman Satyavatī, remaining in her own house, came to be married again by Śantanu? and how the two sons came to be born of Śantanu's sperm and Satyavatī's ovum? Now, O highly fortunate Suvrata? Kindly describe in detail this highly sanctifying historical fact.

उत्पत्तिं वेदव्यासस्य सत्यवत्यास्तथा पुनः ।
श्रोतुकामाः पुनः सर्वे ऋषयः संशितव्रताः ॥ 5 ॥

These Ṛṣis, who are observing vows, are desirous to hear of the birth of Veda Vyāsa and Satyavatī.

सूत उवाच

प्रणम्य परमां शक्तिं चतुर्वर्गप्रदायिनीम् ।
आदिशक्तिं दिव्यामि कथां पौराणिकीं शुभाम् ॥ 6 ॥
यस्योच्चारणमात्रेण सिद्धिर्भवति शाश्वती ।
व्याजेनापि हि बीजस्य वाग्भवस्य विशेषतः ॥ 7 ॥

Sūta said: I bow down with devotion to the Highest Primordial Force, the bestower of the four-fold aims of existence of human life, who grants to all, their desires when so prayed by the help of the Vāgbhava Bījamantra with their heart and soul, for the success of all their desires.

सम्यक्सर्वात्मना सर्वैः सर्वकामार्थसिद्धये ।
स्मर्तव्या सर्वथा देवी वाञ्छितार्थप्रदायिनी ॥ 8 ॥
राजोपरिचरो नाम धार्मिकः सत्यसंगरः ।
चेदिदेशपति श्रीमान्वभूव द्विजपूजकः ॥ 9 ॥

The above bīja is so potent in its effect that even pronounced very lightly, even under a pretext, it grants all siddhis. So, the Devī should be remembered by all means; and, now saluting Her, I begin my narration of the auspicious Purāṇic events. In days gone by there reigned a king, named Uparicara; he ruled over the Cedi country and respected the Brāhmins; he was truthful and very religious.

तपसा तस्य तुष्टेन विमानं स्फाटिकं शुभम् ।
दत्तमिन्द्रेणतत्तस्मै सुन्दरं प्रियकाम्यया ॥ 10 ॥

Indra, the lord of the Devas, became very

pleased by his asceticism and presented him an auspicious celestial car (going in the air) made of pearls and crystals, helping him in doing what he liked best.

तेनारूढस्तु सर्वत्र याति दिव्येन भूपतिः ।
न भूमावुपरिस्थोऽसौ तेनोपरिचरो वसुः ॥ 11 ॥
विख्यातः सर्वलोकेषु धर्मनित्यः स भूपतिः ।
तस्य भार्या वरारोहा गिरिकानाम सुन्दरी ॥ 12 ॥

Mounting on that divine chariot, that religious king used to go everywhere; he never remained on earth; he used to remain always in the atmosphere and, therefore, he had his name as "Uparicara Vasu" (moving in the upper regions). He had a very beautiful wife, named Girikā; and five powerful sons, of indomitable vigour, were born to him.

पुत्राश्चास्य महावीर्याः पञ्चासन्नमितौजसः ।
पृथग्देशेषु राजानः स्थापितास्तेन भूभुजा ॥ 13 ॥
वसोस्तु पत्नी गिरिका कामान्काले न्यवेदयत् ।
ऋतुकालमनुप्राप्ता स्नाता पुंसवने शुचिः ॥ 14 ॥
तदह पितरश्चैनमूचुर्जहि मृगानिति ।

The king give separate kingdoms to each of his son and made them kings. Once on an occasion, Girikā, the wife of the Uparicara Vasu, after her bath after the menstruation and becoming pure came to the king and informed him of her desire to get a son; but that very day his Pitṛs (ancestors) requested him also to kill deer, etc., for their Śrāddha solemn obsequies performed in honour of the manes of deceased ancestors)

तच्छ्रुत्वा चिंतयामास भार्यामृतुमतीं तथा ॥ 15 ॥
पितृवाक्यं गुरुं मन्वा कर्तव्यमिति निश्चितम् ।
चचार मृगयां राजा गिरिकां मनसा स्मरन् ॥ 16 ॥
वने स्थितः स राजर्षिश्चित्ते सस्मार भामिनीम् ।
अतीवरूपसम्पन्नां साक्षाच्छ्रूयमिवापराम् ॥ 17 ॥
तस्य रेतः प्रचस्कंद स्मरतस्तां च कामिनीम् ।
वटपत्रे तु तद्राजा स्कन्नमात्रं समाक्षिपत् ॥ 18 ॥
इदं वृथा परिस्कन्नं रेतो वै न भवेत्कथम् ।
ऋतुकालं च विज्ञाय मतिं चक्रे नृपस्तदा ॥ 19 ॥

Hearing the Pitṛs, the king of Cedi became

somewhat anxious for his menstuous wife; but thinking his Pitṛs words more powerful and more worthy to be obeyed, went out on an hunting expedition to kill deer and other animals, with the thought of his wife Girikā in his breast.

अमोघं सर्वथा वीर्यं मम चैतन्न संशयः ।
प्रियायै प्रेषयाम्येतदिति बुद्धिमकल्पयत् ॥ 20 ॥

Then while he was in the forest, he remembered his Girikā, who was equal in her beauty and loveliness to Kamalā, and the emission of semen virile took place.

शुक्रप्रस्थापने काले महिष्या प्रसमीक्ष्य सः ।
अभिमन्त्र्याथ तद्वीर्यं वटपर्णपुटे कृतम् ॥ 21 ॥

He kept this semen on the leaf of a banyan tree and thought "How the above semen be not futile; my semen cannot remain unfruitful; my wife has just now passed her menstuous condition; I will send this semen to my dear wife."

पाश्र्चस्थं श्येनमाभाष्य राजोवाच द्विजं प्रति ।
गृहाणेदं महाभाग गच्छ शीघ्रं गृहं मम ॥ 22 ॥

Thus thinking the time ripe, he closed the semen under the leaves of the banyan tree and charging it with the mantra power (some power) addressed a falcon close by thus: "O highly fortunate one! Take this my semen virile and go to my palace.

मत्प्रीत्यर्थमिदं सौम्य गृहीत्वा त्वं गृहं नय ।
गिरिकायै प्रयच्छाशु तस्यास्त्वार्तवमद्य वै ॥ 23 ॥

O Beautiful one! Do this my work: take this semen virile and go quick to my palace and hand it over to my wife Girikā, for today is her menstruation period."

सूत उवाच

इत्युक्त्वा प्रददौ पर्णं श्येनाय नृपसत्तमः ।
स गृहीत्वोत्पपाताशु गगनं गतिवित्तमः ॥ 24 ॥

Sūta said: "O Ṛṣis! Thus, saying, the king gave that leaf with the virile therein to the falcon, who is capable of going quick in the air, took it and immediately rose high up in the air.

गच्छंतं गगनं श्येनं धृत्वा चंचुपुटे पुटम् ।
तमपश्यदथायान्तं खगं श्येनस्तथाऽपरः ॥ 25 ॥

आमिषं स तु विज्ञाय शीघ्रमभ्यद्रवत्खगम् ।

तुण्डयुद्धमथाकाशे तावुभौ सम्प्रचक्रतुः ॥ 26 ॥

Another falcon, seeing this one flying in the air with leaf in his beak, considered it to be some piece of flesh and fell upon him. Immediately, a gallant fighting ensued between the two birds with their beaks.

युद्धयतोरपतद्रेतस्तच्चापि यमुनांभसि ।

खगौ तौ निर्गतौ कामं पुटके पतिते तदा ॥ 27 ॥

While the fighting was going on, that leaf with semen virile fell down from their beaks on the waters of the Yamunā river. Then the two falcons flew away as they liked.

एतस्मिन्समये काचिदद्रिका नाम चाप्सराः ।

ब्राह्मणं समनुप्राप्तं सन्ध्यावन्दनतत्परम् ॥ 28 ॥

O Ṛṣi! While the two falcons were fighting with each other, one Apsarā (celestial nymph) named Adrikā came to a Brāhmin, who was performing his Sandhyā Vandanam on the banks of the Yamunā.

कुर्वती जलकेलिं सा जले नग्ना चचार सा ।

जग्राह चरणं नारी द्विजस्य वरवर्णिनी ॥ 29 ॥

That beautiful woman began to bathe in the waters and took a plunge for playing sports and caught hold of the feet of the Brāhmin.

प्राणायामपरः सोऽथ दृष्ट्वा तां कामचारिणीम् ।

शशाप भव मत्स्यी त्वं ध्यानविघ्नकरी यतः ॥ 30 ॥

The Dvija, engaged in Prāṇāyāma (deep breathing exercise), saw that the woman had amorous intentions, and cursed her, saying:

सा शप्ता विप्रमुख्येन बभूव यमुनाचरी ।

शफरी रूपसम्पन्ना ह्यद्रिका च वराप्सराः ॥ 31 ॥

“As you have interrupted me in my meditation, so be a fish.”

Adrikā, one of the best Apsarās, thus cursed, assumed the form of a fish Safari and spent her days in the Yamunā waters.

श्येनपादपरिभ्रष्टं तच्छुक्रमथ वासवी ।

जग्राह तरसाऽभ्येत्य साऽद्रिका मत्स्यरूपिणी ॥ 32 ॥

When the semen virile of Uparicara Vasu fell

from the beak of the falcon, that fish Adrikā came quickly and ate that and became pregnant.

अथ कालेन कियता मत्स्यीं तां मत्स्यजीवनः ।

संप्राप्ते दशमे मासि बबन्ध तां मनोरमाम् ॥ 33 ॥

When ten months passed, a fisherman came there and caught in his net that fish Adrikā.

उदरं विददाराशु स तस्या मत्स्यजीवनः ।

युगं विनिःसृतं तस्मादुदरान्मानुषाकृति ॥ 34 ॥

When the fish's belly was torn asunder, two human beings instantly came out of the womb.

बालः कुमारः सुभगस्तथा कन्या शुभानना ।

दृष्ट्वाऽऽश्चर्यमिदं सोऽथ विस्मयं परमं गतः ॥ 35 ॥

One was a lovely boy and the other a beautiful girl. The fisherman was greatly astonished to see this.

राज्ञे निवेदयामास पुत्रौ द्वौ तु झषोद्धवौ ।

राजाऽपि विस्मयाविष्टः सुतं जग्राह तं शुभम् ॥ 36 ॥

He went and informed the king of that place who was Uparicara Vasu that the boy and the girl were born of the womb of a fish. The king also was greatly surprised and accepted the boy who was auspicious.

स मत्स्यो नाम राजाऽसौ धार्मिकः सत्यसंगरः ।

वसुपुत्रो महातेजाः पित्रा तुल्यपराक्रमः ॥ 37 ॥

This Vasu's son was highly energetic and powerful, truthful and religious like his father and became famous by the name of Matsyarāja.

कालिका वसुना दत्ता तरसा जलजीविने ।

नाम्ना कालीति विख्याता तथा मत्स्योदरीति च ॥ 38 ॥

Uparicara Vasu gave away the girl to the fisherman. This girl was named Kāli and she gave away the girl to the fisherman. This girl was named Kāli and she became famous by the name of Matsyodarī.

मत्स्यगन्धेति नाम्ना वै गुणेन समजायत ।

विवर्धमाना दासस्य गृहे सा वासवी शुभा ॥ 39 ॥

The smell of the fish came out of her body and she was named also Matsyagandhā. Thus, the auspicious Vasu's daughter remained and grew in that fisherman's house.

ऋषय ऊचुः

अद्रिका मुनिना शप्ता मत्स्यी जाता वराप्सराः ।
विदारिता च दाशेन मृता च भक्षिता पुनः ॥ 40 ॥

The Ṛṣis said: "The beautiful Apsarā, cursed by the Muni, turned into fish; she was afterwards cut asunder and eaten up by the fisherman.

किं बभूव पुनस्तस्या अप्सराया वदस्व तत् ।
शापस्यांतं कथं सूत कथं स्वर्गमवाप सा ॥ 41 ॥

Very well! What happened afterwards to that Apsarā? How was she freed of that curse? and how did she go back to the Heavens?

सूत उवाच

शप्ता यदा स मुनिना विस्मिता सम्बभूव ह ।
स्तुतिं चकार विप्रस्य दीनेव रुदती तदा ॥ 42 ॥

Thus questioned by the Ṛṣis, Sūta spoke as follows: "When the Apsarā was first cursed by the Muni, she was greatly astonished; she began to weep and cry like one greatly distressed and afterwards began to praise him."

दयावान्ब्राह्मणः प्राह तां तदा रुदतीं स्त्रियम् ।
मा शोकं कुरु कल्याणि शापांतं ते वदाम्यहम् ॥ 43 ॥

The Brāhmin, seeing her weeping, took pity on her and said: "O good one! Don't weep; I am telling you how your curse will expire.

मत्क्रोधशापयोगेन मत्स्ययोनिं गता शुभे ।
मानुषौ जनयित्वा त्वं शापमोक्षमवाप्स्यसि ॥ 44 ॥

As an effect of having incurred my wrath, you will be born as a fish and when you will give birth

to two human children, you will be freed of your curse."

इत्युक्ता तेन सा प्राप मत्स्यदेहं नदीजले ।
बालकौ जनयित्वा सा मृता मुक्ता च शापतः ॥ 45 ॥

The Brāhmin having spoken thus, Adrikā got a fish-body in the waters of the Yamunā.

संत्यज्य रूपं मत्स्यस्य दिव्यरूपमवाप्य च ।
जगामामरमार्गं च शापांते वरवर्णिनी ॥ 46 ॥

Afterwards she gave birth to two human children and became freed of the curse when she, quitting the fish form, assumed the divine form and went up to the Heavens.

एवं जाता वरा पुत्री मत्स्यगंधा वरानना ।
पुत्री च पाल्यमाना सा दाशगेहे व्यवर्धत ॥ 47 ॥

O Ṛṣis! The beautiful girl Matsyagandhā thus took her birth and was nourished in the fisherman's house and grew up there.

मत्स्यगन्धा तदा जाता किशोरी चातिसुप्रभा ।
तस्य कार्याणि कुर्वाणा वासवी चातिसुप्रभा ॥ 48 ॥

इति श्रीमद्देवीभागवते द्वितीयस्कन्धे मत्स्यगन्धोत्पत्तिर्नाम
प्रथमोऽध्यायः ॥ 1 ॥

When the extraordinarily lovely girl of Vasu, Matsyagandhā attained her youth, she continued to do all the household duties of the fisherman and remained there.

Thus ends the First Chapter of the Second Book on the birth of Matsyagandhā in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER II

On the Birth of Vyāsa Deva

सूत उवाच

एकदा तीर्थयात्रायां ब्रजन्याराशरो मुनिः ।
आजगाम महातेजाः कालिंघास्तटमुत्तमम् ॥ 1 ॥

निषादमाह धर्मात्मा कुर्वन्तं भोजनं तदा ।
प्रापयस्व परं पारं कालिंघा उडुपेन माम् ॥ 2 ॥

Once on an occasion, the highly energetic Muni Parāśara went out on pilgrimage and arrived on the banks of the Yamunā, and spoke to the religious fisherman who was taking his food then thus: 'O

fisherman! Take me on your boat and carry me to the other side of the river.'

दाशः श्रुत्वा मुनेर्वाक्यं कुर्वाणो भोजनं तटे ।
उवाच तां सुतां बालां मत्स्यगन्धां मनोरमाम् ॥ 3 ॥

Hearing this, the fisherman spoke to the beautiful girl Matsyagandhā: "O beautiful smiling one! This religious ascetic intends to cross the river; so take the boat and carry him to the other bank.

उडुपेन मुनिं बाले परं पारं नयस्व ह ।
गंतुकामोऽस्ति धर्मात्मा तापसोऽयं शुचिस्मिते ॥ 4 ॥

Thus ordered by her father, the exceedingly beautiful Vasu girl Matsyagandhā began to steer the boat whereon sat the Muni.

इत्युक्ता सा तदा पित्रा मत्स्यगंधाऽथ वासवी ।
उडुपे मुनिमासीनं संवाहयति भामिनी ॥ 5 ॥
ब्रजन् सूर्यमुतातोये भावित्वाद्देवयोगतः ।
कामार्तस्तु मुनिर्जातो दृष्ट्वा तां चारुलोचनाम् ॥ 6 ॥

Thus while the boat was sliding on the waters of the Yamunā, the Muni Parāśara saw the beautiful-eyed damsel Matsyagandhā and became as if under the command of the great destiny, greatly enamoured of her.

गृहीतुकामः स मुनिर्दृष्ट्वा व्यंजितयौवनाम् ।
दक्षिणेन करेणैनामस्पृशद्दक्षिणे करे ॥ 7 ॥

He desired to enjoy Matsyagandhā, full of youth and beauty and with his right hand caught hold of her left hand; the blue coloured Matsya looking askance spoke out smilingly in the following words:

तमुवाचासितापांगी स्मितपूर्वमिदं वचः ।
कुलस्य सदृशं वः किं श्रुतस्य तपसश्च किम् ॥ 8 ॥

“O knower of Dharma! What are you going to do, pierced by the arrows of Cupid?

त्वं वै वसिष्ठदायादः कुलशीलसमन्वितः ।
किं चिकीर्षसि धर्मज्ञ मन्मथेन प्रपीडितः ॥ 9 ॥

What you desire now, is it worthy of your family or your study of the Śāstras or worthy of your Tapasyā; see, you are born in the line of Vasiṣṭha and you are well known as of good character.

दुर्लभं मानुषं जन्म भुवि ब्राह्मणसत्तम ।
तत्रापि दुर्लभं मन्ये ब्राह्मणत्वं विशेषतः ॥ 10 ॥

O best of Brāhmins! You are quite aware that the attaining of a man-birth in this world is very rare; and over and above this the attainment of Brāhminhood is, as far as my knowledge goes, particularly difficult.

कुलेन शीलेन तथा श्रुतेन
द्विजोत्तमस्त्वं किल धर्मविच्च ।

अनार्यभावं कथमागतोऽसि विप्रेंद
मां वीक्ष्य च मीनगन्धाम् ॥ 11 ॥

O Prince of Brāhmins! You are the foremost and best as far as your family, goodness, and learning in the Vedas and other Śāstras are concerned; you are well versed in Dharma; how is it, then, that you are going to do this act, not worthy of an Ārya, though you see me possessed of this bad smell of fish throughout my body.

मदीये शरीरे द्विजामोघबुद्धे
शुभं किं समालोक्य पाणिं ग्रहीतुम् ।
समीपं समायासि कामातुरस्त्वं
कथं नाभिजानासि धर्मं स्वकीयम् ॥ 12 ॥

O one of unbaffled understanding! O best of twice-born! What auspicious sign do you see in my body that you are stricken with passion on my account that you have caught hold of my hand to enjoy me? Why have you forgotten your own Dharma?”

अहो मंदबुद्धिर्द्विजोऽयं ग्रहीष्यञ्जले
मग्न एवाद्य मां वै गृहीत्वा ।
मनो व्याकुलं पञ्चबाणातिविद्धं
न कोऽपीह शक्तः प्रतीपं हि कर्तुम् ॥ 13 ॥

Thus saying, Matsyagandhā thought within herself: “Alas! This Brāhmin has certainly lost his brains in order to enjoy me; certainly he will be drowned just now in his attempt to enjoy me in this boat; his mind is so much agitated with the arrows of Cupid that no body, it seems, can act against his will.”

इति संचिंत्य सा बाला तमुवाच ।
धैर्यं कुरु महाभाग परं पारं नयामि वै ॥ 14 ॥

Thus thinking Matsyagandhā spoke again to the Muni: “O highly fortunate one! Hold patience! let me first take you to the other side of the river; then you may do as you please.”

सूत उवाच

पाराशरस्तु तच्छ्रुत्वा वचनं हितपूर्वकम् ।
करं त्यक्त्वा स्थितस्तत्र सिंघोः पारं गतः पुनः ॥ 15 ॥

Hearing these reasonable words, the Muni let

loose of her hand and took his seat on the boat and gradually got down on the other bank of the river.

मत्स्यगन्धां प्रजग्राह मुनिः कामातुरस्तदा ।

वेपमाना तु सा कन्या तमुवाच पुरःस्थितम् ॥ 16 ॥

But the Muni, becoming again extremely passionate caught hold of Matsyagandhā; when the young woman spoke to Parāśara, in front of her, shuddering:

दुर्गन्धाऽहं मुनिश्रेष्ठ कथं त्वं नोपशङ्कसे ।

समानरूपयो कामसंयोगस्तु सुखावहः ॥ 17 ॥

“O best of Munis! My body is emitting very bad smell; do you not feel this? You know very well that the sexual intercourse between male and female of similar types brings in happiness and comfort.”

इत्युक्तेन तु सा कन्या क्षणमात्रेण भामिनी ।

कृता योजनगन्धा तु सुरूपा च वरानना ॥ 18 ॥

मृगनाभिसुगंधां तां कृत्वा कान्तां मनोहराम् ।

जग्राह दक्षिणे पाणौ मुनिर्मन्मथपीडितः ॥ 19 ॥

Thus spoken to, Parāśara made Matsyagandhā emit sweet scent like that of musk to a distance of one Yojana (8 miles) and her body exceedingly lovely and beautiful and, becoming extremely passionate, again caught hold of her right hand.

ग्रहीतुकामं तं प्राह नाम्ना सत्यवती शुभा ।

मुने पश्यति लोकोऽयं पिता चैवं तटस्थितः ॥ 20 ॥

पशुधर्मो न मे प्रीतिं जनयत्यतिदारुणः ।

प्रतीक्षस्व मुनिश्रेष्ठ यावद्भवति यामिनी ॥ 21 ॥

Then the auspicious Satyavatī addressed Parāśara Muni, resolved to enjoy her, thus: “O Muni! Behold! all are looking at us; my father too, is there on the bank of the Yamunā; so, O Muni! wait till night; this beastly act before all is highly unsatisfactory to me.

रात्रौ व्यवाय उद्दिष्टो दिवा न मनुजस्य हि ।

दिवासङ्गे महान्दोषः पश्यति किल मानवाः ॥ 22 ॥

The wise persons declare it a great sin to commit sexual intercourse during day; they have ordained night time as the best time of intercourse for men;

not the day time; the more so that many person's eyes are in this direction.

कामं यच्छ महाबुद्धे लोकनिंदा दुरासदा ।

तच्छ्रुत्वा वचनं तस्या युक्तमुक्तमुदारधीः ॥ 23 ॥

So, O intelligent one! hold on your passion for a while; for the blame pronounced by the public is horrible. Hearing these reasonable words, the liberal-minded Parāśara created, by his influence of Tapasyā, a dense fog so that both the banks of the Yamunā became covered with darkness.”

नीहारं कल्पयामास शीघ्रं पुण्यबलेन वै ।

नीहारे च समुत्पन्ने तटेऽतितमसा युते ॥ 24 ॥

कामिनी तं मुनिं प्राह मृदुपूर्वमिदं वचः ।

कन्याऽहं द्विजशार्दूल भुक्त्वा गंतासि कामतः ॥ 25 ॥

अमोघवीर्यस्त्वं ब्रह्मन्का गतिर्मे भवेदिति ।

पितरं किं ब्रवीम्यद्य सगर्भा चेद्भवाम्यहम् ॥ 26 ॥

त्वं गमिष्यसि भुक्त्वा मां किं करोमि वदस्व तत् ।

Then Matsyagandhā gently spoke to the Muni: O, best of Dvijas! I am not as yet married; I am now a girl; you will go away after enjoying me; your semen virile is not fruitless; so Brāhman! What will be my fate? If I be pregnant today, what shall I say to my father? and what will be my future state? There is no doubt that, after enjoying me, you will go away; what will I do afterwards; kindly say.’

पाराशर उवाच

कांतेऽद्य मत्प्रियं कृत्वा कन्यैव त्वं भविष्यसि ॥ 27 ॥

बृणीष्व च वरं भीरु यं त्वमिच्छसि भामिनी ।

Hearing these words of Matsyagandhā, Parāśara said: “O beloved! after you have done my pleasant duty, you will remain a girl as you are now; yet, O timid one! ask from me any boon you like; I will grant it to you.”

सत्यवत्युवाच

यथा मे पितरौ लोके न जानीतौ हि मानद ॥ 28 ॥

कन्याव्रतं न मे हन्यात्तथा कुरु द्विजोत्तम ।

पुत्रश्च त्वत्समः कामं भवेद्दुतवीर्यवान् ॥ 29 ॥

गंधोऽयं सर्वदा मे स्याद्दौवनं च नव नवम् ।

Satyavatī then said: O best Brāhmin, O giver of one's honour! grant me these things: That my father and mother do not know anything of this affair and that my virginity be again as ever the same. Also, let an extraordinarily powerful energetic son be born to me like you; let this nice smell continue to remain always in my body and let my youth and beauty remain afresh and increase ever more."

पाराशर उवाच

शृणु सुन्दरि पुत्रस्ते विष्ववंशसम्भवः शुचिः ॥ ३० ॥

भविष्यति च विख्यातस्त्रैलोक्ये वरवर्णिनि ।

केनचित्कारणेनाहं जातः कामातुरस्त्वयि ॥ ३१ ॥

Hearing this, Parāśara said: "O beautiful one! a son, very pure and holy, will be born to you, from Nārāyaṇa's part! his name will be famous in the three worlds. O beautiful one! never before my heart was agitated with such passion.

कदापि च न सम्मोहो भूतपूर्वो वरानने ।

दृष्ट्वा चाप्सरसां रूपं सदाऽहं धैर्यमावहम् ॥ ३२ ॥

दैवयोगेन वीक्ष्य त्वां कामस्य वशगोऽभवम् ।

तत्किञ्चित्कारणं विद्धि दैवं हि दुरतिक्रमम् ॥ ३३ ॥

दृष्ट्वाऽहं चातिदुर्गन्धा त्वां कथं मोहमाप्नुयाम् ।

पुराणकर्ता पुत्रस्ते भविष्यति वरानने ॥ ३४ ॥

वेदविद्भागकर्ता च ख्यातश्च भुवनत्रये ।

I do not know why I have become so much passionate for you. I saw the unrivalled beauties of Apsarās but I never lost my patience; but seeing you, I have become attracted to you; it must be under the direction of Providence; know it certain that there must be some mysterious cause in this. However Fate is unavoidable to all; otherwise you are full of so bad smell; why shall I be fascinated by your sight? O beautiful one! your son will be famed in the three worlds; will compose the Purāṇas and will sub-divide the Vedas."

सूत उवाच

इत्युक्त्वा तां वशं यातां भुक्त्वा स मुनिसत्तमः ॥ ३५ ॥

जगाम तरसा स्नात्वा कालिन्दीसलिले मुनिः ।

Thus saying, Muni Parāśara enjoyed Matsyagandhā who became quite submissive; and after bathing in the Yamunā, quickly went away.

साऽपि सत्यवती जाता सद्यो गर्भवती सती ॥ ३६ ॥

सुषुवे यमुनाद्वीपे पुत्रं काममिवापरम् ।

On the other hand, the chaste Satyavatī, too, became pregnant and immediately gave birth on the island of Yamunā to a son beautiful, as if the Second Kāmadeva, the god of Love, Kāmadeva.

जातमात्रस्तु तेजस्वी तामुवाच स्वमातरम् ॥ ३७ ॥

तपस्येव मनः कृत्वा विविशे चातिवीर्यवान् ।

No sooner that son, very fiery and highly potent, was born than he devoted his mind to tapasyā and spoke to his own mother Satyavatī thus: "O Mother! now go wherever you like; I will also go to perform tapasyā. O highly fortunate one; No sooner you remember me, I will come to you.

गच्छ मातर्यथाकामं गच्छाम्यहमतः परम् ॥ ३८ ॥

तपः कर्तुं महाभागे दर्शयिष्यामि वै स्मृतः ।

मातर्यदा भवेत्कार्यं तव किञ्चिदनुत्तमम् ॥ ३९ ॥

स्मर्तव्योऽहं तदा शीघ्रमागमिष्यामि भामिनी ।

स्वस्ति तेऽस्तु गमिष्यामि त्यक्त्वा चिन्तां सुखं वस । ४० ।

इत्युक्त्वानिर्ययौव्यासः साऽपिपित्रंतिर्कंगता ।

O Mother! where you will have any onerous duty, remember me and I will instantly come to you. Let all good be unto you; now I go. Avoid all cares and live happily." Thus saying, Vyāsa Deva went out. Matsyagandhā, too, went back to her father.

द्वीपे न्यस्तस्तया बालस्तस्मादद्वैपायनोऽभवत् ॥ ४१ ॥

जातमात्रो जगामाशु वृद्धिं विष्ववंशयोगतः ।

Vyāsa was named also Dvaipāyana (born on an island, a Dvipa) in as much as Satyavatī gave birth to him in a Dvipa island); and as he was born of Viṣṇu's parts, he grew up no sooner he was born.

तीर्थे तीर्थे कृतस्नानश्चचार तप उत्तमम् ॥ ४२ ॥

एवं द्वैपायनो जज्ञे सत्यवत्यां पराशरात् ।

Muni Dvaipāyana bathed in every Tīrtha and performed the highest asceticism. Thus Dvaipāyana Vyāsa was born of Parāśara in Satyavatī's womb.

चकार वेदशाखाश्च प्राप्तं ज्ञात्वा कलेर्युगम् ॥ ४३ ॥

वेदविस्तारकरणाद्द्वयासनामाऽभवन्मुनिः ।

पुराणसंहिताश्चक्रे महाभारतमुत्तमम् ॥ ४४ ॥

शिष्यानध्यापयामास वेदान्कृत्वा विभागशः ।

सुमन्तुं जैमिनिं पैलं वैशम्पायनमेव च ॥ 45 ॥
असितं देवलं चैव शुक्रं चैव स्वमात्मजम् ।

Seeing the advent of Kali Yuga, he adorned the tree of the Vedas with many Śākhās (branches). It is because he expanded the Vedas by many Śākhās, that he is denominated also as Veda Vyāsa; he composed eighteen Purāṇas, Saṁhitās, the excellent Mahābhārata, subdivided the Vedas and made his disciples Sumantu Jaimini, Paila, Vaiśampāyana, Asita, Devala and his son Śuka to study them.

सूत उवाच

एतच्च कथितं सर्वं कारणं मुनिसत्तमाः ॥ 46 ॥
सत्यवत्याः सुतस्यापि समुत्पत्तिस्तथा शुभा ।

Sūta said: "O Munis! Thus I have described to you the birth of the holy Vyāsa, the son of Satyavatī and all the causes.

संशयोऽत्र न कर्तव्यः सम्भवे मुनिसत्तमाः ॥ 47 ॥
महतां चरिते चैव गुणा ग्राह्या मुनेरिति ।

O Munis! Do not allow any doubt enter your mind as regards his birth; for it is always advisable to take up only the good things as far as the lives of great persons and Munis are concerned.

कारणाच्च समुत्पत्तिः सत्यवत्या झषोदरे ॥ 48 ॥
पाराशरेण संयोगः पुनः शन्तनुना तथा ।

The Rṣis said: "O sinless Sūta! You have described to us in detail the birth of Vyāsa, of unrivalled fire, and of Satyavatī; but we have one great doubt in our minds though. O knower of Dharma! which is not being removed by your words.

ऋषय ऊचुः

उत्पत्तिस्तु त्वया प्रोक्ता व्यासस्यामिततेजसः ।
सत्यवत्यास्तथा सूत विस्तरेण त्वयाऽनघ ॥ 1 ॥
तथाप्येकस्तु सन्देहश्चित्तेऽस्माकं सुसंस्थितः ।
न निवर्तति धर्मज्ञ कथितेन त्वयाऽनघ ॥ 2 ॥

There must be some extraordinary mysterious cause owing to which Satyavatī was born of a fish and she was first united to Parāśara and then to Śāntanu.

अन्यथा तु मुनेश्चित्तं कथं कामाकुलं भवेत् ॥ 49 ॥
अनार्यजुष्टं धर्मज्ञः कृतवान्स कथं मुनिः ।

Otherwise how can one account for the fact of the Muni Parāśara being so much agitated by passion and why he would behave like a mean low person in the committal of such a grossly blameable act?

सकारणेयमुत्पत्तिः कथिताऽऽश्चर्यकारिणी ॥ 50 ॥
श्रुत्वा पापाच्च निर्मुक्तो नरो भवति सर्वथा ।

य एतच्छुभमाख्यानं शृणोति श्रुतिमान्नरः ॥ 51 ॥
न दुर्गतिमवाप्नोति सुखी भवति सर्वदा ॥ 52 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
द्वितीयोऽध्यायः ॥ 2 ॥

Now has been spoken the wonderful birth story of Vyāsa Deva together with all incidents, enveloped under the great mystery. If any one hears this holy narrative, he will be freed from all sins and will always be happy.

Thus ends the Second Chapter of the Second Book on the birth of Vyāsa Deva in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER III

On the Curse on the River Gaṅgā

माताव्यासस्ययाप्रोक्तानाम्नासत्यवतीशुभा ।
सा कथं नृपतिं प्राप्ता शन्तनुं धर्मवित्तमम् ॥ 3 ॥
निषादपुत्रीं स कथं वृतवाचृपतिः स्वयम् ।
धर्मिष्ठः पौरवो राजा कुलहीनामसंवृताम् ॥ 4 ॥
O Sinless one! First, as regards the mother of Vyāsa, the all-auspicious Satyavatī, we have this doubt how she came to be united to the virtuous Śāntanu? The king Śāntanu, of the family of Puru is a greatly religious man; how could he have married Satyavatī knowing her to be a fisherman's daughter and born of a low family?

शन्तनोः प्रथमा पत्नी का ह्यभूत्कथयाधुना ।
भीष्म पुत्रोऽथ मेधावी वसोरंशः कथं पुनः ॥ 5 ॥

Now say who was the first wife of Śantanu and how Bhīṣma the intelligent son of Śantanu came to be born of the parts of Vasu?

त्वया प्रोक्तं पुरा सूत राजा चित्रांगदः कृतः ।
सत्यवत्याः सुतो वीरो भीष्मेणामिततेजसा ॥ 6 ॥
चित्रांगदे हते वीरे कृतस्तदनुजस्तथा ।
विचित्रवीर्यनामाऽसौ सत्यवत्याः सुतो नृपः ॥ 7 ॥

O Sūta! You told before that Bhīṣma, of indomitable valour, made Satyavati's son, the brave Citrāṅgada, king; and subsequent to his death made his younger brother Vicitravīrya king.

ज्येष्ठे भीष्मे स्थिते पूर्वं धर्मिष्ठे रूपवत्यपि ।
कृतवान्स कथं राज्यं स्थापितस्तेन जानता ॥ 8 ॥

But when the elder brother Bhīṣma, the greatly religious and beautiful was present, how was it that Citrāṅgada and Vicitravīrya having been installed by Bhīṣma himself could have reigned.

मृते विचित्रवीर्ये तु सत्यवत्यतिदुःखिता ।
वधूम्यां गोलकौ पुत्रौ जलयामास सा कथम् ॥ 9 ॥

Again on the demise of Vicitravīrya. Satyavati became very much grieved and got two sons born of her two son's wives by Veda Vyāsa?

कथं राज्यं न भीष्माय ददौ सा वरवर्णिनी ।
न कृतस्तु कथं तेन वीरेण दारसंग्रहः ॥ 10 ॥
अधर्मस्तु कृतः कस्माद्द्वयासेनामिततेजसा ।
ज्येष्ठेन भ्रातृभार्यायां पुत्रावुत्पादिताविति ॥ 11 ॥

How can we explain this fact? Why did she do this? Why did she not give to Bhīṣma the kingdom? Why did Bhīṣma not marry? And how was it that the elder brother Vyāsa Deva, of indomitable valour, did such an irreligious act as to beget two (Goloka) sons from the wives of the brothers?

पुराणकर्ता धर्मात्मा स कथं कृतवान्मुनिः ।
सेवनं परदारणां भ्रातृश्रैव विशेषतः ॥ 12 ॥

Vyāsa composed the Purāṇas and knew everything of religion; how then did he go to other's wives, especially, of his brother's wives?

जुगुप्सितमिदं कर्म स कथं कृतवान्मुनिः ।
शिष्टाचारः कथं सूत वेदानुमितिकारकः ॥ 13 ॥

O Sūta! Why did Vyāsa Deva do such a hateful act, in spite of his being a Muni? The actions of Vedas are inferred from their subsequent good conducts; how can this act of Vyāsa be calculated as one amongst them?

व्यासशिष्योऽसि मेधाविन्सन्देहं छेतुमर्हसि ।
श्रोतुकामा वयं सर्वे धर्मक्षेत्रे कृतक्षणाः ॥ 14 ॥

O Intelligent one! You are the disciple of Vyāsa; therefore, you are the best man to solve our doubts. We all of this Dharmakṣetra Naimiṣāraṇya are very eager to hear this."

सूत उवाच

इश्वाकुवशप्रभवो महाभिष इति स्मृतः ।
सत्यवान्धर्मशीलश्च चक्रवर्ती नृपोत्तमः ॥ 15 ॥

At this Sūta said: "In ancient days, there reigned a king named Mahābhiṣa, in the family of Īkṣvāku endowed with all the qualities of a great king; he was the foremost of all the kings, truthful and religious.

अश्वमेधसहस्रेण वाजपेयशतेन च ।
तोषयामास देवेन्द्रं स्वर्गं प्राप महामतिः ॥ 16 ॥

That highly intelligent king performed thousand-horse-sacrifices (Aśvamedhas) one hundred Vājapeya sacrifices and thereby satisfied Indra, the king of the Devas and went to Heavens.

एकदा ब्रह्मसदनं गतौ राजा महाभिषः ।
सुराः सर्वे समाजग्मुः सेवनार्थं प्रजापतिम् ॥ 17 ॥

Once, on an occasion, that king went to the abode of Brahmā; the other gods also went there to serve Prajāpati.

गंगा महानदी तत्र संस्थिता सेवितुं विभुम् ।
तस्या वासः समुद्धूतं मारुतेन तरस्विना ॥ 18 ॥

The great river, Gaṅgā Devī, too, assuming the feminine form, went to Brahmā to serve him. Now, in the interval, violent winds arose and the clothing of Gaṅgā Devī went off; at this the Devas did not

gāṅgā mahān-dī tatra saṁsthitā sevituṁ vibhūm ।
tasyā vāsaḥ samuddhūtaṁ māruteṇ tarasvina ॥ 18 ॥
adhomukhaḥ suraḥ sarveṇa vilokvayēv tāṁ sthitaḥ ।
raja mahābhiṣastāṁ tu niḥśaṅkaḥ samapśyata ॥ 19 ॥

look at her; rather kept their faces downwards; but the king Mahābhiṣa continued gazing at her.

साऽपि तं प्रेमसंयुक्तं नृपं ज्ञातवती नदी ।
दृष्ट्वा तौ प्रेमसंयुक्तौ निर्लज्जौ काममोहितौ ॥ 20 ॥

Gaṅgā also came to know the king and that he had become attached to her.

ब्रह्मा चुकोप तौ तूर्णं शशाप च रुषान्वित ।
मर्त्यलोकेषु भूपाल जन्म प्राप्य पुनर्दिवम् ॥ 21 ॥

Brahmā, seeing that both of them are love-stricken and are shameless, became angry and cursed them immediately: "O king! you better take your birth again in the human world and practise great meritorious deeds and come again to this Heaven.

पुण्येन महताविष्टस्त्वमवाप्स्यसि सर्वथा ।
गङ्गां तथोक्तवान्ब्रह्मा वीक्ष्य प्रेमवर्ती नृपे ॥ 22 ॥

Thus saying, Brahmā looked at Gaṅgā, who was attached to the king, and addressed her: "You too better go to the human world and become his wife."

विमनस्कौ तु तौ तूर्णं निःसृतौ ब्रह्मणोऽन्तितमत् ।
स नृपांश्चित्तित्वाऽथ भूलोके धर्मतत्परान् ॥ 23 ॥

Both of them, the king as well as Gaṅgā, came out of Brahmā's abode, very much grieved in their hearts.

प्रतीपं चिन्तयामास पितरं पुरुवंशजम् ।
एतस्मिन्समये चाष्टौ वसवः स्त्रीसमन्विताः ॥ 24 ॥

वसिष्ठस्याश्रमं प्राप्ता रममाणा यदृच्छया ।
पृथ्वादीनां वसूनां च मध्ये कोऽपि वसूतमः ॥ 25 ॥

King Mahābhiṣa thought of coming to this world and reflected on the kings thereof and settled to make the king Pratīpa of Puru's family his father. At this time the eight Vasus with their wives wandering in various places and enjoying as they liked came to the hermitage of Vasiṣṭha.

द्वौर्नामा तस्य भार्याऽथ नन्दिनीं गां ददर्श ह ।
दृष्ट्वा पतिं सा पप्रच्छ कस्येयं धेनुरुत्तमा ॥ 26 ॥

Amongst the aforesaid eight Vasus Pṛthu and others, one Vasu Dyau's wife seeing Nandinī, the sacrificial cow (Kāmadhenu) of Vasiṣṭha asked her husband:

द्वौस्तामाह वसिष्ठस्य गौरियं शृणु सुन्दरि ।
दुग्धमस्याः पिबेद्यस्तु नारी वा पुरुषोऽथ वा ॥ 27 ॥
अयुतायुर्भवेन्नूनं सदैवागतयौवनः ।
तच्छ्रुत्वा सुन्दरी प्राह मृत्युलोकेऽस्ति मे सखी ॥ 28 ॥

"Whose is this excellent cow that I see?" Vasu then replied as follows: "O Beautiful one! This is Vasiṣṭha's cow. Whoever, be he a man or woman drinks her milk gets his longevity extended to 10,000 years and his youth never ends." Hearing this, Vasu's wife said:

उशीनरस्य राजर्वेः पुत्री परमशोभना ।
तस्या हेतोर्महाभाग सवत्सां गां पयस्विनीम् ॥ 29 ॥
आनयास्वाश्रमं श्रेष्ठं नन्दिनीं कामदां शुभाम् ।
यावदस्याः पयः पीत्वा सखी मम सदैव हि ॥ 30 ॥
मानुषेषु भवेदेका जरारोगविवर्जिता ।

"There is a very beautiful comrade (Sakhī) of mine, the daughter of the Rājarsī-Uśnīṣa in the world, of auspicious qualities. O Mahābhāga! Kindly bring to me from Vasiṣṭha's hermitage that auspicious sacrificial milch cow Nandinī together with her calf that yields all desires; my Sakhī will then drink her milk and be thereby get free from disease, old age and become the chief amongst all mankind."

तच्छ्रुत्वा वचनं तस्या द्वौर्जहार च नन्दिनीम् ॥ 31 ॥
अवमन्य मुनिं वान्तं पृथ्वाद्यैः सहितोऽनघः ।
हतायामथ नन्दिन्यां वसिष्ठस्तु महातपाः ॥ 32 ॥
आजगामाश्रमपथं फलान्यादाय सत्वरः ।

Hearing thus, his wife's word, the Vasu Dyau, though sinless, stole together with Pṛthu and the other Vasus the cow Nandinī in utter defiance to the self-controlled Muni Vasiṣṭha. When the cow Nandinī had been stolen, the great ascetic Vasiṣṭha came quickly to the hermitage with abundance of fruits.

नापश्यत यदा धेनुं सवत्सां स्वाश्रमे मुनिः ॥ 33 ॥
मृगयामास तेजस्वी गह्वरेषु वनेश्चपि ।
नासादिता यदा धेनुश्चुकोपातिशयं मुनिः ॥ 34 ॥
वारुणिश्चापि विज्ञाय ध्यानेन वसुभिर्हताम् ।
वसुभिर्मे हता धेनुर्यस्मान्नामवमन्य वै ॥ 35 ॥

Muni Vasiṣṭha, not finding, in his hermitage,

his cow with her calf, searched for her in many forests and caves; but he, the son of Varuṇa, could not find out his cow even after prolonged searches; he, then, took recourse to meditation and came to know that the Vasus had stolen the cow and became angry.

तस्मात्सर्वे जनिष्यन्ति मानुषेषु न संशयः ।

एवं शशाप धर्मात्मा वसुंस्तान्वारुणिः स्वयम् ॥ 36 ॥

He expressed: "When the Vasus have stolen this my cow in utter defiance to my self, they must be born amongst men."

श्रुत्वा विमनसः सर्वे प्रथगुर्दुःखिताश्च ते ।

शप्ताः स्म इति जानंत ऋषिं तमुपचक्रमुः ॥ 37 ॥

When religious Varuṇa's son Vasiṣṭha thus cursed the Vasus, they became very sorry and absent-minded; all of them went to Vasiṣṭha's hermitage and saw him there; they began to supplicate him as much as they could; and took refuge under him.

प्रसादयंतस्तमृषिं वसवः शरणं गताः ।

मुनिस्तानाह धर्मात्मा वसून्दीनान्पूरःस्थितान् ॥ 38 ॥

अनुसंवत्सरं सर्वे शापमोक्षमवाप्स्यथ ।

येनेयं विहृता धेनुर्नदिनी मम वत्सला ॥ 39 ॥

तस्माद्द्यूर्मानुषे देहे दीर्घकालं वसिष्यति ।

Seeing the Vasus standing before him in an extremely distressed condition, the virtuous Muni Vasiṣṭha said: "You all will be free from the curse within one year; but Vasu Dyau will dwell amongst men for a long, long period as he had stolen direct my Nandinī with her calf."

ते शप्ताः पथि गच्छन्तीं गङ्गां दृष्ट्वा सरिद्वराम् । 40 ॥

ऊचुस्तां प्रणताः सर्वे शप्तां चिंतातुरां नदीम् ।

While the Vasus, thus cursed, were returning, they saw on the way the chief river Gaṅgā Devī also cursed and therefore distressed; all of them bowed down to her simultaneously and said:

भविष्यामो वयं देवि कथं देवाः सुधाशनाः ॥ 41 ॥

मानुषाणां च जठरे चिन्तेयं महती हि नः ।

तस्मात्त्वं मानुषी भूत्वा जनयास्मान्सरिद्वरे ॥ 42 ॥

"O Devī! A serious thought is troubling our

minds, how can we, who live on nectar, take our birth in human wombs; so, O best river! You better be a woman and give birth to us.

शंतनुर्नाम राजर्षिस्तस्य भार्या भवानघे ।

जाताञ्जाताञ्जले चास्मान्निःक्षिपस्व सुरापगे ॥ 43 ॥

एवं शापविनिर्मोक्षो भविता नात्र संशयः ।

O Sinless one! You better be the wife of the sage King Śantanu and no sooner we be born of your womb, kindly throw us in river Gaṅgā (your water). If you do thus, O Gaṅgā, we will certainly be freed of our curse."

तथेत्युक्ताश्च ते सर्वे जन्मुर्लोकं स्वकं पुनः ॥ 44 ॥

गङ्गाऽपि निर्गता दैवी चिन्त्यमाना पुनः पुनः ।

महाभिषो नृपो जातः प्रतीपस्य सुतस्तदा ॥ 45 ॥

Gaṅgā Devī replied "Well; that will be." Thus spoken, the Vasus went to their respective places; and Gaṅgā Devī, too, thinking on the subject again and again, went out of that place. At this time Mahābhīṣa became born as a son of the king Pratīpa and became known as Śantanu.

शंतनुर्नाम राजर्षिर्धर्मात्मा सत्यसङ्गरः ।

प्रतीपस्तु स्तुतिं चक्रे सूर्यस्यामिततेजसः ॥ 46 ॥

तदा च सलिलात्तस्मान्निःसृता वरवर्णिनी ।

दक्षिणं शालसंकाशमूरुं भेजे शुभानना ॥ 47 ॥

He was exceedingly religious and true to his promise. One day while King Pratīpa was praising the Sūrya Deva (the sun) of unequalled energy, Gaṅgā Devī assumed an extraordinarily beautiful feminine form and came out of the waters and sat on the right thigh, resembling like a sāl tree, of the king Pratīpa.

अङ्गेस्थितांस्त्रियं चाहमांपृष्ट्वा किं वरानने ।

ममोरावास्थिताऽसि त्वं किमर्थं दक्षिणे शुभे ॥ 48 ॥

The sage king Pratīpa spoke out to the lady sitting on his right thigh, thus: "O beautiful faced one! Why, unasked, have you sat on my auspicious right thigh?"

सा तमाह वरारोहा यदर्थं राजसत्तम् ।

स्थिताऽस्म्यंके कुरुश्रेष्ठ कामयानां भजस्व माम् । 49 ॥

The lovely Gaṅgā then replied: "Hear why I

have sat here. O best of Kurus! O king! Becoming attached to you, I have sat on your thigh; so please accept me.”

तामवोचदथो राजा रूपयौवनशालिनीम् ।
नाहं परस्त्रियं कामाद्गच्छेयं वरवर्णिनीम् ॥ 50 ॥

At this, king Pratīpa spoke to the beautiful lady, full of youth and beauty, “I never go, simply out of passion to another’s wife.

स्थिता दक्षिणमूरुं मे त्वमाश्लिष्य च भामिनि ।
अपत्यानां स्नुषाणां च स्थानं विद्धि शुचिस्मिते । 51 ।

There is another point; you have sat on my right thigh; that is the seat of sons and son’s wives; so, when my desired son will be born, you will then, be my son’s wife.

स्नुषा मे भव कल्याणि जाते पुत्रेऽतिवाञ्छिते ।
भविष्यति च मे पुत्रस्तव पुण्यान्न संशयः ॥ 52 ॥

And certainly, by your good will, my son will be born.” The lady of divine form, said, ‘Well; that will be done! and went away.’

तथेत्युक्त्वा गता सा वै कामिनी दिव्यदर्शना ।
राजा चापि गृहं प्राप्तश्चित्तयंस्तां स्त्रियं पुनः ॥ 53 ॥

ततः कालेन कियता जाते पुत्रे पयस्विनी ।
वनं जिगमिषू राजा पुत्रं वृत्तांतमूचिवान् ॥ 54 ॥
वृत्तांतं कथयित्वा तु पुनरूचे निजं सुतम् ।
यदि प्रयाति सा बाला त्वां वने चारुहासिनी ॥ 55 ॥

The king returned to his palace, thinking of the lady. After some time, he had a son born to him and when the son attained his teens, the king desired to lead a forest life and communicated this matter to his son. He said also, if the aforesaid beautifully

smiling girl comes to you to marry, then marry her.

कामयाना वरारोहा तां भजेथा मनोरमाम् ।
न प्रष्टव्या त्वया काऽसि मन्त्रियोगान्नराधिप ॥ 56 ॥
धर्मपत्नीं च तां कृत्वा भविता त्वं सुखी किल ।

And I am also ordering you not to question her anything “who are you” and so forth. If you take her as your legal wife, you will certainly be happy.”

सुत उवाच

एवं संदिश्य तं पुत्रं भूपतिः प्रीतमानसः ॥ 57 ॥
दत्त्वा राज्यश्रियं सर्वं वनं राजा विवेश ह ।
तत्रापि च तपस्तप्त्वा समाराध्य पराम्बिकाम् ॥ 58 ॥
जगाम स्वर्गं राजाऽसौ देहं त्यक्त्वा स्वतेजसा ।
राज्यं प्राप्य महातेजाः शन्तनुः सार्वभौमिकम् ॥ 59 ॥
प्रजा वै पालयामास धर्मदण्डो महीपतिः ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
तृतीयोऽध्यायः ॥ 3 ॥

Thus saying to son, king Pratīpa handed over all his kingdom to his son and gladly retired into the forest. The king practised tapasyā in the forest and worshipped Ambikā; on quitting his mortal coil, he went by his sheer merit to the Heavens. The highly energetic king Śantanu, on getting his kingdom, began to administer justice according to the laws of Dharma and governed his subjects.

Thus ends the Third Chapter of the Second Book on the description of the curse on Gaṅgā, Mahābhīṣa and Vasu in the Māhapurāṇam
Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER IV

On the Birth of the Vasus

सुत उवाच

प्रतीपेऽथ दिवं याते शन्तनुः सत्यविक्रमः ।
बभूव मृगयाशीलो निध्नन्व्याघ्रान्मृगान्मृगान् ॥ 1 ॥

Sūta said: “On the king Pratīpa, ascending to the Heavens, the truly hero-king Śantanu went out hunting tigers and other forest animals.

स कदाचिद्वने घोरे गङ्गातीरे चरन्नृपः ।
ददर्श मृगशावाक्षीं सुन्दरीं चारुभूषणाम् ॥ 2 ॥
Once, while he was roaming in the wilderness, on the banks of the Ganges, he saw a fawn-eyed well decorated beautiful woman.

दृष्ट्वा तां नृपत्तिर्मग्नः पित्रोक्तेयं वरानना ।
रूपयौवनसम्पन्ना साक्षाल्लक्ष्मीरिवापरा ॥ 3 ॥

No sooner the king Śantanu saw him than he became addicted to her and thought within himself thus: "Certainly my father spoke of this beautiful faced woman who is looking a second Lakṣmī, endowed with beauty and youth.

पिबन्मुखान्बुजं तस्या न तृप्तिमगमन्नुपः ।
हृष्टरोमाभवत्तत्र व्याप्तचित्त इवानध ॥ 4 ॥
महाभिषं साऽपि मत्वा प्रेमयुक्ता बभूव ह ।
किञ्चिन्मन्दस्मितं कृत्वा तस्थावग्रे नृपस्य च ॥ 5 ॥

The king could not rest satisfied simply with seeing the lotus-like face. The hair on his body stood on their ends and his heart was very much attracted to her. Gaṅgā Devī, too, knew him to be king Mahābhīṣa and became, in her turn, very much attached to him.

वीक्ष्य तामसितापाङ्गी राजा प्रीतमना भृशम् ।
उवाच मधुरं वाक्यं सांत्वयञ्जलक्ष्ण्या गिरा ॥ 6 ॥

She then went smiling towards the king. Seeing the blue-coloured lady looking askance at him. The king became very happy and consoled her in sweet words and said:

देवी वा त्वं च वामोरु मानुषी वा वरानने ।
गन्धर्वी वाथ यक्षी वा नागकन्याऽप्सरसि वा ॥ 7 ॥

"O one of beautiful things! Are you Devī, Mānuṣī (human kind) Gandharvī; Yakṣī, daughter of Nāgas (serpents), or a celestial nymph?

यासि काऽसि वरारोहे भार्या मे भव सुन्दरि ।
प्रेमयुक्तस्मितैव त्वं धर्मपत्नी भवाद्य मे ॥ 8 ॥

Whoever you may be, O beautiful one! be my wife; your smiles, it seems, are brimful of love; so be my legal wife today.

सूत उवाच

राजा तां नाभिजानाति गङ्गेयमिति निश्चितम् ।
महाभिषं समुत्पन्नं नृपं जानाति जाह्नवी ॥ 9 ॥

Sūta said: "The king Śantanu could not recognise the lady to be Gaṅgā; but Gaṅgā knew that he is the king Mahābhīṣa and is born as Śantanu.

पूर्वप्रेमसमायोगाच्छ्रुत्वा वाचं नृपस्य ताम् ।
उवाच नारी राजानं स्मितपूर्वमिदं वचः ॥ 10 ॥

Hearing the above words of the king, Gaṅgā, out of her previous affections, spoke out to the king, smiling :

स्थुवाच

जानामि त्वां नृपश्रेष्ठ प्रतीपतनयं शुभम् ।
का न वाञ्छति चार्वङ्गी भावित्वात्सदृशं पतिम् ॥ 11 ॥

"O king! I know that you are the son of the king Pratīpa. Behold! Though it is inevitable that woman will get thier husbands, yet who is that beautiful lady that does not husband according to her liking and qualifications?

वाग्बन्धेन नृपश्रेष्ठ करिष्यामि पतिं किल ।
शृणु मे समयं राजन्वृणोमि त्वां नृपोत्तम ॥ 12 ॥

But I can take you as my husband, if you make certain promise to me. Hear my resolve: afterwards I will marry you.

यच्च कुर्यामहं कार्यं शुभं वा यदि वाऽशुभम् ।
न निषेध्या त्वया राजन्न वक्तव्यं तथाऽप्रियम् ॥ 13 ॥

O king! Whatever I will do, be it good or bad, auspicious or inauspicious, you must not hinder or interrupt me nor ever say that it is not to your liking and satisfaction.

यदा च त्वं नृपश्रेष्ठ न करिष्यसि मे वचः ।
तदा मुक्त्वा गमिष्यामि स्वेष्टदेशं च मारिष ॥ 14 ॥

Whenever you will break this my resolve, I will instantly quit you and go to another place wherever I like."

स्मृत्वा जन्म वसूनां सा प्रार्थनापूर्वकं हृदि ।
महाभिषस्य प्रेमाथ विचिंत्यैव च जाह्नवी ॥ 15 ॥

King Śantanu, then, said: "Well! That will be" and promised to the above effect; then Gaṅgā Devī recollected within herself Vasus' words and thought of the attachment of the king Mahābhīṣa and accepted Śantanu as her husband.

एवं वृता नृपेणाथ गङ्गा मानुषरूपिणी ॥ 16 ॥
नृपस्य मन्दिरं प्राप्ता सुभगा वरवर्णिनी ।

नृपस्तिस्तां संसासाद्य चिक्रीडोपवने शुभे ॥ 17 ॥

Thus married to king Śantanu, the beautiful Gaṅgā in human form went to his abode. The king, on having got possession of her, began to enjoy in pleasant gardens.

साऽपि तं रमयामास भावज्ञा वै वराङ्गना ।
न बुबोध नृपः क्रीडन्गतान् वर्षगणानथ ॥ 18 ॥
स तथा मृगशावाक्ष्या शच्या शतक्रतुर्यथा ।
सा सर्वगुणसम्पन्ना सोऽपि कामविचक्षणः ॥ 19 ॥
रेमाते मन्दिरे दिव्ये रमानारायणाविव ।
एवं गच्छति काले सा दधार नृपतेस्तदा ॥ 20 ॥
गर्भं गङ्गा वसुं पुत्रं सुषुवे चारुलोचना ।
जातमात्रं सुतं वारि चिक्षेपैवं द्वितीयके ॥ 21 ॥
तृतीयेऽथ चतुर्थेऽथ पञ्चमे षष्ठ एव च ।
सप्तमे वा हते पुत्रे राजा चिन्तापरोऽभवत् ॥ 22 ॥

The lady, too, appreciated his mental feelings and began to serve him to his satisfaction. Thus many years elapsed in lovely enjoyments and intercourses between couple who looked like Indra and his pair Śaci; and they did not feel at all how the time passed. The lady endowed with all qualities and the clever king, well-versed in the art of loving, began to enjoy incessantly like Lakṣmī and Nārāyaṇa, in their divine palace. Thus many years passed when the lovely eyed lady became pregnant of the king Śantanu's sperm and, in due time, gave birth to a son who was a Vasu. No sooner the son was born than Gaṅgā Devī threw it in the waters of the Ganges. Thus the second, third, fourth, fifth, sixth and seventh sons were thrown successively into the waters.

किं करोम्यद्य वंशो मे कथं स्यात्सुस्थिरो भुवि ।
सप्त पुत्रा हता नूनमनया पापरूपया ॥ 23 ॥

Then the king became very anxious and thought within himself: "What am I to do now? How my family be preserved?

निवारयामि यदीमां त्यक्त्वा यास्यति सर्वथा ।
अष्टमोऽयं सुसंप्राप्तो गर्भो मे मनसीप्सितः ॥ 24 ॥

This my wife, incarnate of sin, has killed my seven sons; if I now desist her, she will instantly

leave me and go away. Now this is the eighth pregnancy as desired by me.

न वारयामि चेदद्य सर्वथेयं जले क्षिपेत् ।
भविता वा न वा चाग्रे संशयोऽयं ममाद्भुतः ॥ 25 ॥
सम्भवेऽपि च दुष्टेयं रक्षयेद्वा न रक्षयेत् ।
एवं संशयिते कार्ये किं कर्तव्यं मयाऽधुना ॥ 26 ॥
वंशस्य रक्षणार्थं हि यत्नः कार्यः परो मया ।

Now if I do not interrupt her, she will certainly throw my son in the Ganges. Whether a son will be born again or not is doubtful; and even if that be born, it is doubtful whether she will preserve that child; now what am I to do in this doubtful point? However I will try my best to continue the thread of my family line.

ततः काले यदा जातः पुत्रोऽयमष्टमा वसुः ॥ 27 ॥
मुनेर्येन हता धेनुर्नदिनी स्त्रीजितेन हि ।
तं दृष्ट्वा नृपतिः पुत्रं तामुवाच पतन्यदे ॥ 28 ॥

Now, in due time, the Vasu who, having been influenced by his wife had stolen Vasiṣṭha's cow Nandinī, became born as the eighth son of Gaṅgā Devī; king Śantanu, seeing son fell unto Gaṅgā's feet and said:

दासोस्मि तव तन्वद्भिः प्रार्थयामि शुचिस्मिते ।
पुत्रमेकं पुषाम्येनं देहि जीवितमद्य मे ॥ 29 ॥
"O thin-bodied woman! I pray to you to give my life today; better nourish this my one son.

हिसिता सप्त पुत्रा मे करभोरु त्वया शुभाः ।
अष्टमं रक्ष सुश्रोणि पतामि तव पादयोः ॥ 30 ॥
O beautiful one! You killed in succession my seven exceedingly beautiful sons.

अन्यद्वै प्रार्थितं तेऽद्य ददाम्यथ च दुर्लभम् ।
वंशो मे रक्षणीयोऽद्य त्वया परमशोभने ॥ 31 ॥
O one of beautiful hips! I now fall at your feet. O beautiful one! save the life of this child of mine. If you ask from me any other thing today, even that be very rare, I will give it to you; but you better now keep the thread of my family line.

अपुत्रस्य गतिर्नास्ति स्वर्गे वेदविदो विदुः ।
तस्मादद्य वरारोहे प्रार्थयाम्यष्टमं सुतम् ॥ 32 ॥

The Pundits, versed in the Vedas, say that he who has no issues cannot go to Heaven; so, O beautiful one! Today I pray to you to keep the life of this my eighth son."

इत्युक्तापि गृहीत्वा तं यदा गन्तुं समुत्सुका ।

तदा स कुपितो राजा तामुवाचातिदुःखितः ॥ 33 ॥

पापिष्ठे किं करोम्यद्य निरयान्न बिभेषि किम् ।

काऽसि पापकराणां त्वं पुत्री पापरता सदा ॥ 34 ॥

Though thus spoken by Śantanu, Gaṅgā Devī was eager to take away the son to throw in the waters; the king became very sorrowful and angrily spoke out "O vile and vicious woman! What are you going to do?

यथेच्छं गच्छ वा तिष्ठ पुत्रो मे स्थीयतामिह ।

किं करोमि त्वया पापे वंशान्तकरयाऽनया ॥ 35 ॥

Do you not fear hell! of what villain are you the daughter, that you are always doing this vicious deed? O Sinner! go away wherever you will or remain here as you like, it matters little; but my son will remain here.

एवं वदति भूपाले सा गृहीत्वा सुतं शिशुम् ।

गच्छन्ती वचनं कोपसंयुता तमुवाच ह ॥ 36 ॥

When you attempt to bring my family to extinction, what use is there in living with you?" When the king thus spoke to the woman who was ready to take away the son, she angrily spoke as follows:

पुत्रकामा सुतं त्वेनं पालयामि वने गता ।

समयो मे गमिष्यामि वचनं ह्यन्यथाकृतम् ॥ 37 ॥

"O King! When you have acted against my promise, my word is broken and my connection with you has stopped from today.

गङ्गां मां वै विजानीहि देवकार्यार्थमागताम् ।

वसवस्तु पुरा शप्ता वसिष्ठेन महात्मना ॥ 38 ॥

Therefore, I will take this son to the forest, where I will nourish him. I am Gaṅgā; to fulfil God's work I have come here. The high-souled Vasiṣṭha cursed before the eight Vasus:

व्रजंतु मानुषीं योनिं स्थितां चिन्तातुरास्तु माम् ।

दृष्ट्वेदं प्रार्थयामासुर्जननी नो भवानघे ॥ 39 ॥

"Better be born as men"; they became very anxious; and seeing me they prayed: "O Sinless one! let you be mother of us all."

तेभ्यो दत्त्वा वरं जाता पत्नीं ते नृपसत्तम ।

देवकार्यार्थसिद्धयर्थं जानीहि संभवो मम ॥ 40 ॥

O best of kings! I granted them what they desired! and then for the purpose of serving god's ends, I became your wife. Know this my history.

सप्त ते वसवः पुत्रा मुक्ताः शापाद्वेषेस्तु ते ।

कियन्तं कालमेकोऽयं तव पुत्रो भविष्यति ॥ 41 ॥

The seven Vasus already were born and were freed; now this is the last Vasu and he will remain here for sometime as your son."

गङ्गादत्तमिमं पुत्रं गृहाणं शन्तनो स्वयम् ।

वसुं देवं विदित्वैनं सुखं भुंक्त्व सुतोद्भवम् ॥ 42 ॥

O Śantanu! now take this son offered by Gaṅgā. Know this to be the Deva Vasu and enjoy the pleasure of having a son.

गांगेयोऽयं महाभाग भविष्यति बलाधिकः ।

अद्य तत्र नयाम्येनं यत्र त्वं वै मया वृतः ॥ 43 ॥

दास्यामि यौवनं प्राप्तं पालयित्वा महीपते ।

न मातृरहितः पुत्रो जीवेन्न च सुखी भवेत् ॥ 44 ॥

O highly fortunate one! This son will be famous by the name of Gaṅgeya (Gaṅgā's son) and will be the most powerful of all. O King! Today I will take this son to the place where I chose you as my husband; I will nourish him and when he attains his youth, I will return him to you. For, this son, if deprived of mother, will not be happy; nor will he live."

इत्युक्त्वान्तर्दधे गङ्गा तं गृहीत्वा च बालकम् ।

राजा चातीव दुःखार्तः संस्थितो निजमन्दिरे ॥ 45 ॥

Thus saying, Gaṅgā vanished with the son; king Śantanu became very sorrowful and passed away his time in his palace.

भार्याविरहजं दुःखं तथा पुत्रस्य चाद्भुतम् ।

सर्वदा चिन्तयन्नास्ते राज्यं कुर्वन्महीपतिः ॥ 46 ॥

The king thought always of the separation from his wife and son and thus painfully governed his kingdom.

एवं गच्छति कालेऽथ नृपतिर्मृगयां गतः ।
निधनमृगगणान्बाणैर्महिषान्सूकरानपि ॥ 47 ॥
गंगातीरमनुप्राप्तः स राजा शन्तनुस्तदा ।
नदीं स्तोकजलां दृष्ट्वा विस्मितः स महीपतिः ॥ 48 ॥

Thus some time passed on, when, once on an occasion, king Śantanu went out a hunting and killed, with arrows, buffaloes, boar, and other wild animals and came to the banks of the Ganges.

तत्रापश्यत्कुमारं तं मुञ्चतं विशिखान्बहून् ।
आकृष्य च महाचापं क्रीडन्तं सरितस्तटे ॥ 49 ॥

Here he saw with great wonder that a boy was playing with a great bow and was shooting arrows after arrows.

तं वीक्ष्य विस्मितो राजा न स्म जानाति किञ्चन ।
नोपलेभे स्मृतिं भूपः पुत्रोऽयं मम वा न वा ॥ 50 ॥

The king's attention was attracted towards the boy, but whether that was his or not, did not at all come to his mind.

दृष्ट्वाऽप्यमानुषं कर्म बाणेषु लघुहस्तताम् ।
विद्यां वाऽप्रतिमां रूपं तस्य वै स्मरसन्निभम् ॥ 51 ॥
पप्रच्छ विस्मितो राजा कस्य पुत्रोऽसि चानघ ।
नोवाच किञ्चिद्वीरोऽसौ मुञ्चञ्छिलीमुखानथ ॥ 52 ॥

Looking at his extraordinary feats, his agility in shooting arrows with ease and quickness his learning that can have no equal and his beautiful form, as if of Cupid, he became greatly surprised and asked him: "O Sinless one! whose son are you? The hero boy did not reply anything but went away shooting his arrows.

अन्तर्धानं गतः सोऽथ राजा चिन्तातुरोऽभवत् ।
कोऽयं मम सुतो बालः किं करोमि ब्रजामि कम् ॥ 53 ॥

The king thought within himself "Who is this boy? Whose son is he? What to do now? To whom shall I go now?

गङ्गां तुष्टाव भूपाल स्थितस्तत्र समाहितः ।
दर्शनं सा ददौ चाथ चारुरूपा यथा पुरा ॥ 54 ॥

Thus pondering, he recollected within himself and began to recite verses in praise of Gaṅgā; Gaṅgā, assuming her beautiful form as before, became visible to the king.

दृष्ट्वा तां चारुसर्वाङ्गीं बभाषे नृपतिः स्वयम् ।
कोऽयं गङ्गे गतो बालो मन त्वं दर्शयाधुना ॥ 55 ॥
Seeing her, the king said: O Gaṅgā! Who is this boy that has just gone? Will you show him once more to me now?"

गङ्गोवाच

पुत्रोऽयं तव राजेंद्र रक्षितश्चाष्टमो वसु ।
ददामि तव हस्ते तु गांगेयोऽयं महातपाः ॥ 56 ॥
Hearing these words of Śantanu, Gaṅgā said: "O king of kings! He is your son, he is that eighth Vasu. So long I have nourished him and now I hand him over to you.

कीर्तिकर्ता कुलस्यास्य भविता तव सुव्रतः ।
पाठितस्त्वखिलान्वेदान्धनुर्वेदं च शाश्वत् ॥ 57 ॥
O Suvrata! This is the great ascetic Gaṅgeya. He is the illustrious scion of your family. The glory of your line will be enhanced. I have taught him the whole science of archery.

वसिष्ठस्याश्रमे दिव्ये संस्थितोऽयं सुतस्तव ।
सर्वविद्याविधानज्ञः सर्वार्थकुशलः शुचिः ॥ 58 ॥
This pure son of your dwelt in the hermitage of Vasiṣṭha and has become versed in all the Vidyās and skilled in all the actions.

यद्वेद जामदग्न्योऽसौ तद्वेदायं सुतस्तव ।
गृहाण गच्छ राजेंद्र सुखी भव नराधिप ॥ 59 ॥
Your this son knows everything that Jamadgni Paraśurāma knew. So, O King of Kings! Take now your son and be happy.

इत्युक्त्वाऽतर्दधे गङ्गा दत्त्वा पुत्रं नृपाय वै ।
नृपतिस्तु मुदा युक्तो बभूवात्सुखान्वितः ॥ 60 ॥
समालिम्ब्य सुतं राजा समाघ्राय च मस्तकम् ।
समारोप्य रथे पुत्रं स्वपुरं स प्रचक्रमे ॥ 61 ॥
Thus saying, Gaṅgā gave him his son and vanished; the King also became very glad and embraced his son; he smelled his head and took him to his chariot and drove towards his own city.

गत्वा गजाह्वयं राजा चकारोत्सवमुत्तमम् ।
दैवज्ञं च समाहूय पप्रच्छ च शुभं दिनम् ॥ 62 ॥
On returning to Hastināpur, the king held a great

festival (utsab) in honour of the arrival of his son; he called all his astrologers and enquired what day was auspicious.

समहाहृत्यं प्रजाः सर्वाः सचिवान्सर्वशः शुभान् ।
यौवराज्येऽथ गाङ्गेयं स्थापयामास पार्थिवः ॥ 63 ॥

He then called all his subjects and ministers, did installed Gāṅgeya as the Crown Prince.

दृष्ट्वा तं युवराजानं पुत्रं सर्वगुणान्वितम् ।
सुखमास स धर्मात्मा न सस्मार च जाह्नवीम् ॥ 64 ॥

The religious Śantanu became very happy on making Gāṅgeya, the Crown Prince; he forgot the pains due to Gaṅgā's bereavement.

सूत उवाच

एतदः कथितं सर्वं कारणं वः सुशापजम् ।
गाङ्गेयस्य तथोत्पत्तिं जाह्नव्याः सम्भवं तथा ॥ 65 ॥

Sūta said: "Thus I have described to you the cause of the curse on Vasus, the birth of Bhīṣma from the womb of Gaṅgā, the union of Gaṅgā and Śantanu, etc.

गङ्गावतरणं पुण्यं वसूनां सम्भवं तथा ।
यः शृणोति नरः पापान्मुच्यते नात्र संशयः ॥ 66 ॥

He who hears in this world this holy story of Gaṅgā's birth and the birth of the Vasu, is freed of all sins and gets mukti.

पुण्यं पवित्रमाख्यानं कथितं मुनिसत्तमाः ।
यथा मया श्रुतं व्यासात्पुराणं वेदसंमितम् ॥ 67 ॥

O Munis! I have described these meritorious holy accounts, as I heard from the mouth of Vyāsa.

श्रीमद्भागवतं पुण्यं नानाख्यानकवान्वितम् ।
द्वैपायनमुखोद्भूतं पञ्चलक्षणसंयुतम् ॥ 68 ॥

शृण्वतां सर्वपापघ्नं शुभदं सुखदं तथा ।
इतिहासमिदं पुण्यं कीर्तितं मुनिसत्तमाः ॥ 69 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
चतुर्थोऽध्यायः ॥ 4 ॥

Any body who hears this holy Śrīmad Bhāgavatam, endowed with five characteristics and filled with various anecdotes, that came out of the mouth of Vyāsa, finds all his sins destroyed and attains peace and blessedness. O, Munis! Thus has been described completely to you this holy history.

Thus ends the Fourth Chapter on the birth of the Vasu in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER V

On the Marriage of Stayavati

ऋषय ऊचुः

वसूनां सम्भवः सूत कथितः शापकारणात् ।
गाङ्गेयस्य तथोत्पत्तिः कथिता लोमहर्षणे ॥ 1 ॥

The Ṛṣis said: "O son of Lomaharṣṇa, O Sūta; you have described to us how the eight Vasus, cursed by Vasiṣṭha, took their birth and how Bhīṣma was born.

माता व्यासस्य धर्मज्ञ नाम्ना सत्यवती सती ।
कथं शंतनुना प्राप्ता भार्या गन्धवती शुभा ॥ 2 ॥

तन्ममाचक्ष्व विस्तारं दाशपुत्री कथं वृता ।
राज्ञा धर्मवरिष्ठेन संशयं छिंधि सुव्रत ॥ 3 ॥

O knower of Dharma! Now describe to us in detail how the greatly religious king Śantanu married the auspicious Yojanagandhā, the chaste Satyavati, the mother of Vyāsa, knowing full well

that she was a fisherman's daughter? O Suvrata! Remove our this doubt."

सूत उवाच

शन्तनुर्नामि राजर्षिर्मृगयानिरतः सदा ।
वनं जगाम निघ्नन्वै मृगांश्च महिषान्शुरून् ॥ 4 ॥

Sūta then said: The sage king Śantanu always used to go to forests on hunting expedition, with his heart addicted to hunting buffaloes, deer and various other wild animals.

चत्वार्येव तु वर्षाणि पुत्रेण सह भूपति ।
रममाणः सुखं प्राप कुमारेण यथा हरः ॥ 5 ॥

Thus, for four years that king went out a hunting, with his son Bhīṣma, deer and other wild animals and got the highest happiness as Mahādeva finds in company with Kārtikeya.

एकदा विक्षिपन्बाणान्विघ्नन्खड्गसूकरान् ।
स कदा चिद्वनं प्राप्तः कालिं दीं सरितां वराम् ॥ 6 ॥

Once, on an occasion, while he was shooting arrows at rhinoceros and boar, etc., he went so far as to reach the banks of the Yamunā, the chief of the rivers.

महीपतिरनिर्देश्यमाजिघ्रदगंधमुत्तमम् ।
तस्य प्रभवमन्विच्छन्संचचार वनं तदा ॥ 7 ॥
न मंदारस्य गन्धोऽयं मृगनाभिमदस्य न ।
चम्पकस्य न मालत्या न केतक्या मनोहरः ॥ 8 ॥
कुतोऽयमेति वायुर्वे मम घ्राणविमोहनः ॥ 9 ॥

There he began to smell an excellent nice smell that could not be described in words; he tried to find out the source and wandered here and there, and on all sides of the forest; and thought that this enchanting smell was not that of Mandāra flowers, musk, Campaka nor that of Mālatī nor that of Ketakī flowers; the air was blowing saturated with peculiar fragrant smell that he never experienced before.

इति सञ्चिन्त्यमानोऽसौ बभ्राम वनमण्डलम् ।
मोहितो गन्धलोभेन शन्तनुः पवनानुगः ॥ 10 ॥

Thus thinking of that smell king Śantanu, being enchanted with that, followed to its source in that forest.

स ददर्श नदीतीरे संस्थितां चारुदर्शनाम् ।
शृङ्गारसहितां कान्तां सुस्थितां मलिनांबराम् ॥ 11 ॥
दृष्ट्वा तामसितापाङ्गीं विस्मितः स महीपतिः ।
अस्या देहस्य गंधोऽयमिति संजातनिश्चयः ॥ 12 ॥

At last he came to a spot on the banks of the Yamunā the chief of the rivers, where a very beautiful girl, calm and quiet and with feminine gestures and posture amorous, lovely but ill-clad, was sitting; and he found out that the above beautiful smell was coming out of her body.

तदद्भुतं रूपमतीव सुन्दरं
तथैव गन्धोऽखिललोकसंमतः ।
वयश्च तादृङ्गनवयौवनं शुभं दृष्ट्वैव
राजा किल विस्मितोऽभवत् ॥ 13 ॥

The form of the lady was extremely beautiful;

the smell was very wonderful, and captivating the hearts of all; her age then entered to youth and she was very auspicious.

केयं कुतो वा समुपागताऽधुना
देवांगना वा किमु मानुषी वा ।
गन्धर्वपुत्री किल नागकन्या जाने
कथं गन्धवतीं नु कामिनीम् ॥ 14 ॥

The king was greatly surprised and was eager to know who the lady was; whence she had come; whether she was a Deva girl, or a human or a Gandharva daughter or a Nāga daughter?

सञ्चित्य चैवं मनसा नृपोऽसौ
न निश्चयं प्राप यदा ततः स्वयम् ।
गङ्गां स्मरन्कामवशं गतोऽथ
पप्रच्छ कान्तां तटसंस्थितां च ॥ 15 ॥

But, being unable to come to a definite conclusion and passionate, he remembered Gaṅgā and asked that lady sitting on the bank of the Yumunā, thus:

काऽसि प्रिये कस्य सुताऽसि
कस्मादिह स्थिता त्वं विजने वरोरु ।
एकाकिनी किं वद चारुनेत्रे
विवाहिता या न विवाहिताऽसि ॥ 16 ॥

“O dear! Who are you? Whose daughter are you? Why are you alone in this lovely forest? O beautiful eyed! Are you married? Or are you as yet unmarried? So answer to all these.

संजातकामोऽहमरालनेत्रे त्वां
वीक्ष्य कान्तां च मनोहरां च ।
बूहिं प्रिये याऽसि चिकीर्षसि
त्वं किं चेति सर्वं मम विस्तरेण ॥ 17 ॥

O lovely eyed one! Seeing your lovely enchanting form I am become extremely passionate. So, O dear! Describe in detail to me, who are you? and what do you intend to do?”

इत्येवमुक्त्वा सुदती नृपेण
प्रोवाच तं सस्मितमंबुजेक्षणा ।
दाशस्य पुत्रीं त्वमवेहि
राजन्कन्यां पितुः शासनसंस्थितां च ॥ 18 ॥

When the king spoke thus: “The lotus eyed nice-

teethed lady replied as follows: "O king! know me as a fisherman's daughter and I am completely under my father's command.

तरीमिमां धर्मनिमित्तमेव
संवाहयामीह जले नृपेन्द्र ।
पिता गृहे मेऽद्य गतोऽस्ति कामं
सत्यं ब्रवीम्यर्थपते तवाग्रे ॥ 19 ॥

O king of kings! For Dharma's sake I carry ferry across this Yamunā river. My father has gone today to our house. O Master of wealth! Thus I have spoken truth to you."

इत्येवमुक्त्वा विरराम बाला
कामातुरस्तां नृपतिर्वभावे ।
कुरुप्रवीरं करु मां पति त्वं
वृथा न गच्छेन्ननु यौवनं ते ॥ 20 ॥

Thus saying the lady desisted; the passionate king then spoke to him: "I am the foremost hero of the Kuru family; so choose me as your husband; then your this youth will not go in vain.

न चास्ति पत्नी मम वै द्वितीया
त्वं धर्मपत्नी भव मे मृगाक्षि ।
दासोऽस्मि तेऽहं वशगः सदैव
मनोभवस्तापयति प्रिये माम् ॥ 21 ॥

O fawn-eyed one! I have no other wife existing; so you will be my legal wife. O Dear! Passion is giving much pain to me; therefore, I am now become your obedient servant for ever.

गता प्रिया मां परिहृत्य कान्ता
नान्या वृत्ताऽहं विधुरोऽस्मि कान्ते ।
त्वां वांक्ष्य सर्वावयवातिरम्यां
मनो हि जातं विवशं मदीयम् ॥ 22 ॥

O Beloved! My former dear wife has abandoned me and gone away; but I have not married since then. Now seeing you beautiful, in all respects, I cannot bring my mind under control."

श्रुत्वाऽमृतास्वादारसं नृपस्य
वचोऽतिरम्यं खलु दासकन्या ।
उवाच तं सात्त्विकभावयुक्ता
कृत्वाऽतिधैर्यं नृपतिं सुगन्धा ॥ 23 ॥

Hearing these nectar-like beautiful words of the

king, the sweet scented fisherman's daughter, though also turned extremely passionate, held patience and exclaimed:

यदात्थ राजन्मयि तत्तथैव
मन्येऽहमेतत्तु यथा वचस्ते ।
नास्मि स्वतन्त्रा त्वमवेहि कामं
दाता पिता मेऽर्थय तं त्वमाशु ॥ 24 ॥

"O King! I also desire that which you have expressed; I am of opinion to act according to your wishes. But, what am I to do? I am not dependent. You are to know this. My father alone can give me in marriage to you.

न स्वैरिणी हास्यपि दाशपुत्री
पितुर्वशेऽहं सततं चरामि ।
स चेद्दाति प्रथितः पिता
मे गृहाण पाणिं वशगांऽस्मि तेऽहम् ॥ 25 ॥

So better ask my father for me. Though I am a fisherman's daughter, still I am not wanton and wilful. I am always obedient to my father; if my father wills, you can marry me. And I will be obedient to you.

मनोसवस्त्यां नृप किं दुनोति
यथा पुनर्मा नवयौवनां च ।
दुनोति तत्रापि हि रक्षणीया
धृतिः कुलाचारपरम्परासु ॥ 26 ॥

O king! The god of love is tormenting me, who is endowed with youth; he does not torment you so much. Still I must regard my family manners and customs coming down from ancient times. I must hold my patience."

सुत उवाच

इत्याकर्ण्य वचस्तस्या नृपतिः काममोहितः ।
गतो दाशपतेर्गेहं तस्या याचनहेतुर्व ॥ 27 ॥

Sūta said: "Thus passionately pleased with these fascinating words of the lady, the king went to the fisherman's house for the lady."

दृष्ट्वा नृपतिमायान्तं दाशोऽतिविस्मयं गतः ।
प्रणामं नृपतेः कृत्वा कृताञ्जलिरभाषत ॥ 28 ॥

Seeing the king coming, the fisherman was

greatly bewildered and astonished and bowed with great devotion and said:

दाश उवाच

दासोऽस्मि तव भूपाल कृतार्थोऽहं तवागमे ।
आज्ञां देहि महाराज यदर्थमिह चागमः ॥ 29 ॥

“O King! I am Thy servant. I am blessed by Thy presence. O great King! Now be graciously pleased to order me the cause of Thy arrival.”

राजोवाच

धर्मपत्नीं करिष्यामि सुतामेतां तवानघ ।
त्वया चेद्दीयते मह्यं सत्यमेतद्ब्रवीमि ते ॥ 30 ॥

Hearing the fisherman's words, the King said: “O sinless one! This I tell you truly that if you give me your daughter in marriage I will certainly make her my legal wife.”

दाश उवाच

कन्यारत्नं मदीयं चेद्यत्त्वं प्रार्थयसे नृप ।
दातव्यं तु प्रदास्यामि न त्वदेयं कदाचन ॥ 31 ॥

The fisherman replied: “O king! What must be given ever, how can I say that is not to be given. Therefore, if Thou askest for my daughter, I will certainly give her to Thee.

तस्याः पुत्रो महाराज त्वदन्ते पृथिवीपति ।
सर्वथा चाभिषेक्तव्यो नान्यः पुत्रस्तवेति वै ॥ 32 ॥

But, O Great King! Thou wilt have to make her son, the king of Thy kingdom; no other son of Thine could be king after Thy absence.”

सूत उवाच

श्रुत्वा वाक्यं तु दाशस्य राजा चिन्तातुरोऽभवत् ।
गाङ्गेयं मनसा कृत्वा नोवाच नृपतिस्तदा ॥ 33 ॥

Hearing these words of the fisherman, king Śantanu became very anxious. He remembered Gāṅgeya and could not speak anything.

कामातुरो गृहं प्राप्तश्चिन्ताविष्टो महीपतिः ।
न सस्नौ बुभुजे नाथ न सुष्वाम गृहं गतः ॥ 34 ॥

He, being sick with love anxiously returned home; but he abandoned bathing, fooding, sleeping, etc.

चिन्तातुरं तु तं दृष्ट्वा पुत्रो देवव्रतस्तदा ।
गत्वाऽपृच्छन्महीपालं तदसन्तोषकारणम् ॥ 35 ॥

At this, the son Gāṅgeya Bhīṣma whose vow was equal to that of the gods, marking that the king was being troubled with some thought, went to him and asked why he was anxious:

दुर्जयः कोऽस्ति शत्रुस्ते करोमि वशगं तव ।
का चिन्ता नृपशार्दूल सत्यं वद नृपोत्तम ॥ 36 ॥

“O king! Say truly what is your anxiety; who is your enemy that is not conquered; whom do you want to bring under your control? O King! What use is there of having a son who does not understand the difficulties of his father, or does not try to remove these difficulties.

किं तेन जातेन सुतेन राजन्दुःखं
न जानाति न नाशयेद्यः ।

ऋणं ग्रहीतुं समुपागतोऽसौ
प्राग्जन्मजं नात्र विचारणाऽस्ति ॥ 37 ॥

A son can be called really the son, who is born to repay the debts incurred by him in previous births; there is no manner of discussion in this.

विमुच्य राज्यं रघुनन्दनोऽपि
ताताज्ञया दाशरथिस्तु रामः ।
वनं गतं लक्ष्मणजानकीभ्यां
सहैव शैलं किल चित्रकूटम् ॥ 38 ॥

See, Raghu's son Dāśarathī Rāma abandoned his kingdom under the orders of his father and repaired to Citrakūṭa forest with his brother Lakṣmana and wife Sītā.

सुतो हरिश्चन्द्रनृपस्य राजन्
यो रोहितश्चेति प्रसिद्धनामा ।

क्रीतोऽथ पित्रा विपणोद्यतश्च
दासार्पितो विप्रगृहे तु नूनम् ॥ 39 ॥

The son of king Hariścandra, Rohita, ready to repay the debt of his father and sold by his father worked as a servant at a Brāhmin's house.

तथाऽजिगर्तस्य सुतो वरिष्ठो
नाम्ना शुनःशेष इति प्रसिद्धः ।

क्रीतस्तु पित्राप्यथ द्यूपवद्धः
संमोचितो गाधिसुतेन पश्चात् ॥ 40 ॥

So the famous Śunaśepha, sold by his high souled father Ajigarta was tied for sacrifice in a sacrificial post; but he was afterwards freed by the Gādhi's son Viśvāmitra.

पित्राज्ञया जामदग्न्येन पूर्वं

छिन्नं शिरो मातुरिति प्रसिद्धम् ।

अकार्यमप्याचरितं च तेन

गुरोरनुज्ञा च गरीयसी कृता ॥ 41 ॥

It is well known that, in ancient days, the Jamadagni's son Paraśurāma cut off his mother's head under the orders of his father. He considered the father's words more important, and hence could do such an unjust act.

इदं शरीरं तव भूपते न

क्षमोऽस्मि नूनं वेद किं करोम्यहम् ।

न शोचनीयं मयि वर्तमाने-

ऽप्यसाध्यमर्थं प्रतिपादयाम्यदः ॥ 42 ॥

O king! This my body is at your disposal; I can certainly do what you order me to do. So say what am I to do? as long as I am living, you need not express any sorrow; if you permit, I will do what is even hardly practicable to do.

प्रब्रूहि राजंस्तव काऽस्ति चिन्ता

निवारयाम्यद्य धनुर्गृहोत्वा ।

देहेन मे चेच्चरितार्थता वा

भवत्वमोघा भवतश्चिकीर्षा ॥ 43 ॥

O king! Say why you are anxious; I will remove that at once with this bow in my hand. If my body goes in carrying you mandate, know that your desire will be fructified.

धिक्तं सुतं यः पितुरोप्सितार्थं

क्षमोऽपि सन्न प्रतिपादयेद्यः ।

जातेन किं तेन सुतेन कामं

पितुर्न चिन्तां हि समुद्धरेद्यः ॥ 44 ॥

Fie to that son, who, being capable, is averse to do what his father desires! What use is there in having a son who does not remove the cause of his father's anxiety?"

सूत उवाच

निशम्येति वचस्तस्य पुत्रस्य शंतनुर्नृपः ।

लज्जमानस्तु मनसा तमाह त्वरितं सुतम् ॥ 45 ॥

Hearing the words of the son, King Śantanu felt much ashamed in his heart and said:

राजोवाच

चिन्ता मे महती पुत्र यस्त्वमेकोऽसि मे सुतः ।

शूरोऽतिबलवान्मानी संग्रामेष्वपराङ्मुखः ॥ 46 ॥

एकापत्यस्य मे तात वृथेदं जीवितं किल ।

मृते त्वयि मृधे क्वापि किं करोमि निराश्रयः ॥ 47 ॥

एषा मे महती चिन्ता तेनाद्य दुःखितोऽस्यहम् ।

नान्या चिन्ताऽस्ति मे पुत्र यां तवाग्रे वदाम्यहम् ॥ 48 ॥

"O son! This is now my gravest care that you are my only son; besides you are a hero very powerful, honoured and never showing your back in battles; therefore, if, out of ill-luck you become dead in some battlefield, I will become issueless; under such circumstances what am I to do?"

सूत उवाच

तदाकर्ण्यथ गाङ्गेयो मन्त्रिवृद्धानपृच्छत ।

न मां वदति भूपालो लज्जयाऽद्य परिप्लुतः ॥ 49 ॥

वित्तवार्ता नृपस्याद्य पृष्ट्वा यूयं विनिश्चयात् ।

सत्यं ब्रवंतु मां सर्वं तत्करोमि निराकुलः ॥ 50 ॥

So, O son! My life is fruitless when I have got only one son; this is my gravest care; therefore I am sorry. O son! I have no other cares that I can mention to you."

तच्छ्रुत्वा ते नृपं गत्वा संविज्ञाय च कारणम् ।

शशंसुर्विदितार्थस्तु गाङ्गेयस्तदचिन्तयत् ॥ 51 ॥

सहिस्तैर्जगामाशु दाशस्य सदनं तदा ।

प्रेमपूर्वमुवाचेदं विनम्रो जाह्नवीसुतः ॥ 52 ॥

Hearing these words of the father, Gāṅgeya called the old ministers and said that the king was ashamed to speak out to me the real matter; so I ask you all to know exactly the king's cares and communicate them to me as they are; I can carry them out, without any hitch, then. At these Bhīṣma's words, the ministers went to the king, and learned the true cause, and spoke to Bhīṣma; learning this, he began to think what ought to be done.

गाङ्गेय उवाच

पित्रे देहि सुतां तेऽद्य प्रार्थयामि सुमध्यमाम् ।
माता मेऽस्तु सुतेयं तं दासोऽस्यस्याः परन्तप ॥ 53 ॥

Gaṅgā's son Bhīṣma, then, accompanied by the ministers, quickly went to the house of the fisherman, and with words of humility and affection, spoke: "O tormentor of foes! I pray to you to give your beautiful daughter in marriage to my father. Your daughter will be my mother and I will be her servant."

दाश उवाच

त्वं गृहाण महाभाग पत्नीं कुरु नृपात्मज ।
पुत्रोऽस्या न भवेद्राजा वर्तमाने त्वयीति वै ॥ 54 ॥

The fisherman, then, said: "O highly lucky prince! Then the king's son will not be able to become king, in your presence; so kindly marry yourself my daughter."

गाङ्गेय उवाच

मातेयं मम दाशेयी राज्यं नैव करोम्यहम् ।
पुत्रोऽस्या सर्वथा राज्यं करिष्यति न संशयः ॥ 55 ॥

At this Bhīṣma again said: "Let your daughter be my mother; I will never accept the kingdom. The son of your daughter will, no doubt, become king."

दाश उवाच

सत्यं वाक्यं मया ज्ञातं पुत्रस्ते बलवान्भवेत् ।
सोऽपि राज्यं बलान्नूनं गृहीयादिति निश्चयः ॥ 56 ॥

The fisherman said: "I know your words are true; but if your son be powerful, he can take forcibly the kingdom for himself."

गाङ्गेय उवाच

न दारसंग्रहं नूनं करिष्यामि हि सर्वथा ।
सत्यं मे वचनं तात मया भीष्मं व्रतं कृतम् ॥ 57 ॥

At this Bhīṣma again said: "O Sire! Know my words as true; I will never marry; from today, I have accepted this difficult vow."

सूत उवाच

एवं कृतां प्रतिज्ञां तु निशम्य झषजीवकः ।
ददौ सत्यवतीं तस्मै राज्ञे सर्वांगशोभनाम् ॥ 58 ॥

Sūta said: Hearing this firm resolve of Bhīṣma; the fisherman gave over his beautiful daughter to king Śāntanu.

अनेन विधिना तेन वृता सत्यवती प्रिया ।
न जानाति परं जन्म व्यासस्य नृपसत्तमः ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
पञ्चमोऽध्यायः ॥ 5 ॥

Thus Śāntanu married dear Satyavatī; but he was quite unaware of the wonderful birth of Vyāsa Deva.

Thus ends the Fifth Chapter of the Second Book the marriage of Satyavatī in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER VI

On the Birth of the Pāṇḍava

सूत उवाच

एवं सत्यवती तेन वृता शतनुना किल ।
द्वौ पुत्रौ च तथा जातौ मृतौ कालवशादपि ॥ 1 ॥

Sūta said: "Thus Śāntanu married Satyavatī; two sons were born to her and they died in course of time.

व्यासवीर्यात्तु संजातो धृतराष्ट्रोऽन्ध एव च ।
मुनिं दृष्ट्वाऽथ कामिन्या नेत्रसंमीलने कृते ॥ 2 ॥

Out of Vyāsa Deva's semen, Dhṛtarāṣṭra was born. Ambikā Devī, the mother of Dhṛtarāṣṭra

closed her eyes on seeing Veda Vyāsa; hence Dhṛtarāṣṭra was born blind.

श्वेतरूपा यतो जाता दृष्ट्वा व्यासं नृपात्मजा ।
व्यासकोपात्समुत्पन्नः पाण्डुस्तेन न संशयः ॥ 3 ॥

(Seeing Dhṛtarāṣṭra blind Satyavatī asked Vyāsa to go to Ambālikā. (Pāṇḍu's mother); the princess Ambālikā, mother of Pāṇḍu turned pale at the sight of Vyāsa; hence, her son became of a pale colour out of Vyāsa's wrath. Hence, the name of the son was Pāṇḍu.

सन्तोषितस्तथा व्यासो दास्या कामकलाविदा ।
विदुरस्तु समुत्पन्नो धर्माशः सत्यवाक्शुचिः ॥ 4 ॥

Next the maid servant, expert in the science of amorous pleasures, satisfied Vyāsa; hence her son Vidura was born of Dharma's part and became truthful and holy.

राज्येसंस्थापितः पाण्डुः कनीयानपिमन्त्रिभिः ।
अन्धत्वाद्घृतराष्ट्रोऽसौ नाधिकारे नियोजितः ॥ 5 ॥

Though Pāṇḍu was younger, the ministers installed him on the throne. Dhṛtarāṣṭra could not become king, as he was blind.

भीष्मस्यानुमते राज्यं प्राप्तः पाण्डुर्महाबलः ।
विदुरोऽप्यथ मेधावी मन्त्रकार्ये नियोजितः ॥ 6 ॥

By the permission of Bhīṣma the powerful Pāṇḍu obtained the sovereignty; and the intelligent Vidura became his minister.

घृतराष्ट्रस्य द्वे भार्ये गान्धारी सौबली स्मृता ।
द्वितीया च तथा वैश्या गार्हस्थ्येषु प्रतिष्ठिता ॥ 7 ॥

Dhṛtarāṣṭra had two wives Gāndhārī and Sauvālī; this Sauvālī was Vaiśyā; she was engaged in the household affairs.

पाण्डोरपि तथा पत्न्यौ द्वे प्रोक्ते वेदवादिभिः ।
शौरसेनी तथा कुन्ती माद्री च मद्रदेशजा ॥ 8 ॥

King Pāṇḍu had two wives, too; the first was Kuntī, the daughter of Śūrasena; and the other was Mādri, the daughter of the Madra king.

गान्धारी सुषुवे पुत्रशतं परमशोभनम् ।
वैश्याप्येकं सुतं कान्तं युयुत्सुं सुषुवे प्रियम् ॥ 9 ॥

Gāndhārī gave birth to one hundred beautiful sons; Vaiśyā Sauvālī gave birth to one beautiful son named Yuyutsu.

कुन्ती तु प्रथमं कन्या सूर्यात्कर्णं मनोहरम् ।
सुषुवे पितृगेहस्था पश्चात्पाण्डुपरिग्रहः ॥ 10 ॥

While Kuntī was a virgin, she gave birth, through the medium of the Sun, the lovely Karṇa; next he became the wife of Pāṇḍu.

ऋषय ऊचुः

किमेतत्सूत चित्रं त्वं भाषसे मुनिसत्तम ।
जनितश्च सुत पूर्वं पाण्डुना सा विवाहिता ॥ 11 ॥

सूर्यात्कर्णः कथं जातः कन्यायां वदविस्तरात् ।
कन्या कथं पुनर्जाता पाण्डुना सा विवाहिता ॥ 12 ॥

Hearing this, the Ṛṣis said: "O Muni Sūta! What are you saying? First Kuntī brought forth a child afterwards she was married to Pāṇḍu; this is wonderful, indeed! How was Karṇa, born of Kuntī, unmarried? and how came Kuntī to be married afterwards? describe all these in detail."

सूत उवाच

शूरसेनसुता कुन्ती बालभावे यदा द्विजाः ।
कुन्तिभोजेन राजा तु प्रार्थिता कन्यका शुभा ॥ 13 ॥
कुन्तिभोजेन सा बाला पुत्री तु परिकल्पिता ।
सेवनार्थं तु दीप्तस्य विहिता चारुहासिनी ॥ 14 ॥

Sūta then said: "O Dvija! While Śūrasena's daughter Kuntī was a virgin girl, the king Kuntībhoja asked for Kuntī that she might become her girl and Śūrasena gave her to the king Kuntībhoja who brought up this beautifully smiling girl. He put to her the service of Agni of Agnihotra.

दुर्वासास्तु मुनिः प्राप्तश्चातुर्मास्ये स्थितो द्विजः ।
परिचर्या कृता कुंत्या मुनिस्तोषं जगाम ह ॥ 15 ॥
ददौ मन्त्रं शुभं तस्यै येनाहूतः सुरः स्वयम् ।
समायाति तथा कामं पूरयिष्यति वाञ्छितम् ॥ 16 ॥

Once, on an occasion, Durvāsā Muni, engaged in the vow, lasting for four months, came there; Kuntī served him during that period; the Muni became greatly pleased and gave her a very auspicious mantra, by virtue of which any Deva, when called upon by that mantra will come to Kuntī and satisfy her desires.

गते मुनौ ततः कुन्ती निश्चयार्थं गृहे स्थिता ।
चिन्तयामास मनसा कं सुरं समचिन्तये ॥ 17 ॥

When the Muni went away, Kuntī, remaining in her house, wanted to test the accuracy of the mantra and asked within herself "What Devatā to call upon."

उदितश्च तदा भानुस्तथा दृष्टो दिवाकरः ।
मन्त्रोच्चारं तथा कृत्वा चाहूतस्तिग्मगुस्तदा ॥ 18 ॥

Seeing God Sūrya had arisen in the sky, Kuntī uttered the Mantra and invoked him.

मण्डलान्मानुषं रूपं कृत्वा सर्वातिपेशलम् ।
अवातरत्तदाकाशात्समीपे तन्न मन्दिरे ॥ 19 ॥

The Sun, then, assuming an excellent human form, came down from the Heavens and appeared before Kuntī in the same room.

दृष्ट्वा देवं समायान्तं कुन्ती भानुं सुविस्मिता ।
वेपमाना रजोदोषं, प्राप्ता सद्यस्तु भामिनी ॥ 20 ॥

Seeing the Deva Sun, Kuntī became greatly surprised and began to shudder and instantly became endowed with the inherent natural quality of passion (had menstruation).

कृताञ्जलिः स्थिता सूर्यं बभाषे चारुलोचना ।
सुप्रीता दर्शनेनाद्य गच्छ त्वं निजमण्डलम् ॥ 21 ॥

The beautiful-eyed Kuntī, with folded palms spoke to Sūrya Deva standing before: "I am highly pleased to-day, seeing Thy form; now go back to Thy sphere."

सूर्य उवाचः

आहूतोऽस्मि कथं कुन्ति त्वयामन्त्रबलेन वै ।
न मां भजसि कस्मात्त्वं समाहूय पुरोगतम् ॥ 22 ॥

Sūrya Deva said: "O, Kuntī! What for you called me, by virtue of the Mantra? Calling me, why do you not worship me, standing before you?"

कामार्तोऽस्म्यसितापाङ्गि भज मां भावसंयुतम् ।
मन्त्रेणाधीनतां प्राप्तां क्रीडितुं नय मामिति ॥ 23 ॥

O beautiful blue eyed one! Seeing you, I have become passionate; so come to me. By means of the mantra, you have made me subservient to you; so take me for intercourse."

कुन्त्युवाच

कन्याऽस्म्यहं तु धर्मज्ञ सर्वसाक्षिन्नमाम्यहम् ।
तवाप्यहं न दुर्वाच्या कुलकन्याऽस्मि सुव्रत ॥ 24 ॥

Hearing this, Kuntī said: "O Witness of all! O knower of Dharma! You know that I am a virgin girl. O Suvrata! I bow down to you; I am a family daughter; so do not speak ill to me."

सूर्य उवाच

लज्जा मे महती चाद्य यदि गच्छाम्यहं वृथा ।
वाच्यतां सर्वदेवानां यास्याम्यत्र न संशयः ॥ 25 ॥

Sūrya then said: "If I go away in vain, I will be an object of great shame, and, no doubt, will be laughed amongst the gods.

शप्स्यामि तं द्विजं चाद्य येन मन्त्र समर्पितः ।
त्वां चापि सुभृशं कुनित नोचेन्मां त्वं भजिष्यसि ॥ 26 ॥

So, O Kuntī! If you do not satisfy me, I will immediately curse you and the Brāhmin who has given you this mantra.

कन्याधर्मः स्थिरस्ते स्यान्न ज्ञास्यन्ति जनाः किल ।
मत्समस्तु तथा पुत्रो भविता ते वरानने ॥ 27 ॥

O Beautiful one! If you satisfy me, your virginity will remain; nobody will come to know and there will be born a son to you, exactly like me."

इत्युक्त्वा तरणिः कुन्तीं तन्मनस्कां सुलल्जिताम् ।
भुक्त्वा जगाम देवेशो वरं दत्त्वाऽतिवाञ्छितम् । 28 ॥

Thus saying, Sūrya Deva enjoyed the bashful Kuntī, with her mind attracted towards him; He granted her the desired boons and went away.

गर्भं दधार, सुश्रोणी सुगुप्ते मन्दिरे स्थिता ।
धात्रीः वेद प्रिया चैका न माता न जनस्तथा ॥ 29 ॥

The beautiful Kuntī became pregnant and began to remain in a house, under great secrecy. Only the dear nurse knew that; her mother or any other person was quite unaware of the fact.

गुप्तः सद्धानि पुत्रस्तु जातश्चातिमनोहरः ।
कवचेनातिरम्येण कुण्डलाभ्यां समन्वितः ॥ 30 ॥

In time, a very beautiful son like the second Sun and Kārtikeya, decked with a lovely Kavaca coat of mail and two ear-rings, was born there.

द्वितीय इव सूर्यस्तु कुमार इव चापरः ।
करे कृत्वाथ धात्रेयी तामुवाच सुलज्जिताम् ॥ 31 ॥

Then the nurse caught hold of the hand of the bashful Kuntī and said: "O Charming one! What care can you possibly have as long as I am living."

कां चिन्तां करभोरु त्वमाद्यत्सेऽद्यस्थिताऽस्म्यहम् ।
मञ्जूषायां सुतं कुन्ती मुञ्चन्ती वाक्यमब्रवीत् ॥ 32 ॥

Kuntī then, placed the son in a box and said: "O son! What shall I do? Being afraid of shame, I am leaving you, though you are dear to me as my life itself! I am exceedingly unfortunate that I am casting aside this all-auspicious son.

किं करोमि सुतार्ताऽहं ज्यजे त्वां प्राणवल्लभम् ।
मन्दभाग्या त्यजामि त्वां सर्वलक्षणसंयुतम् ॥ 33 ॥
यातु त्वां सगुणाऽगुणा भगवती सर्वेश्वरी चाम्बिका ।
स्तन्यं सैव ददातु विश्वजननी कात्यायनी कामदा ।
द्रक्ष्येऽहं मुखपङ्कजं सुललितं प्राणप्रियार्हं कदा ।
त्यक्त्वा त्वां विजने वने रविसुतं दुष्टा यथा स्वैरिणी । 34 ॥

May the attributeless Bhagavatī Ambikā, the World Mother and the Lady of all, endowed with attributes, protect Thee! May Kātyāyanī, the giver of all desires, feed you with Her milk! Alas! I am quitting you, born of Sūrya's semen in this solitary forest like a vitiated wanton woman. I do not know, when shall I see your lotus like beautiful face, dearest to me like myself.

पूर्वस्मिन्नपि जन्मनि त्रिजगतां माता न चाराधिता ।
न ध्यातं पदपङ्कजं सुखकरं देव्याः शिवायाश्चिरम् ।
तेनाहं सुत दुर्भगाऽस्मि सततं त्यक्त्वा पुनस्त्वां वने ।
नप्स्यामि प्रियपातकं स्मृतवती बुद्ध्या कृतं यत्स्वयम् ॥ 35 ॥

Alas! I never worshipped in my former birth Śivānī, the mother of the three worlds; I never meditated Her lotus like feet, the giver of all happiness; hence, I am so very unfortunate. O Dear son! I must perform great tapasyā to expiate for this terrible sin, that I knowingly commit in relinquishing you in the forest."

सूत उवाच

इत्युक्त्वा तं सुतं कुन्ती मञ्जूषायां धृतं किल ।
धात्रीहस्ते ददौ भीता जनदर्शनतस्तथा ॥ 36 ॥

Sūta said: "Thus saying to the son within the casket, Kuntī gave over that to the hands of her nurse, terrified, lest someone might see her.

स्नात्वा त्रस्ता तदा कुन्ती पितृवेश्मन्युवास सा ।
मञ्जूषा वहमाना च प्राप्ता हाधिरथेन वै ॥ 37 ॥

Kuntī then bathed and remained with a fearful heart in her father's house. A carpenter (charioteer?) named Adhiratha got accidentally that casket floating in the Ganges.

राधा सूतस्य भार्या वै तयाऽसौ प्रार्थितः सुतः ।
कर्णोऽभूद्बलवान्वीरः पालितः सूतसद्धानि ॥ 38 ॥

The carpenter's wife Rādhā prayed for the son

and nourished him under her care. Thus nourished in the carpenter's house, the famous Kuntī's son Karṇa became a very powerful warrior.

कुन्ती विवाहिता कन्या पाण्डुना सा स्वयंवरे ।

माद्री चैवापरा भार्या मद्राजसुता शुभा ॥ 39 ॥

King Pāṇḍu then married Kuntī in a Svyamvara, a marriage in which the girl chooses her husband from among a number of suitors, assembled together. And the all-auspicious daughter of the king of Madra became also the second wife of Pāṇḍu.

मृगयां रममाणस्तु वने पाण्डुर्महाबलः ।

जघान मृगबुद्ध्या तु रममाणं मुनिं वने ॥ 40 ॥

Once, on an occasion, the powerful Pāṇḍu, while hunting in the forest killed a Muni, in the form of a deer, engaged in the act of co-habitation, thinking it to be a deer.

शप्तस्तेन तदा पाण्डुर्मुनिना कुपितेन च ।

स्त्रीसङ्गं यदि कर्ताऽसि तदा ते मरणं ध्रुवम् ॥ 41 ॥

इति शप्तस्तु मुनिना पाण्डुः शोकसमन्वितः ।

त्यक्त्वा राज्यं वने वासं चकार भृशदुःखितः ॥ 42 ॥

The dying Muni became inflated with wrath, cursed Pāṇḍu: "If you cohabit, certainly you will die." Thus cursed by the Muni, Pāṇḍu became very sorrowful and abandoned his kingdom and began to live in the forest.

कुन्ती माद्री च भार्ये द्वे जग्मतुः सह संगते ।

सेवनार्थं सतीधर्मं संश्रिते मुनिसत्तमाः ॥ 43 ॥

O Munis! His two wives Kuntī and Mādrī, followed their husband as chaste women do, to serve him in the forest.

गङ्गातीरे स्थितः पाण्डुर्मुनीनामाश्रमेषु च ।

शृण्वानो धर्मशास्त्राणि चकार दुश्चरं तपः ॥ 44 ॥

Dwelling in the hermitage of the Munis, Pāṇḍu listened to the Dharma Śāstras and practised severe penance.

कथायां वर्तमानायां मदाचिन्द्रमसंश्रितम् ।

अशृणोद्वचनं राजा सुपृष्टं मुनिभाषितम् ॥ 45 ॥

अपुत्रस्य गतिर्नास्ति स्वर्गे गन्तुं परन्तप ।

येन केनाप्युपायेन पुत्रस्य जननं चरेत् ॥ 46 ॥

Once while he was listening to the religious discourses of the Munis, he heard unmistakably the Munis telling that the man who is sonless can never go to the Heavens; so he must get a son somehow or other.

अंशजः पुत्रिकापुत्रः क्षेत्रजो गोलकस्तथा ।

कुण्डः सहोढः कानीनः क्रीतः प्राप्तस्तथा वने ॥ 47 ॥

दत्तः केनाप चाशक्तौ धनग्राहिसुताः स्मृताः ।

उत्तरोत्तरतः पुत्रा निकृष्टा इति निश्चयः ॥ 48 ॥

The Pundits declare that the sons born of the father's semen, the sons born of their daughters, the Kṣetraja, the Golaka, the Kuṇḍa, the Sahoḍha, the Kānīna, the Krīta, one obtained in the forest, or one offered by another father, unable to nourish his son, all are entitled to inherit the wealth of the father, but the sons, enumerated successively are more and more inferior.

Note: Kṣetraja—of a son, the off-spring of the wife by a kinsman appointed to procreate issue to the husband.

Golaka—bastard child of a widow.

Kuṇḍa—a child born in adultery.

Sahoḍha—the son of a woman pregnant at the time of marriage.

Kānīna—the son born of a young and unmarried woman.

Krīta—purchased.

इत्याकर्ण्य तदा प्राह कुन्ती कमललोचनाम् ।

सुतमृत्यादयाशु त्वं मुनिं गत्वा तपोन्वितम् ॥ 49 ॥

Hearing this, Pāṇḍu spoke to the lotus-eyed Kuntī to procreate sons for him soon by a great ascetic Muni:

ममाज्ञया न दोषस्ते पुरा राज्ञा महात्मना ।

वसिष्ठाज्जनितः पुत्रः सौदासेनेति मे श्रुतम् ॥ 50 ॥

“By my order, you will not incur any sin in doing this. I heard that in ancient times the high-souled king Saudāsa got son from Vasiṣṭha.”

यं कुन्ती वचनं प्राह मम मन्त्रोऽस्ति कामदः ।

दत्तो दुर्वाससा पूर्वं सिद्धिदः सर्वथा प्रभो ॥ 51 ॥

Kuntī, then spoke to the king: “O Lord! I know

one Siddha mantra; it was given to me before by the Muni Durvāsā.

निमन्त्रेऽहं यं देवं मन्त्रेणानेन पार्थिव ।

आगच्छेत्सर्वथासौ वै मम पार्श्वं निमन्त्रितः ॥ 52 ॥

Whichever Devatā I will invoke by that Mantra, he will instantly come to my side, controlled by that Mantra.

भर्तुर्वाक्येन सा तत्र स्मृत्वा धर्मं सुरोत्तमम् ।

सङ्गम्य सुषुवे पुत्रं प्रथमं च युधिष्ठिरम् ॥ 53 ॥

At the request of the husband, Kuntī invoked Dharma, the best of the Devas; and after being impregnated by him, gave birth to Yudhiṣṭhira.

वायोर्वृकोदरं पुत्रं जिष्णुं चैव शतक्रतोः ।

वर्षे वर्षे त्रयः पुत्राः कुन्त्या जाता महाबलाः ॥ 54 ॥

Then she got through Pavana Deva, the son Vṛkodara; and through Indra, the Lord of the Devas, Arjuna. Thus, in every year, Kuntī gave birth to one son and so in three years she gave birth to three very powerful and mighty sons.

माद्री प्राह पतिं पाण्डुं पुत्रं मे कुरु सत्तम ।

किं करोमि माहराज दुःखं नाशय मे प्रभो ॥ 55 ॥

At this Mādri spoke to her husband: “O King, the best of the Kurus! What shall I do now?

प्रार्थिता पतिना कुन्ती ददौ मन्त्रं दयान्विता ।

एकपुत्रप्रबन्धेन माद्री पतिमते स्थिता ॥ 56 ॥

Kindly suggest to me the means of procreating sons; O Lord, remove my pain.” Pāṇḍu asked Kuntī for this; Kuntī, moved with pity, gave her the mantra, so that she might get one son.

स्मृत्वा तदाश्विनौ देवौ मद्राजसुता सुतौ ।

नकुलः सहदेवश्च सुषुवे वरवर्णिनी ॥ 57 ॥

Then the beautiful Mādri, invoked the twin Aśvins under the advice of her husband and got a pair of twins Nakula and Sahadeva through them.

एवं ते पाण्डवाः पञ्च क्षेत्रोत्पन्नाः सुरात्मजाः ।

अर्हवर्षान्तरे जाता वने तस्मिन्निजोत्तमाः ॥ 58 ॥

O Munis! Thus five Pāṇḍavas were born successively in every following year to the wives of Pāṇḍu by the seeds of the Devas.

एकस्मिन्समये पाण्डुर्माद्रीं दृष्ट्वाऽथ निर्जने ।

आश्रमे चातिकामार्तो जग्राहागतवैशसः ॥ 59 ॥

Once upon a time Pāṇḍu, whose end was drawing nigh, became very passionate at the sight of Mādrī in that solitary hermitage.

मा मा मा मेति बहुधा निषिद्धोऽपि तथा भृशम् ।
आलिलिङ्ग प्रियां देवात्यपात धरणीतले ॥ 60 ॥

He, though forbidden repeatedly by Mādrī, warmly embraced her, as if dictated by the great destroyer, and fell to the ground.

यथा वृक्षगता चल्ली छिन्ने पतति वै द्रुमे ।
तथा सा पतिता बाला कुर्वती रोदनं बहु ॥ 61 ॥

As the creeper falls down when the tree is felled, so Mādrī dropped on the ground and began to cry violently.

प्रत्यागता तदा कुन्ती रुदती बालकास्तथा ।
मुनयश्च महाभाग श्रुत्वा कोलाहलं तदा ॥ 62 ॥

Having the wailings of Mādrī, Kuntī and the five sons of Pāṇḍu came there weeping and crying; a tumult then ensued and the great Munis also appeared on the scene.

मृतः पाण्डुस्तदा सर्वे मुनयः संशितव्रताः ।
सहाग्निभिर्विधिं कृत्वा गङ्गातीरे तदाऽदहनं ॥ 63 ॥

Then those Munis, practising great vows, knew that Pāṇḍu was dead and performed duly, on the banks of the Ganges, the ceremony of burning the dead.

चक्रे सहैव गमनं माद्री दत्त्वा सुतौ शिशू ।
कुन्त्यै धर्मं पुरस्कृत्य सतीनां सत्यकामतः ॥ 64 ॥

At that time Mādrī gave over to Kuntī the charge of her two sons and followed the Satī practise along with her husband to go to Satyaloka.

जलदानादिकं कृत्वा मुनयस्तत्र वासिनः ।
पञ्चपुत्रयुतां कुन्तीमनयन्हस्तिनापुरम् ॥ 65 ॥

The Munis, then, performed Tarpaṇa ceremonies in honour of Pāṇḍu and Mādrī and took Kuntī and the five sons to Hastināpur.

तां प्राप्तां च समाज्ञाय गाङ्गेयो विदुरस्तथा ।
नगरीं धृतराष्ट्रस्य सर्वे तत्र समाययुः ॥ 66 ॥

Knowing that Kuntī has come, Bhīṣma, Vidura and the relatives of Dhṛtarāṣṭra within the city, all came to Kuntī.

पप्रच्छुश्च जनाः सर्वे कस्य पुत्रा वरानने ।
पाण्डोः शापं समाज्ञाय कुन्ती दुःखान्विता तदा ॥ 67 ॥

They all asked Kuntī: "O beautiful one! Whose are these five sons?" Kuntī, then, remembered the curse on Pāṇḍu and sorrowfully expressed:

तानुवाच सुराणां वै पुत्राः कुरुकुलोद्भवाः ।
विश्वासार्थं समाहूताः कुन्त्या सर्वे सुरास्तदा ॥ 68 ॥

आगत्य खे तदा तैस्तु कथितं नः सुताः किल ।
भीष्मेण सस्कृतं वाक्यं देवानां सत्कृताः सुताः ॥ 69 ॥

"These are the Deva's sons born in Kuru family." In order to convince the people assembled there, Kuntī invoked the Devas who came in the celestial space above and said: "Yes, these are the sons born of our seeds. Bhīṣma, then, paid respect to the words of the Devas and honoured duly the boys.

गता नागपुरं सर्वे तानादाय सुतान्वधूम् ।
भीष्मादयः प्रीतचित्ताः पालयामासुरर्थतः ॥
एवं पार्थाः समुत्पन्ना गाङ्गेयेनाथ पालिताः ॥ 70 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
षष्ठोऽध्यायः ॥ 6 ॥

Bhīṣma then took the five sons and Pāṇḍu's wife to Hastinā and gladly nourished them. O Munis! The sons of Pṛthā were thus born and nourished by Bhīṣma."

Thus ends the Sixth Chapter of the Second Book on the birth of the Pāṇḍavas in the Mahāpurāṇam Śrīmaddevībhāgavatam.

CHAPTER VII

On Showing the Departed Ones

सूत उवाच

पञ्चानां त्रौपदी भार्या सा मान्या सा पतिव्रता ।
पञ्च पुत्रास्तु तस्याः स्युर्भर्तृभ्योऽतीव सुन्दरा ॥ 1 ॥

Sūta said: "The chaste Draupadī was the common wife of all the five very beautiful! sons of Kuntī; and she bore five sons, one to every husband.

अर्जुनस्य ता भार्या कृष्णस्य भगिनी शुभा ।

सुभद्रा या हता पूर्वं जिष्णुता हरिसम्पते ॥ 2 ॥

Arjuna had one wife more; she was Subhadrā, the sister of Śrī Kṛṣṇa. By the order of Śrī Kṛṣṇa, Arjuna stole her away (took her by force).

तस्यां जातो महावीरो निहतोऽसौ रणाजिरे ।

अभिमन्युर्हृतत्र द्रौपद्याश्च सुतः किल ॥ 3 ॥

The great hero Abhimanyu was born of Subhadrā. This Abhimanyu and the five sons of Draupadī were killed in battle.

अभिमन्योर्वरा भार्या वैराटी चातिसुन्दरी ।

कुलान्ते सुषुवे पुत्रं मृतो वाणाग्निना शिशुः ॥ 4 ॥

Abhimanyu's wife Uttarā was the charming daughter of king Virāt. She gave birth to one dead child, after all the boys, the descendants of the family were extinct.

जीवितः स तु कृष्णेन भागिनेयसुतः स्वयम् ।

द्रौणिबाणाग्निनिर्दग्धः प्रतापेनाद्भुतेन च ॥ 5 ॥

The above child died of the arrows of Aśvatthāmā. The extraordinarily powerful Śrī Kṛṣṇa Himself made alive again his sister's dead grandson.

परिक्षीणेषु वंशेषु जातो यस्माद्वरः सुतः ।

तस्मात्परीक्षितो नाम विख्यातः पृथिवीतले ॥ 6 ॥

As this son was born after family had become extinct, he became known in the world by the name of Parīkṣit.

निहतेषु च पुत्रेषु धृतराष्ट्रोऽतिदुःखितः ।

तस्थौ पाण्डवराज्ये च भीमवाग्बाणपीडितः ॥ 7 ॥

When the sons were all destroyed, Dhṛtarāṣṭra became very sorry, and, tormented by the arrow-like words of Bhīma, remained in the kingdom of the Pāṇḍavas.

गान्धारी च तथाऽतिष्ठत्पुत्रशोकातुरा भृशम् ।

सेवां तयोर्दिवारात्रं चकारार्तो युधिष्ठिरः ॥ 8 ॥

Gāndhārī, too, exceedingly distressed on the bereavement of the sons, remained there also. Yudhiṣṭhira, day and night, served Dhṛtarāṣṭra and Gāndhārī.

विदुरोऽप्यतिधर्मात्मा प्रज्ञानेत्रमबोधयत् ।

युधिष्ठिरस्यानुमते भ्रातृपार्श्वं व्यतिष्ठत् ॥ 9 ॥

The greatly religious Vidura always used to console, by the advice of Yudhiṣṭhira, his brother Dhṛtarāṣṭra, who possessed the eye of wisdom and he remained by his brother's side.

धर्मपुत्रोऽपि धर्मात्मा चकार सेवनं पितुः ।

पुत्रशोकोद्भवं दुःखं तस्य विस्मारयन्निव ॥ 10 ॥

Dharma's son Yudhiṣṭhira used to serve his uncle Dhṛtarāṣṭra in such a way as he might forget the pain of the death of his sons.

यथा शृणोति वृद्धोऽसौ तथा भीमोऽतिरोषितः ।

वाग्बाणेनाहनत्तं तु श्रावयन्संस्थिताञ्जनान् ॥ 11 ॥

But Bhīma used to pierce his heart by his arrow-like words that he pronounced so loud as to reach the ears of the old king Dhṛtarāṣṭra.

मया पुत्रा हताः सर्वे दुष्टस्यांधस्य ते रणे ।

दुःशासनस्य रुधिरं पीतं हृद्यं तथा भृशम् ॥ 12 ॥

Bhīma used to say: "In the battlefield I killed all the sons, of the wicked blind king (Dhṛtarāṣṭra) and it was I that sucked well and drunk, full to the brim, the blood of the heart of Duṣṣāsana.

भुनक्ति पिण्डमंधोऽयं मया दत्तं गतत्रपः ।

ध्वांक्षवद्वा श्ववच्चापि वृथा जीवत्यसौ जनः ॥ 13 ॥

Now this blind king eats shamelessly like a crow and a dog, the mass of food (Piṇḍa) given by me, and thus is bearing uselessly the burden of life."

एवंविधानि रूक्षाणि श्रावयत्यनुवासरम् ।

आश्वासयति धर्मात्मा मूर्खोऽयमिति च बुवन् ॥ 14 ॥

Daily Bhīma used to tell, thus, harsh words to him; whereas the religious Yudhiṣṭhira used to console him saying "Bhīma is a quite illiterate brute" and so forth.

अष्टादशैव वर्षाणि स्थित्वा तत्रैव दुःखितः ।

धृतराष्ट्रो वने यानं प्रार्थयामास धर्मजम् ॥ 15 ॥

अयाचत धर्मपुत्रं धृतराष्ट्रो महीपतिः ।

पूत्रेभ्योऽहं ददाम्यद्य निर्वापं विधपूर्वकम् ॥ 16 ॥

King Dhṛtarāṣṭra remained there with a grieved heart for eighteen years; one day he proposed to the Dharma's son Yudhiṣṭhira about his intention to dwell in forest thus: "To-day I wish to perform Tarpaṇas in the names of my sons.

बृकोदरेण सर्वेषां कृतमत्रौर्ध्वदैहिकम् ।

न कृतं मम पुत्राणां पूर्ववैरमनुस्मरन् ॥ 17 ॥

True it is, that Bhīma performed the funeral obseques of them all; but, having in view of the former enmity, he did not do anything for my sons.

ददासि चेद्धनं मह्यं कृत्वा चैवौर्ध्वदैहिकम् ।

गमिष्येऽहं वनं तप्तुं तपः स्वर्गफलप्रदम् ॥ 18 ॥

If you give me some money, I will, then, perform the funeral obsequies of my sons and then retire to the forest to perform tapasyā so that I can go to Heaven."

एकान्ते विदुरेणोक्तो राजा धर्मसुतः शुचिः ।

धनं दातुं मनश्चक्रे धृतराष्ट्राय चार्थिने ॥ 19 ॥

Vidura also asked Yudhiṣṭhira privately to pay to Dhṛtarāṣṭra the sum that he wanted; Yudhiṣṭhira also intended to pay the required money.

समाहूय निजान्सर्वानुवाच पृथिवीपतिः ।

धनं दास्ये महाभागाः पित्रे निर्वापकामिने ॥ 20 ॥

Then Yudhiṣṭhira, the lord of the world called his younger brothers and addressed them as follows: "O highly fortunate ones! Our revered uncle is desirous to perform the funeral obsequies of his sons; so we will have to give him some money for the purpose."

तच्छ्रुत्वा वचनं भ्रातुर्ज्येष्ठस्यामिततेजसः ।

संप्रहेऽस्य महाबाहुर्मरुतिः कुपितोऽब्रवीत् ॥ 21 ॥

Hearing these words of his elder brother of indomitable valour, Pavana's son, the mighty armed Bhīma became very angry and spoke out as follows:

धनं देयं महाभाग दुर्योधनहिताय किम् ।

अन्धोऽपि सुखमाप्नोति मूर्खत्वं किमतः परम् ॥ 22 ॥

"O highly lucky one! Is it that we will have to give wealth for the spiritual benefit of Duryodhana and others? What a great stupidity can there be than the fact that such a malevolent blind king is deriving so great happiness at your hands?

तव दुर्मन्त्रितेनाथ दुःखं प्राप्ता वने वयम् ।

त्रौपदी च महाभागा समानीता दुरात्मना ॥ 23 ॥

O Ārya! It is by your bad counsel that we

suffered endless troubles in the forest; and the extremely good Draupadī was brought before the public in the hall by Duṣṣāsana.

विराटभवने वासः प्रसादात्तव सुव्रत ।

दासत्वं च कृतं सर्वैर्मत्स्यस्यामितविक्रमैः ॥ 24 ॥

O one of good vows! It is for your satisfaction alone that we, though we were very mighty, had to remain in the house of Matsya Rāja Virāt as servants.

देविता त्वं न चेज्ज्येष्ठः प्रभवेत्संक्षयः कथम् ।

सूपकारो विराटस्य हत्वाऽभूवं तु मागधम् ॥ 25 ॥

Had you not been our elder brother and not been addicted to the gambling, would it have been possible that I, who killed Jarāsandha, would have been a cook to Virāt Rāja! Never we had been put to so great a trouble?

बृहन्नला कथं जिष्णुर्भवेद्बलस्य नर्तकः ।

कृत्वा वेषं महाबाहुर्योषाया वासवात्मजः ॥ 26 ॥

Never would the mighty armed Arjuna, the Vāsava's son, have acted the part of an actress (a dancer), dressing himself in a female garb, under the name Vṛhannalā.

गाण्डीवशोभितौ हस्तौ कृतौ कङ्कणशोभितौ ।

मानुषं च वपुः प्राप्य किं दुःखं स्यादतः परम् ॥ 27 ॥

दृष्ट्वा वेणीं कृतां मूर्ध्नि कज्जलं लोचने तथा ।

असिं गृहीत्वा तरसा छेद्यहं नान्यथा सुखम् ॥ 28 ॥

Alas! What more painful could there be by assuming a human birth, that the hands of Arjuna, that wielded always the Gāṇḍīva bow, would have worn bracelets befitting a woman? I would have been happy then had I, seeing the braid of hair on Arjuna's head and the collyrium in his eyes, cut off the head of Dhṛtarāṣṭra?

अपृष्ट्वा च महीपालं निक्षिप्तोऽग्निर्मया गृहे ।

दग्धुकामश्च पापात्मा निर्दग्धोऽसौ पुरोजनः ॥ 29 ॥

O Lord of the earth! Without you, I set fire on the house, named Jatugṛha (a lac-house, as built by Duryodhana in order to burn up the Pāṇḍavas) and, therefore, the vicious Virocana, who wanted to burn us, was himself burnt up.

कीचका निहताः सर्वे त्वामपृष्ट्वा जनाधिप ।
न तथा निहताः सर्वे सभार्या धृतराष्ट्रजाः ॥ 30 ॥

Again, O Lord of men! similarly, without asking you, I slew Kīcaka; this is now the one thing I regret that I could not have killed in the same way the sons of Dhṛtarāṣṭra before the public hall.

मूर्खत्वं तव राजेन्द्र गन्धर्वेभ्यश्च मोचिताः ।
दुर्योधनादयः कामं शत्रवो निगडीकृताः ॥ 31 ॥

O king of kings! It was simply your stupidity that you liberated Duryodhana and other sons, the great enemies of the Gandharvas, when they had been imprisoned by them.

दुर्योधनहितायाद्य धनं दातुं त्वमिच्छसि ।
नाहं ददे महीपाल सर्वथा प्रेरितस्त्वया ॥ 32 ॥

Again today you are willing to give wealth for the spiritual benefit of those Duryodhana and others! But, O Lord of the earth, I would never give wealth, even if you request me specially to do this.

इत्युक्त्वा निर्गते भीमे त्रिभिः परिवृतां नृपः ।
ददौ वित्तं सुबहुलं धृतराष्ट्राय धर्मजः ॥ 33 ॥

Thus saying, Bhīma went away. Dharma's son Yudhiṣṭhira then consulted with the other three brothers and gave abundance of wealth to Dhṛtarāṣṭra.

कारयामास विधिवत्पुत्राणां चौर्ध्वदैहिकम् ।
ददौ दानानि विप्रेभ्यो धृतराष्ट्रोऽम्बिकासुतः ॥ 34 ॥

With this sum, the Ambikā's son Dhṛtarāṣṭra duly performed the Śrāddha ceremony of his sons and gave away lots of things to the Brāhmins.

कृत्वौर्ध्वदैहिकं सर्वं गान्धारीसहितो नृपः ।
प्रविवेश वनं तूर्णं कुन्त्या च विदुरेण च ॥ 35 ॥

King Dhṛtarāṣṭra, thus performing all the funeral obsequies, became ready to go early to the forest with Gāndhārī, Kuntī and Vidura.

संजयेन परिज्ञातो निर्गतोऽसौ महामतिः ।
पुत्रैर्निवार्यमाणोऽपि शूरसेनसुता गता ॥ 36 ॥

विलपन्भीमसेनोऽपि तथाऽन्ये चापि कौरवाः ।
गङ्गातीरात्परावृत्य ययुः सर्वे गजाह्वयम् ॥ 37 ॥

By the help of Sañjaya, the highly intelligent

Dhṛtarāṣṭra became informed of the roads of the forest, and then went out of the house. Śūrasena's daughter Kuntī, though stopped by her sons, followed them. Bhīma and other Kauravas went along with them weeping up to the banks of the Ganges and thence returned to Hastināpura.

ते गत्वा जाह्नवीतीरे शतयूपाश्रमं शुभम् ।
कृत्वा तृणैः कुटीं तत्र तपस्तेपुः समाहिताः ॥ 38 ॥

The ascetics went to the auspicious Śatayūpa hermitage on the banks of the Ganges and building a hut practised tapasyā with their hearts concentrated.

गतान्यब्दानि षट् तेषां यदा याता हि तापसाः ।
युधिष्ठिरस्तु विरहात्तनुजानिदमब्रवीत् ॥ 39 ॥

Thus six year elapsed when Yudhiṣṭhira, troubled by their bereavements said to his younger brothers:

स्वप्ने दृष्टा मया कुन्ती दुर्बला वनसंस्थिता ।
मनो मे जायते द्रष्टुं मातरं पितरौ तथा ॥ 40 ॥

विदुरं च महात्मानं सञ्जयं च महामतिम् ।
रोचते यदि वः सर्वान्त्रजाम इति मे मतिः ॥ 41 ॥

ततस्ते भ्रातरः सर्वे सुभद्रा द्रौपदी तथा ।
वैराटी च महाभागा तथा नागरिको जनः ॥ 42 ॥

प्राप्ताः सर्वजनैः सार्धं पाण्डवा दर्शनोत्सुकाः ।
शतयूपाश्रमं प्राप्य ददृशुः सर्व एव ते ॥ 43 ॥

विदुरो न यदा दृष्टो धर्मस्तं पृष्ट्वास्तदा ।
क्वास्ते स विदुरो धीमांस्तमुवाचांबिकासुतः ॥ 44 ॥

"I dreamt that our mother Kuntī got very lean and thin. Now my mind wants bitterly to see mother, uncle, aunt, the high-souled Vidura and the highly intelligent Sañjaya. If you approve, I want to go to there." Then the five brothers, Pāṇḍu's sons, became desirous to see Kuntī, and taking with them Draupadī, Subhadrā, Uttarā, and other persons went to the Śatayūpa hermitage and saw the persons there; but not seeing Vidura, Yudhiṣṭhira asked : "Where is Vidura?" Hearing this Dhṛtarāṣṭra said:

विरक्तश्चरते क्षत्ता निरीहो निष्परिग्रहः ।
कुतोऽप्येकान्तसंवासी ध्यायतेऽतः सनातनम् ॥ 45 ॥

“Vidura has taken up Vairāgyam (dispassion) and has gone alone to a solitary place and is meditating in his heart the eternal Brahma.

गङ्गां गच्छन्दितीयेऽह्नि वने राजा युधिष्ठिरः ।
ददर्श विदुरं क्षामं तमसा शसितव्रतम् ॥ 46 ॥

Next day while king Yudhiṣṭhira was walking along the banks of the Ganges, he saw in the forest Vidura, engaged in his vow and become lean and thin by his tapasyā; he then exclaimed:

दृष्ट्वावाच महीपालो वन्देहं त्वां युधिष्ठिरः ।
तस्थौ श्रुत्वा च विदुरः स्थाणुभूत इवानघः ॥ 47 ॥

“I am King Yudhiṣṭhira; I am saluting you.” Holy Vidura heard and remained motionless like a log of wood.

क्षणेन विदुरस्यास्यान्निःसृतं तेज अद्भुतम् ।
लीनं युधिष्ठिरस्यास्ये धर्माशत्वात्परस्परम् ॥ 48 ॥

Within an instant a wonderful halo came out of Vidura’s face and entered the mouth of Yudhiṣṭhira, both of them being Dharma’s parts.

क्षत्ता जहौ तदा प्राणाञ्छुशोचातियुधिष्ठिरः ।
दाहार्थं तस्य देहस्य कृतवानुद्यमं नृपः ॥ 49 ॥

शृण्वतस्तु तदा राज्ञो वागुवाचाशरीरिणी ।
विरक्तोऽयं न दाहार्हो यथेष्टं गच्छ भूपते ॥ 50 ॥

Vidura then died; Yudhiṣṭhira expressed great sorrow. When Vidura’s body was going to be set on fire, a celestial voice was heard: “O king! He was very wise; so he ought not to be burnt; you can go away as you like.”

श्रुत्वा ते भ्रातरः सर्वे सस्नुर्गङ्गाजलेऽमले ।
गत्वा निवेदयामासुर्धृतराष्ट्राय विस्तरात् ॥ 51 ॥

Hearing this, Yudhiṣṭhira bathed in the pure Ganges and returned to the Āśrama and informed everything in detail to Dhṛtarāṣṭra.

स्थितास्तत्राश्रमे सर्वे पाण्डवा नागरैः सह ।
तत्र सत्यवतीसूनुर्नरदश्च समागतः ॥ 52 ॥

Munयोऽन्ये महात्मानश्चागता धर्मनन्दनम् ।
कुन्ती प्राह तदा व्यासं संस्थितं शुभदर्शनम् ॥ 53 ॥

While the Pāṇḍavas were staying in the hermitage with the other inhabitants of the city, Veda Vyāsa, Nārada, and other high-souled Munis came there to Yudhiṣṭhira. Kuntī then spoke to the auspicious Vyāsa:

कृष्ण कर्णस्तु पुत्रो मे जातमात्रस्तु वीक्षितः ।
मनो मे तप्यतेऽत्यर्थं दर्शयस्व तपोधन ॥ 54 ॥

“O, Kṛṣṇa! I saw my son Karna, only just when he was born; my mind is being very much tormented for him; so, O great ascetic! Shew him once to me. O highly fortunate One! You alone can do this; so O Lord! Satisfy my heart’s desire.”

गंधार्युवाच

समर्थोऽसि महाभाग कुरु मे वाञ्छितं प्रभो ।
दुर्योधनो रणेऽगच्छद्दीक्षितो न मया मुने ॥ 55 ॥

Gāndhāri said: “O Muni! I did not see while Duryodhana went to battle; so, O Muni! Show me Duryodhana with his younger brothers.”

सुभद्रोवाच

तं दर्शय मुनिश्रेष्ठ पुत्रं मे त्वं सहानुजम् ।
अभिमन्युं महावीरं प्राणादप्यधिकं प्रियम् ॥ 56 ॥

Subhadrā said: O Omniscient one! I want very much to see the great hero Abhimanyu, dearer to me than my life even; O great ascetic! Show him once to me.”

एवंविधानि वाक्यानि श्रुत्वा सत्यवतीसुतः ॥ 57 ॥
प्राणायामं तत कृत्वा दध्यौ देवीं सनातनीम् ।

संध्याकालेऽथ सम्प्राप्ते गङ्गायां मुनिसत्तमः ॥ 58 ॥
सर्वास्तांश्च समाहूय युधिष्ठिरपुरोगमान् ।

तुष्टाव विश्वजननीं स्नात्वा पुण्यसरिज्जले ॥ 59 ॥
प्रकृति पुरुषारामां सगुणां निर्गुणां तथा ।

देवदेवीं ब्रह्मरूपां मणिद्वीपाधिवासिनीम् ॥ 60 ॥
यदा न वेधा न च विष्णुरीश्वरो

न वासवो नैव जलाधिपस्तथा ॥

न वित्तपो नैव यमश्च पावकस्तदाऽसि

देवि त्वमहं नमामि ताम् ॥ 61 ॥

Sūta said: Satyavati’s son Vyāsa Deva, hearing their words, held Prāṇāyāma (deep breathing exercise) and meditated on the eternal Devī, the force of Brahma. When the evening time came, the Muni invited Yudhiṣṭhira and all others to the banks of the Ganges. He then bathed in the Ganges and began to chant hymns in praise of the Devī Brahmamayī Prakṛti, resting on the Puruṣa, the

Dweller in the Maṇi Dvīpa, with attributes, at the same time transcending them, thus: "O Devī! When Brahmā was not, Viṣṇu was not, Maheśvara was not, nor when existing Indra, Varuṇa, Kubera, Yama, and Agni, Thou alone existed then; my salutation to Thee.

जलं न वायुर्न धरा न चाम्बरं
गुणा न तेषां च न चन्द्रियाण्यहम् ।
मनो न बुद्धिर्न च तिग्मगुः शशी
तदाऽसि देवि त्वमहं नमामि ताम् ॥ 62 ॥

When there existed not water, Vāyu, ether, earth and their Guṇas, taste, smell etc., when there were no senses, mind, Buddhi, Ahaṅkāra; when there existed no Sun, Moon nor anything, Thou alone existed then; so, O Devī! I bow down again and again to Thee.

इमं जीवलोकं समाधाय चित्ते
गुणैर्लिङ्गकोशं च नीत्वा समाधौ ।
स्थिता कल्पकालं न यस्यात्मतन्त्रा
न कोऽप्यस्ति वेत्ता विवेकं गतोऽपि ॥ 63 ॥

O Mother! Thou holdest all these visible Jīva lokas in the cosmic Hiranyagarbha; again Thou bringest this Hiranyagarbha, the sum-total of Liṅga Śarīras (the subtle bodies), with the Guṇas Sattva, Rajas and Tamas to a state of equilibrium named Sāmyāvasthā and remainest quite independent and apart for a Kalpa period. At that time even those that are possessed of the power of great discrimination and dispassion cannot fathom Thy nature.

प्रार्थयत्येष मां लोको मृतानां दर्शनं पुनः ।
नाहंक्षमोऽस्मिमातस्त्वंदर्शयाशुजनान्मृतान् ॥ 64 ॥
O Mother! These persons are praying to me to

see their dead once; but I am quite incapable to do that. So kindly shew them their departed ones early."

सूत उवाच

एवं स्तुता तदा देवी माया श्रीभुवनेश्वरी ।
स्वर्गादाहूय सर्वान् व दर्शयामास पार्थिवान् ॥ 65 ॥

While Vyāsa praised thus the Devī, the Devī Mahāmāyā, the Lady of the Universe, of the nature of Universal Consciousness called all the departed ones from the Heavens and shewed them to their relatives.

दृष्ट्वा कुन्ती च गान्धारी सुभद्रा च विराटजा ।
पाण्डवा मुमुदुः सर्वे वीक्ष्य प्रत्यागतान्स्वकान् ॥ 66 ॥

Then Kuntī, Gāndhārī, Subhadrā, Uttarā, and the Pāṇḍavas became very glad to see their relatives come to them again.

पुनर्विसर्जितास्तेन व्यासेनामिततेजसा ।
स्मृत्वा देवीं महामायाभिर्द्रजालमिवोद्यतम् ॥ 67 ॥

Vyāsa, of indomitable valour, again remembering Mahāmāyā, bade good bye to the departed ones; it seemed then, a great magic had occurred.

तदा पृष्ट्वा ययुः सर्वे पाण्डवा मुनयस्तथा ।
राजा नागपुरं प्राप्तः कुर्वन् व्यासकथां पथि ॥ 68 ॥
इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे
सप्तमोऽध्यायः ॥ 7 ॥

The Pāṇḍavas and the Munis bade good bye to each other and went to their respective places. King Yudhiṣṭhira talked on the way about Vyāsa and ultimately came to Hastinā.

Thus ends the Seventh Chapter of the Second Book on shewing the departed ones in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER VIII

On the Extinction of the Family of Yadu and on the Anecdote of Parīkṣit

सूत उवाच

ततो दिने तृतीये च धृतराष्ट्र स भूपतिः ।
दावाग्निना वने दग्धः सभार्यः कुन्तिसंयुतः ॥ 1 ॥

Sūta said: On the third day after the Pāṇḍavas had returned to Hastināpur, king Dhṛtarāṣṭra was burnt up together with Gāndhārī and Kuntī, by the conflagration of fire in the forest.

सङ्गयस्तीर्थयात्रायां गतस्त्यक्त्वा महीपतिम् ।

श्रुत्वा युधिष्ठिरो राजा नारदाद्दुःखमाप्तवान् ॥ 2 ॥

Sañjaya went away at that time, leaving Dhṛtarāṣṭra in the forest, on a tour on pilgrimage. King Yudhiṣṭhira heard all this from Nārada and was very sorry.

षट्त्रिंशेऽथ गते वर्षे कौरवाणां क्षयात्पुनः ।

प्रभासे यादवाः सर्वे विप्रशापात्क्षयं गताः ॥ 3 ॥

Now after thirty six years after the Kuru family had become extinct, all the descendants of Yadu in the Prabhāsa tīrtha were destroyed by the Brāhmin's curse.

ते पीत्वा मन्दिरां मत्ताः कृत्वा युद्धं परस्परम् ।

क्षयं प्राप्ता महात्मानः पश्यतो रामकृष्णयोः ॥ 4 ॥

The high-souled descendants of Yadu, intoxicated by drinking wine, fought against each other and were extirpated in the presence of Kṛṣṇa and Balarāma.

देहं तत्याज रामस्तु कृष्णः कमललोचनः ।

व्याधबाणहतः शापं पालयन्भगवान्हरिः ॥ 5 ॥

Balarāma then quitted his mortal coil; the lotus-eyed Bhāgavān Kṛṣṇa quitted his life, struck by the arrows of a hunter, to pay respect to a Brāhmin's curse.

वसुदेवस्तु तच्छ्रुत्वा देहत्यागं हरेरथ ।

जहौ प्राणाञ्छुचीन्कृत्वाचित्ते श्रीभुवनेश्वरीम् ॥ 6 ॥

Vasudeva heard of Hari's quitting his mortal coil, and meditated the Goddess of the Universe within his heart and left his holy life.

अर्जुनस्तु ततो गत्वा प्रभासे चातिदुःखित ।

संस्कारं तत्र सर्वेषां यथायोग्यं चकार ह ॥ 7 ॥

Arjuna became very sorry; he went to Prabhāsa and performed the funeral obsequies of all dully.

समीक्ष्याथ हरेर्देहं कृत्वा काष्ठस्य संचयम् ।

अष्टाभिः सह पत्नीभिर्दाहयामास पार्थिवः ॥ 8 ॥

देहं रामस्य रेवत्या सह दग्ध्वा विभावसौ ।

अर्जुनो द्वारकामेत्य पुरान्निष्क्रामयज्जनम् ॥ 9 ॥

पुरी सा वासुदेवस्य प्लावितोदधिना तत ।

अर्जुनः सर्वलोकान् वै गृहीत्वा निर्गतस्तदा ॥ 10 ॥

Seeing the dead body of Hari, Arjuna collected

fuel and burnt his body together with his eight principal wives; he burnt also Balarāma's body with that of his wife Revatī. Arjuna, then, went to the Dvārakā city and removed all the inhabitants of the city when the whole Dvārakā city of Vāsudeva was drowned in waters of the ocean.

कृष्णपत्न्यस्तदा मार्गे चौराभीरैश्च लुण्ठिताः ।

धनं सर्वं गृहीतं च निस्तेजश्चार्जुनोऽभवत् ॥ 11 ॥

इन्द्रप्रस्थे समागत्य वज्रो राजा कृतस्तदा ।

अनिरुद्धसुतो नाम्ना पार्थेनाभिततेजसा ॥ 12 ॥

While Arjuna was taking all the persons with him after getting out of Dvārakā, he felt himself very weak on the way; and therefore a band of robbers, known by the name of Ābhīras plundered all the wealth and all the wives of Kṛṣṇa.

व्यासाय कथितं दुःखं तेनोक्तोऽसौ महारथः ।

पुनर्यदा हरिस्त्वं च भविताऽसि महामते ॥ 13 ॥

Arjuna, of indomitable valour, after his arrival at Indraprastha made Vajra, Aniruddha's son, the king of the place.

तदा तेजस्तवात्युग्रं भविष्यति पुनर्युगे ।

तच्छ्रुत्वा वचनं पार्थो गत्वा नागपुरेऽर्जुनः ॥ 14 ॥

Then the highly powerful informed Vyāsa of his powerlessness when Vyāsa said: "O highly intelligent one! When Hari and you will reincarnate in another Yuga, then your heroic strength will again be manifested. Hearing all these words.

दुःखितो धर्मराजानं वृत्तान्तं सर्वमब्रवीत् ।

देहत्यागं हरेः श्रुत्वा यादवानां क्षयं तथा ॥ 15 ॥

गमनाय मति चक्रे राजा हैमाचलं प्रति ।

षट्त्रिंशद्द्वार्षिकं राज्ये स्थापयित्वात्तरासुतम् ॥ 16 ॥

निर्जगाम वनं राजा द्रौपद्या भ्रातृभिः सह ।

षट्त्रिंशच्चैव वर्षाणि कृत्वा राज्यं गजाह्वये ॥ 17 ॥

गत्वा हिमाचले षट् ते जहुः प्राणान्यथासुताः ।

परीक्षिदपि राजर्षिः प्रजाः सर्वाःसुधार्मिकः ॥ 18 ॥

Pṛthā's son Arjuna returned to Hastinā with a sorrowful heart and informed everthing to Yudhiṣṭhira, the Dharmarāja. Hearing the extinction of the Yādavas and Hari's quitting His mortal coil, Yudhiṣṭhira wanted to go to Himālayas.

He installed Parīkṣit, Uttarā's son who was then thirty six years old on the throne and went out of his palace in company of his brothers and Draupadī to the forests of the Himālayas. Thus the Pāṇḍavas, Pṛthā's sons reigned for thirty six years in Hastnā and quitted their mortal coils in the Himālayas. Here the greatly religious sage-king Parīkṣit governed with vigilance all his subjects for sixty years.

अपालयच्च राजेन्द्रः षष्टिवर्षाण्यतन्द्रितः ।
बभूव मृगयाशीलो जगाम च वनं महत् ॥ 19 ॥
विद्धंमृगंविचिन्वानोमध्याह्नेभूपतिः स्वयम् ।
तृषितश्च परिश्रान्तः क्षुधितश्चोत्तरासुतः ॥ 20 ॥

After this, Parīkṣit went once on an hunting expedition to a dense forest and shot a deer. He then searched for the deer and it became noon and he felt very thirsty, hungry, quite fatigued with his body, perspiring, when he saw a Muni, merged in meditation; he asked the Muni "Where can water be had?"

राजा धर्मेण संतप्तो ददर्श मुनिमंतिके ।
ध्याने स्थितं मुनिं राजा जलं पप्रच्छ चातुरः ॥ 21 ॥
नोवाच किञ्चिन्मौनस्थश्चुकोप नृपतिस्तदा ।
मृतं सर्पं तदाऽऽदाय धनुष्कोट्या तुपातुरः ॥ 22 ॥

But the Muni held at that time the vow of silence; so he did not answer anything. Seeing this, the thirsty king, influenced by Kali, became angry and raised a dead serpent by the fore-end of his bow and coiled it round the Muni's neck.

कलिनाऽऽविष्टचित्तस्तु कण्ठे तस्य न्यवेशयत् ।
आरोपिते तथा सर्पे नोवाच मुनिसत्तमः ॥ 23 ॥
न चचाल समाधिस्थो राजाऽपि स्वगृहं गतः ।

Even thus coiled with a snake round his neck the Muni remained as before motionless in his state of enlightenment and spoke nothing. The king also returned home.

तस्य पुत्रोऽतितेजस्वी गवि जातो महातपाः ॥ 24 ॥
महाशाक्तोऽथ शुश्राव क्रीडमानो वनान्तिके ।
मित्राण्याहुश्च तत्पुत्रं पितुः कण्ठे तवाधुना ॥ 25 ॥
Then the Muni's son, born from the cow's

womb, Śṛṅgī, a great ascetic, a fiery devotee of Mahāśakti, heard of the above event, while he was playing in the forest. His friends spoke to him:

लम्बितोऽस्ति मृतः सर्पः केनापीति मुनीश्वर ।
तेषां तद्वचनं श्रुत्वा चुकोपातिशयं तदा ॥ 26 ॥
शशाप नृपतिं क्रुद्धो गृहीत्वाऽऽशु करे जलम् ।

"O Muni! Some body has now enclosed a dead serpent around the neck of your father." Hearing their words, Śṛṅgī became very angry and taking water in his hands cursed thus:

पितुः कण्ठेऽद्य मे येन विनिक्षिप्तो मृतोरगः ॥ 27 ॥
तक्षकः सप्तरात्रेण तं दशोत्पापपूरुषम् ।

"He who has coiled today a dead serpent around my father's neck, let that villain be bitten by the serpent Takṣaka within one week from this day."

मुनेः शिष्योऽथ राजानं समुपेत्य गृहे स्थितम् ॥ 28 ॥
शापं निवेदयामास मुनिपुत्रेण चार्पितम् ।

One disciple of the Muni then went to the king in his house and informed him of the Muni's curse.

अभिमन्युसुतः श्रुत्या शापं दत्त द्विजेन वै ॥ 29 ॥
अनिवार्यं च विज्ञाय मन्त्रिवृद्धानुवाच ह ।
शप्तोऽहं द्विजरूपेण मम द्वेषादसंशयम् ॥ 30 ॥

Abhimanyu's son Parīkṣit heard of the curse pronounced by a Brāhmin, and knowing it infallible, spoke to the aged councillors: "O Minsiters! Certainly, it is through my fault that I have been cursed by a Brāhmin's son.

किं विधेयं मयाऽमात्या उपायश्चिंत्यतामिह ।
मृत्युः किलानिवार्योऽसौ वदन्ति वेदवादिनः ॥ 31 ॥
यत्नस्तथापिशास्त्रोक्तः कर्तव्यः सर्वथाबुधैः ।
उपायवादिनः केचित्प्रवदन्ति मनीषिणः ॥ 32 ॥

Now find out and settle what is to be done though the persons versed in the Vedas say that death is inevitable under these circumstances; yet the wise ones should try their best to thwart this according to the Śāstras. Many sages who are the advocates of taking steps to redress any act, say that all the actions of wise persons are fructified by proper means; their solution does not remain unsolved.

विज्ञोपायेन सिध्यन्ति कार्याणि नेतरस्य च ।
 मणिमन्त्रौषधीनां वै प्रभावाः खलु दुर्विदः ॥ 33 ॥
 न भवेदिति किं तैस्तु मणिमद्भिः सुसाधितैः ।
 सर्पदष्टा पुरा भार्या मुनेः संजीविता मृता ॥ 34 ॥
 दत्त्वाऽर्धमायुषस्तेन मुनिना सा वराप्सराः ।
 भवितव्ये न विश्वासः कर्तव्यः सर्वथा बुधैः ॥ 35 ॥

Therefore, I am saying that the powers of manīs, mantrams and herbs (Oṣadhis) are indescribable; if applied duly, do you think that they will bear no fruit in this case? I heard that when a Muni's wife died out of snake bite, the Muni gave away the half of his life to his wife Apsarā and made her alive again.

प्रत्यक्षं तत्र दृष्टान्तं पश्यन्तु सचिवाः किल ।
 दिवि कोऽपि पृथिव्यां वा दृश्यते पुरुषः क्वचित् ॥ 36 ॥

It is not proper for the learned to depend on the maxim that what is inevitable must come to pass; one must try one's best to act for the living present.

दैवे मतिं समाधाय यस्तिष्ठेत्तु निरुद्यमः ।
 विरक्तु तु यतिभूत्वा भिक्षार्थं याति सर्वथा ॥ 37 ॥
 गृहस्थानां गृहे काममाहूतो वाऽथवान्यथा ।
 यदृच्छयोपपन्नं च क्षिप्तं केनापि वा मुखे ॥ 38 ॥

O Ministers! Have you seen any person in the Heavens or in the world who remains idle, depending on fate alone? The Saṁnyāsins have renounced the world; but they must have to go to the houses of the house-holders, whether they be invited or not invited. See again, supposing that the food of a person is brought to him unasked and suppose it is thrown into the mouth by some one, can you conceive that food would go down into the belly from the mouth without one's effort?

उद्यमेन विना चास्यादुदरे संविशेत्कथम् ।
 प्रयत्नश्चोद्यमे कार्यो यदा सिद्धिं न याति चेत् ॥ 39 ॥
 तदा देवं स्थितं चेति चित्तमालंबयेद्बुधः ।

Therefore one should exert one's own prowess from the very outset; though the intelligent ones should be satisfied with the thought "what can be done? It is not ordained in my fate."

मन्त्रिण ऊचुः

को मुनिर्येन दत्त्वाऽर्धमायुषो जीविता प्रिया ॥ 40 ॥
 कथं मृता महाराज तन्नो ब्रूहि सविस्तरम् ।

When Parīkṣit said thus, the ministers asked: "Which Muni made his dead wife alive again, by giving her half his own life? And how did his wife die? Kindly describe all these in detail to me."

राजोवाच

भृगोर्भायां वरारोहा पुलोमा नाम सुन्दरी ॥ 41 ॥
 तस्यां तु च्यवनो नाम मुनिर्जातोऽतिविश्रुतः ।
 च्यवनस्य च शर्यातेः सुकन्यानाम सुन्दरी ॥ 42 ॥

The king said: Bhṛgu Muni had a very beautiful wife Pulomā. In her womb the world renowned Cyavana Muni was born. Sukanyā, the daughter of Śaryāti was the wife of Cyavana.

तस्यां जज्ञे सुतः श्रीमान्प्रमतिर्नाम विश्रुतः ।
 प्रमतेस्तु प्रिया भार्या प्रतापी नाम विश्रुता ॥ 43 ॥

In her womb was born a beautiful son named Pramati; he was famous. Pramati had his famous beautiful wife Pratāpī.

रुरुर्नाम सुतो जातस्तथा परमतापसः ।
 तस्मिंश्च समये कश्चित्स्थूलकेशश्च विश्रुतः ॥ 44 ॥
 बभूव तपसा युक्ता धर्मात्मा सत्यसम्मतः ।
 एतस्मिन्नंतरे मान्या मेनका च वराप्सराः ॥ 45 ॥
 क्रीडां चक्रे नदीतीरे त्रिषु लोकेषु सुन्दरी ।
 गर्भं विश्वावसोः प्राप्य निर्गता वरवर्णिनी ॥ 46 ॥

In her womb was born the great ascetic son Ruru. At this time a person named Sthūlakeśa, a religious truthful man of great name, was practising tapasyā. O Ministers! In the meanwhile, the chief Apsarā Menakā held sexual intercourse with Viśvāvasu Gandharva on the banks of a river and became pregnant.

स्थूलकेशाश्रमे गत्वा विससर्ज वराप्सराः ।
 कन्यकां च नदीतीरे त्रिषु लोकेषु सुन्दरीम् ॥ 47 ॥

She went out from that place to the hermitage of Sthūlakeśa on the river bank and gave birth to a very beautiful daughter.

दृष्ट्वाऽनाथां तदा कन्यां जग्राह मुनिसत्तमः ।
 पुपोष स्थूलकेशस्तु नाम्ना चक्रे प्रमद्वराम् ॥ 48 ॥

Seeing this girl quite an orphan and very beautiful, Muni Sthūlakeśa began to rear her up and named her Pramadvarā.

सा काले यौवनं प्राप्ता सर्वलक्षणसंयुता ।

रुरुर्दृष्ट्वाऽथ तां बालां कामबाणादिं तो ह्यभूत् ॥ 49 ॥

इति श्रीमदेवीभागवते महापुराणे द्वितीयस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

This all-auspicious girl Pramadvarā attained youth in due course when Muni Ruru saw her and became smitten with passion.”

Thus ends the Eighth Chapter of the Second Book on the extinction of the family of Yadu and on the anecdote of Parīkṣit in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER IX

On the Account of Kuru

परीक्षिदुवाच

कामार्तः स मुनिर्गत्वा रुरुः सुप्तो निजाश्रमे ।

पिता पप्रच्छ दीनं तं किं रुरो विमना असि ॥ 1 ॥

Parīkṣit said: “When Muni Ruru went to his room to sleep, his mind having become perturbed with passion, his father Pramati seeing him sorrowful, asked him: “O Ruru! Why do you look so absent-minded?” Ruru was passionate then; so he said to his father:

स तमाहातिकामार्तः स्थूलकेशस्य चाश्रमे ।

कन्या प्रमद्वरा नाम सा मे भार्या भवेदिति ॥ 2 ॥

“I saw a girl named Pramadvarā in the hermitage of Sthūlakeśa; I wish that she might become my wife.”

स गत्वा प्रमतिस्तूर्णं स्थूलकेशं महामुनिम् ।

प्रमुह्य सुमुखं कृत्वा यथाचे तां वराननाम् ॥ 3 ॥

ददौ वाचं स्थूलकेशः प्रदास्यामि शुभेऽहनि ।

विवाहार्थं च सम्भारं रचयामासतुर्वने ॥ 4 ॥

Hearing this, Pramati went immediately to the hermitage of Sthūlakeśa, and pleased him by various conversations and asked for his beautiful daughter when Sthūlakeśa promised that he would give her daughter in marriage on an auspicious day.

प्रमतिं स्थूलकेशश्च विवाहार्थं समुद्यतौ ।

बभूवतुर्महात्मानौ समीपस्थौ तपोवने ॥ 5 ॥

तस्मिन्नवसरे कन्या रममाणा गृहांगणे ।

प्रसुप्तं पन्नगं पादेनास्पृशच्चारुलोचना ॥ 6 ॥

Then both the high-souled persons Pramati and Sthūlakeśa began to work in co-operation and make arrangements for marriage ceremony and collected

various articles in that hermitage when the fair eyed girl Pramadvarā, while playing in the courtyard in the house, trod on a serpent and was bitten by it and consequently died.

दष्टा तु पन्नगेनाथ सा ममार वरांगना ।

कोलाहलस्तदा जातो मृतां दृष्ट्वा प्रमद्वराम् ॥ 7 ॥

मिलिता मुनयः सर्वे चुक्रुशुः शोकसंयुताः ।

भूमौ तां पतितां दृष्ट्वा पिता तस्यातिदुःखितः ॥ 8 ॥

Seeing then Pramadvarā dead all the Munis of the place assembled and cried and wept with sorrowful hearts, when a great tumultuous uproar ensued.

रुरोद विगतप्राणां दीप्यमानां सुतेजसा ।

रुरु श्रुत्वा तदाक्रन्दन्दर्शनार्थं समागतः ॥ 9 ॥

ददर्श पतितां तत्र सजीवामिव कामिनीम् ।

रुदन्तं स्थूलकेशं च दृष्ट्वाऽन्यान्वृषिसत्तमान् ॥ 10 ॥

Though the life departed from Pramadvarā's body, yet seeing the brilliant lustre of her lifeless body lying on the ground, her nourisher and father Sthūlakeśa became very sorry and wept aloud.

रुरुः स्थानाद्बहिर्गत्वा रुरोद विरहाकुलः ।

अहो दैवेन सर्पोऽयं प्रेषितः परमाद्भुतः ॥ 11 ॥

Hearing this cry of his, Ruru came there to see what had happened and perceived the girl, though lifeless, yet seeming alive and lying on the ground.

मम शर्मविघाताय दुःखहेतुरयं किल ।

किं करोमि क्व गच्छामि मृता मे प्राणवल्लभा ॥ 12 ॥

“Seeing Sthūlakeśa and other Ṛṣis weeping, Ruru went out from that place and with a grievous heart, began to cry aloud. “Alas! Fate has certainly

sent this serpent as the cause of all my miseries and to mar all my happiness.

न वै जीवितुमिच्छामि वियुक्तः प्रिययाऽनया ।

नालिंगिता वरारोहा न मया चुम्बिता मुखे ॥ 13 ॥

Alas! What am I to do now? Where to go? When my beloved has fallen unto the jaws of death, I do not want to live any longer, bereft of my wife.

न पाणिग्रहः प्राप्तं मन्दभाग्येन सर्वथा ।

लाजाहोमस्तथा चाग्नौ न कृतस्त्वनया सह ॥ 14 ॥

Oh! What an unfortunate creature I am? I have not been able to embrace this beautiful darling of mine. I am deprived of kissing her face and marrying her.

मानुष्यं धिगिदं कामं गच्छंत्वद्य ममासवः ।

दुःखितस्य न वा मृत्युर्वाञ्छितः समुपैति हि ॥ 15 ॥

Alas! Fie to my human birth! Let my life get out just now in as much as I could not, out of mere shame, throw myself on the burning pyre along with my beloved!

सुखं तर्हि कथं दिव्यमाप्यते भुवि वाञ्छितम् ।

प्रपतामि हृदे घोरे पावके प्रपताम्यहम् ॥ 16 ॥

Oh! When death comes not to the sorrowful person, even when prayed for, how then can I expect divine happiness in this world?

विषमद्भि गले पाशं कृत्वा प्राणांस्त्यजाम्यहम् ।

विलप्यैवं रुरुस्तत्र विचार्य मनसा पुनः ॥ 17 ॥

So let me now drop myself down in a lake or enter into a burning fire or drink venom or strangle myself by tying rope round my neck!"

उपायं चिंतयामास स्थितस्तस्मिन्नदीतटे ।

मरणात्किं फलं मे स्यादात्महत्या दुरत्यया ॥ 18 ॥

Thus Ruru wailed much on the bank of the river and long reflecting in his mind found out a way and thought what would be the advantage in death?

दुःखितश्च पिता मे स्याज्जननीचातिदुःखिता ।

दैवस्तुष्टो भवेत्कामं दृष्ट्वा मां त्यक्तजीवितम् ॥ 19 ॥

"Rather an irretrievable sin would be incurred in committing suicide; and my father and mother would be sorry.

सर्वः प्रमुदितश्च स्यान्मत्क्षयेनात्र संशयः ।

उपकारः प्रियायाः कः परलोके भवेदपि ॥ 20 ॥

Seeing me commit suicide, my bad luck and enemies will be gladdened; there is no manner of doubt in this. What benefit will my beloved gain if I commit suicide or if I be distressed for her bereavement.

मृते मय्यात्मघातेन विरहात्पीडितेऽपि च ।

परलोके प्रिया साऽपि न मे स्यादात्मघातिनः ॥ 21 ॥

Suppose I die, even then my beloved will not become mine in the next world, so there are many faults in my committing suicide but there is no fault if I preserve my life."

एतदर्थं मृते दोषा मयि नैवामृते पुनः ।

विमृश्यैवं रुरुस्तत्र स्नात्वाऽऽचम्यशुचिः स्थितः ॥ 22 ॥

Thus coming to a conclusion Ruru bathed, performed Ācaman and became pure. He then took water in his hand and said:

अब्रवीद्वचनं कृत्वा जलं पाणावसौ मुनिः ।

यन्मया सुकृतं किञ्चित्कृतं देवार्चनादिकम् ॥ 23 ॥

गुरवः पूजिता भक्त्या हुतं जप्तं तपः कृतम् ।

अधीतास्त्वखिला वेदा गायत्री संस्कृता यदि ॥ 24 ॥

रविराराधितस्तेन संजीवतु मम प्रिया ।

यदि जीवेन्न मे कान्ता त्यजे प्राणानहं ततः ॥ 25 ॥

"Whatever good works, worshipping the gods, etc., that I have done and if I have performed, with devotion, the service to my preceptors and teachers and superiors, homa ceremonies, japam, tapasyā, if I have studied all the Vedas and if I have collected Gāyatrī and worshipped the Sun then let my beloved have life and get up as an outcome of my Puṇyam. If my beloved does not get back her life, I will certainly quit my life.

राजोवाच

इत्युक्त्वा तज्जलं भूमौ चिक्षेपाराध्य देवताः ।

एवं विलपतस्तस्य भार्यया दुःखितस्य च ॥ 26 ॥

देवदूतस्तदाऽभ्येत्य वाक्यमाह रुरुं ततः ।

Thus saying, he worshipped the Devas mentally and threw that water of his hands on the ground. Thus Ruru, with a sorrowful heart was weeping.

देवदूत उवाच

माकार्षीः साहसं ब्रह्मन् कथं जीवेन्मृता प्रिया ॥ 27 ॥
गतायुरेषा सुश्रोणी गन्धर्वाप्सरसोः सुता ।

The Deva's messenger came down and said: "O Brāhmin! Don't make this bold attempt; how can your beloved get back her life? The life-period of this beautiful girl, born of Gandharva's sperm and Apsarā's ovum is now exhausted; now look for another beautiful woman.

अन्यां कामय चार्वर्गीं मृतेयं चाविवाहिता ॥ 28 ॥
किं रोदिषि सुदुर्बुद्धे का प्रीतिस्तेऽनया सह ।

O one of very dull understanding! Why are you crying in vain? Where is the affection between you and this girl; she died in an unmarried state (without marrying you)."

रुरुवाच

देवदूत न चान्यां वै वरिष्याम्यहमङ्गनाम् ॥ 29 ॥
यदि जीवेन्न जीवेद्वा मर्तव्यं चाधुना मया ।

At this Ruru said: O Deva messenger! I won't marry any other lady, whether my beloved gets back her life or does not get back her life; in case she does not regain her life, I will also forego my life at this instant."

राजोवाच

विदित्वेति हठं तस्य देवदूतो मुदान्वितः ॥ 30 ॥
उवाच वचनं तथ्यं सत्यं चातिमनोहरम् ।

At this greatest importunity of Ruru, the Deva messenger became glad and spoke the following truthful beneficent yet beautiful words.

उपायं शृणु विप्रेन्द्र विहितं यत्सुरैः पुरा ॥ 31 ॥
आयुषोऽर्धप्रयानेन जीवयाशु प्रमद्वराम् ।

"O Brāhmin! I will suggest one way to you; kindly hear. The Devas ordained this long, long ago. You can give up your half life period, and with that you can make this girl alive soon."

रुरुवाच

आयुषोऽर्धं प्रयच्छामि कन्यार्ये नात्र संशयः ॥ 32 ॥
अद्य प्रत्यावृत्तप्राणा प्रोत्तिष्ठतु मम प्रिया ।

Ruru said: "O Deva messenger! I give half my life-period to this girl; there is no doubt in this. Let my beloved get back her life soon and get up."

विश्वावसुस्तदा तत्र विमानेन समागतः ॥ 33 ॥
ज्ञात्वा पुत्रीं मृतां चाशु स्वर्गलोकात्प्रमद्वराम् ।

ततो गन्धर्वराजश्च देवदूतश्च सत्तमः ॥ 34 ॥

The King said: "O Ministers! At this time Viśvāvasu, knowing that his daughter Pramadvarā is dead, descended from the Heavens in a celestial car and came to the place; then the Gandharva king and the Deva messenger both went to Yama,

धर्मराजमुपेत्येदं वचनं प्रत्यभाषताम् ।

धर्मराज रुरोः पत्नी सुता विश्वावसोस्तथा ॥ 35 ॥

The Dharmarāja, and spoke thus: "O Dharmarāja! This Viśvāvasu's son was bitten by a snake and has now come to your place.

सुता प्रमद्वरा कन्या दष्टा सर्पेण चाधुना ।

सा रुरोरायुषोऽर्धेन मर्तुकामस्य सूर्यज ॥ 36 ॥

समुत्तिष्ठतु तन्वंगी व्रतचर्याप्रभावातः ।

The Dvija Ruru is now desirous to quit his life; so, O Sun's son! Now let the girl again get her life through the influence of Ruru's brahmacarya (purity) as a consequence of his giving away his life period for the girl."

धर्म उवाच

विश्वासुसुतां कन्यां देवदूत यदीच्छसि ॥ 37 ॥
उत्तिष्ठत्वायुषोऽर्धेन रुं गत्वा त्वमर्पय ।

Dharmarāja said: O Deva messenger! if you want to make the girl alive again, let her get life as a consequence of half the life-period of Ruru being subtracted. Go immediately and give the girl to Ruru."

राजोवाच

एवमुक्तस्ततो गत्वा जीवयित्वा प्रमद्वराम् ॥ 38 ॥
रुरोः समर्पयामास देवदूतस्त्वरान्वितः ।

The king said: "O Ministers! Yama having said thus to the Deva messenger, he went away immediately and made Pramadvarā alive and handed her over to Ruru.

ततः शुभेऽह्नि विधिना रुरुणाऽपि विवाहिता ॥ 39 ॥

इत्थं वोपाययोगेन मृताप्युज्जीविता तदा ।

Thus, on an auspicious day, Ruru married her. Thus the Rṣi's daughter Pramadvarā though fallen dead, got again her life by proper manas.

उपायस्तु प्रकर्तव्य सर्वथा शास्त्रसंमत ॥ 40 ॥

मणिमन्त्रौषधीभिश्च विधिवत्प्राणरक्षणे ।

So, O Councillors! to save life, one should resort one's best duly according to the Śāstras, by the use of gems, mantras, and herbs and plants.

इत्युक्त्वा सचिवान्नाजा कल्पयित्वा सुरक्षकान् ॥ 41 ॥

कारयित्वाऽथ प्रासादं सप्तभूमिकमुत्तमम् ।

आरुरोहोत्तरासूनुः सचिवैः सह तत्क्षणम् ॥ 42 ॥

Thus speaking to the ministers, King Parīkṣit had a fine building of seven floors in height erected, placed the principal guards around it and stationed also the most powerful men well versed in the knowledge of maṇi (gems), mantrams, and plants for protection and immediately ascended to this building.

मणिमन्त्रधराः शूराः स्थापितास्तत्र रक्षणे ।

प्रेषयामास भूपालो मुनिं गौरमुखं ततः ॥ 43 ॥

To appease the wrath of the Muni Śṛṅgī, the king sent the Muni named Gaurmukha to him and requested him repeatedly "Let the crime of the humble devote be forgiven."

प्रसादार्थं सेवकस्य क्षमस्वेति पुनः पुनः ।

बाह्याणान्सिद्धमन्त्रज्ञानरक्षणार्थमितस्ततः ॥ 44 ॥

Then, for self preservation, the king brought from all sides the Brāhmins, who are perfect in their knowledge and application of the mantras.

मन्त्रिपुत्रः स्थितस्तत्र स्थापयामासः दन्तिनः ।

न कश्चिदारुहेत्तत्र प्रासादे चातिरक्षिते ॥ 45 ॥

वातोऽपि न चरेत्तत्र प्रवेशे विनिवार्यते ।

भक्ष्यभोज्यादिकं राजा तत्रस्थश्च चकार सः ॥ 46 ॥

The minister's son placed the elephants in proper places so that nobody could ascend to the top of the building; what more can be said than the fact that even air could not find entrance there when once ordered "no admission," what to speak of others! King Parīkṣit remained there and counted the number of days of the serpent Takṣaka's coming there;

स्नानसन्ध्यादिकं कर्म तत्रैव विनिवर्त्य च ।

राजाकर्याणि सर्वाणि तत्रस्थश्चाकरोत्तृपः ॥ 47 ॥

मन्त्रिभिः सह संमंत्र्य गणयन्दिवसानपि ।

किश्चच्च कश्यपो नाम ब्राह्मणो मन्त्रिसत्तमः ॥ 48 ॥

शुश्राव च तथा शापं प्राप्तं राजा महात्मना ।

स धनार्थी द्विजश्रेष्ठः कश्यपः समर्चितयत् ॥ 49 ॥

ब्रजामि तत्र यत्रास्ते शप्तो राजा द्विजेन ह ।

इति कृत्वा मतिं विप्रः स्वगृहान्निःसृतः पथि ॥ 50 ॥

कश्यपो मन्त्रविद्विद्वान्धनार्थी मुनिसत्तमः ।

इति श्रीमदेवीभागवते महापुराणे द्वितीयस्कन्धे

नवमोऽध्यायः ॥ 9 ॥

He performed his bath, Sandhyā Vandanams and fooding; even he consulted with his ministers and governed his kingdom from there. O Rṣis! At this time a Brāhmin named Kaśyapa, versed in the mantras, heard of the curse of the king and thought that he would get abundant wealth if he could free the king from Takṣaka's poison and proposed to himself that he would go to the place where the cursed king Parīkṣit was staying with the Brāhmin. Pondering thus, the Brāhmin went out of his house, on the expectation of wealth from the king.

Thus ends the Ninth Chapter of the Second Book on the account of Ruru in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER X

On the Death of Parīkṣit

सूत उवाच

तस्मिन्नेव दिने नाम्ना तक्षकस्तं नृपोत्तमम् ।

शप्तं ज्ञात्वा गृहात्तूर्णं निःसृतः पुरुषोत्तम ॥ 1 ॥

वृद्धब्राह्मणवेषेण तक्षकः पथि निर्गतः ।

अपश्यत्कश्यपं मार्गे ब्रजन्तं नृपतिं प्रति ॥ 2 ॥

Sūta said: O Rṣis! On that very day when the

Brāhmin Kaśyapa went out of his house, Takṣaka, knowing the king Parīkṣit cursed, assumed an aged Brāhmin's form and went out of his abode. The serpent Takṣaka met Brāhmin Kaśyapa on the way.

तमपृच्छन्पन्नगोऽसौ ब्राह्मणं मन्त्रवादिनम् ।

क्व भवांस्त्वरितो याति किं च कार्यं चिकीर्षति ॥ 3 ॥

Seeing the Brāhmin, versed in the Mantras, Takṣaka asked him "Where are you going so in haste, and what for are you taking this trouble?"

कश्यप उवाच

परीक्षितं नृपश्रेष्ठं तक्षकश्च प्रधक्ष्यति ।

तत्राहं त्वरितो यामि नृपं कर्तुमपज्वरम् ॥ 4 ॥

Thus questioned, Kaśyapa replied: "I heard that the serpent Takṣaka will bite king Parīkṣit; therefore, I am going in haste to king Parīkṣit to cure him of the serpent's poison.

मन्त्रोऽस्ति मम विप्रैर् विपनाशकरः किल ।

जीवयिष्याम्यहं तं वै जीवितव्येऽधुना किल ॥ 5 ॥

I know the mantra (mystic verse) that can destroy the effect of poison. If his life-period is not exhausted, I will certainly give him back his life.

तक्षक उवाच

अहं स पन्नगो ब्रह्मंस्तं धक्ष्यामि महीपतिम् ।

निवर्तस्य न शक्तस्त्वं मया दष्टं चिकित्सितुम् ॥ 6 ॥

Takṣaka then said: "O Brāhmin! I am that Takṣaka; I will bite him and take away his life. So you better desist. Will you be able to treat him whom I bite; certainly you will not."

कश्यप उवाच

अहं दष्टं त्वया सर्पं नृपं शप्तं द्विजेन वै ।

जीवयिष्याम्यसन्देहं कामं मन्त्रवलेन वै ॥ 7 ॥

Kaśyapa said: "O chief of snakes! When you will bite the king who has been cursed by the Brāhmin, I will no doubt make him alive by the power of my mantra."

तक्षक उवाच

यदि त्वं जीवितुं यासि मया दष्टं नृपोत्तमम् ।

मन्त्रशक्तिं बलं विप्र दर्शय त्वं ममानघ ॥ 8 ॥

घक्ष्याम्येनं च न्यग्रोधं विषदंष्ट्राभिरद्य वै ।

Takṣak said: 'O, chief of Brāhmins! If you have so thought that you will make the king alive after I bite him, then shew me your strength before hand. O sinless one! I will bite this Nyagrodha tree (the Indian fig-tree); just now make it alive."

कश्यप उवाच

जीवयिष्ये तवया दष्टं दग्धं वा पन्नगोत्तम ॥ 9 ॥

Kaśyapa said: "Certainly, I will make this tree alive, that will be burnt away by the venom of your teeth."

सूत उवाच

अदशत्पन्नगो वृक्षं भस्मसाच्च चकार तम् ।

उवाच कश्यपं भूयो जीवयैनं द्विजोत्तम ॥ 10 ॥

Sūta said: The snake Takṣaka then bit the tree, which was reduced to ashes; and asked Kaśyapa to bring back that tree to life.

दृष्ट्वा भस्मीकृतं वृक्षं पन्नगेन विषाग्निना ।

सर्वं भस्म समाहृत्य कश्यपो वाक्यमब्रवीत् ॥ 11 ॥

Seeing the tree reduced to ashes by the fire of venom of the snake, he collected all the ashes and said: "O highly venomous serpent.

पश्य मन्त्रबलं मेऽद्य न्यग्रोधं पन्नगोत्तम ।

जीवयाम्यद्य वृक्षं वै पश्यतस्ते महाविष ॥ 12 ॥

See today the power of my mantra. Behold! While you are witnessing, I will enliven this tree."

इत्युक्त्वा जलमादाय कश्यपो मन्त्रवित्तमः ।

सिषेच भस्मराशिं तं मन्त्रितेनैव चारिणा ॥ 13 ॥

Thus the great mantra-knower Kaśyapa took water in his hand, and impregnating it with mantra power, sprinkled the water on the ashes.

तद्धारिसेचनाज्जातो न्यग्रोधः पूर्ववच्छुभः ।

विस्मयं तक्षकः प्राप्तो दृष्ट्वा तं जीवितं नगम् ॥ 14 ॥

तमाह कश्यपं नागः किमर्थं ते परिश्रमः ।

सम्पादयामि तं कामं ब्रूहि वाडव वाञ्छितम् ॥ 15 ॥

Immediately, on the sprinkling of the mantra saturated water, the Nyagrodha tree got back its life as before. Takṣaka became greatly astonished

to see the tree enlivened again and said to Kaśyapa: "O cheif of Brāhmin! What is your object in taking so much pain? Speak out what you want and I will fulfil your desires."

कश्यप उवाच

वित्तार्थं नृपतिं मत्वा शप्तं पन्नग निःसृतः ।
गृहादहं चोपकर्तुं विद्यया नृपसत्तमम् ॥ 16 ॥

Kaśyapa said: "O chief of serpents! Knowing the king cursed, I am going to do good to him by my knowledge and to get in return abundant wealth."

तक्षक उवाच

वित्तं गृहाण विप्रेद्र यावदिच्छसि पार्थिवात् ।
ददामि स्वगृहं याहि सकामोऽहं भवाम्यतः ॥ 17 ॥

Hearing this, Takṣaka said: "I will give you the amount of wealth that you desire; take that and go back to your house, and let my desire be also fulfilled."

सूत उवाच

तच्छ्रुत्वा वचनं तस्य कश्यपः परमार्थवित् ।
चिंतयामास मनसा किं करोमि पुनः पुनः ॥ 18 ॥

Kaśyapa, the knower of the highest state, heard Takṣaka's words and pondered in his mind again and again. "What is to be done now?

धनं गृहीत्वा स्वगृहं प्रयामि यद्यहं पुनः ।
भविष्यति न मे कीर्तिलोके लोभसमाश्रयात् ॥ 19 ॥

जीवितेऽथ नृपरेष्ठेऽहं कीर्तिः स्यादचला मम ।
धनप्राप्तिश्च बहुधाभवेत्पुण्यं च जीवनात् ॥ 20 ॥

If I take this wealth and go back to my house, my name and fame will not be known in this world, simply for my greed; but if the king be made alive again, my undying fame, abundant wealth, and greatst Punyam will accrue to me.

रक्षणीयं यश कामं धिरधनं यशसा विना ।
सर्वस्वं रघुणा पूर्वं दत्तं विप्राय कीर्तये ॥ 21 ॥

हरिश्चन्द्रेण कर्पेन कीर्त्यर्थं बहुविस्तरम् ।
उपेक्षेयं कथं भूपं दह्यमानं विषाग्निना ॥ 22 ॥

Again fie to that wealth with which there is no fame; so one must try one's best to preserve one's

fame. King Raghu, in ancient days, gave away everything of his to the Brāhmins for fame; King Hariścandra and Karṇa did not hesitate a bit to give away endless property. There is one point again to take into account, how can I trifle away the matter, seeing the king burnt up by the venomous fire?

जीवितेऽद्य मया राज्ञि सुखं सर्वजनस्य च ।

अराजके प्रजानाशो भविता नात्र संशयः ॥ 23 ॥

If I can bring back the king's life, everyone will become happy. If the kingdom be without its king, the subject will, no doubt, be ruined.

प्रजानाशस्य पापं मे भविष्यति मृते नृपे ।

अपकीर्तिश्च लोकेषु धनलोभाद्भविष्यति ॥ 24 ॥

So, following the king's death, sin will also incur on me due to the ruin of the subject; and infamy will come on my head that I am a very greedy man."

इति सञ्चित्य मनसा ध्यानं कृत्वा स कश्यपः ।

गतायुषं च नृपतिं ज्ञातवान्बुद्धिमत्तरः ॥ 25 ॥

Thus meditating in his mind, the highly intelligent Kaśyapa began to meditate, and plunged himself in Dhyāna; he, thereby, came to know that the king's life period was spent up.

आसन्नमृत्यु राजानं ज्ञात्वा ध्यानेन कश्यपः ।

गृहं ययौ स धर्मात्मा धनमादाय तक्षकात् ॥ 26 ॥

Thus knowing the king's death imminent, the virtuous Kaśyapa took the desired wealth from Takṣaka and returned home.

निवर्त्य कश्यपं सर्पः सप्तमे दिवसे नृपम् ।

हंतुकामौ जगामाशु नगरं नागसाह्वयम् ॥ 27 ॥

शुश्राव नगरस्यांते प्रासादस्थं परीक्षितम् ।

मणिमन्त्रौषधैः कामं रक्ष्यमाणमतन्द्रितम् ॥ 28 ॥

Thus making Kaśyapa to retire to his house on the seventh day, Takṣaka went on to Hastināpur to bring death and destruction on to Parikṣit. When he went close to the city, he heard that King Parikṣit was staying on the upper storey of the palace; and the palace had been preserved by various gems, mantras, herbs and plants.

चिन्ताविष्टस्तदा नागो विप्रशापभयाकुलः ।

चिंतयामास योगेन प्रविशेयं गृहं कथम् ॥ 29 ॥

वंचयामि कथं चैनं राजानं पापकारिणम् ।
विप्रशापाद्धतं मूढं विप्रपीडाकरं शठम् ॥ 30 ॥

Takṣaka became very anxious; and fearing, lest the curse of the Brāhmins, will fall on his head, became very much agitated and thought. "How shall I now enter the palace? How can I cheat this stupid hypocrite vicious king, cursed by the Brāhmin, who causes troubles to the Brāhmins.

पाण्डवानां कुले जातः कोऽपि नैतादृशो भवेत् ।
तापसस्य गले येन मतः सर्पो निवेशितः ॥ 31 ॥

Not a single man has taken birth in the Pāṇḍava family ever since that has coiled a dead serpent round the neck of an ascetic Brāhmin.

कृत्वा विगर्हितं कर्म जानन्कालगतिं नृपः ।
रक्षकान्भवने कृत्वा प्रासादमभिगम्य च ॥ 32 ॥
मृत्युं वञ्चयते राजा वर्ततेऽद्य निराकुलः ।
तं कथं धक्षयिष्यामि विप्रवाक्येन चोदितः ॥ 33 ॥

The king has committed a very heinous crime and knowing the course of time to be infallible, has placed sentries on all sides of the palace and has ascended to the top-most stroy of the building, thinking thereby to deceive Death and is staying in a peaceful mind. How can then he be smitten, in accordance with the Brāhmin's word?

न जानाति च मन्दात्मा मरणं ह्यनियतनम् ।
तेनासौ रक्षकान्स्थाप्य सौधारूढौऽद्य मोदते ॥ 34 ॥
यदि वै विहितो मृत्युर्देवेनामिततेजसा ।
स कथं परिवर्तेत कृतैर्यत्नैस्तु कोटिभिः ॥ 35 ॥

The king, of dull intellect, knows not that death cannot be prevented; for that reason he has placed guards and sentinels round the building, and himself has got up the house and is happily whiling away his time; but he is quite ignorant that when Fate "Who can never be violated, ordains the death, how can it be prevented, though thousands of attempts are made to thwart it?

पाण्डवस्य च द्वायादो जानन्मृत्युं गतं नृपः ।
जीवने मतिमास्थाय स्थितः स्थाने निराकुलः ॥ 36 ॥

This scion of Pāṇḍu family that his death is at hand and yet wants to live and therefore is staying in his own place with a tranquil mind.

दानपुण्यादिकं राजा कर्तुमर्हति सर्वथा ।
धर्मेण हन्यते व्याधिर्येनायुः शाश्वतं भवेत् ॥ 37 ॥

The king ought now to make charities and do other meritorious works; it is only by acts of Dharma that disease is destroyed and life is prolonged.

नोचेन्मृत्युविधिं कृत्वा स्नानदानादिका क्रियाः ।
मरणं स्वर्गलोकाय नरकायान्यथा भवेत् ॥ 38 ॥

And if that be not the object then a dying man ought to take bath, to make charities and to await his time of death; he thereby attains heaven; otherwise hell is inevitable.

द्विजपीडाकृतं पापं पृथग्वाऽस्य च भूपतेः ।
विप्रशापस्तथा घोर आसन्ने मरणे किल ॥ 39 ॥
न कोऽपि ब्राह्मणः पार्श्वे य एनं प्रतिबोधयेत् ।
वेधसा विहितो मृत्युरनिवार्यस्तु सर्वथा ॥ 40 ॥

The king committed great sin in the act of causing pain and trouble to the Brāhmin or other similar acts and, therefore, death is so close that the Brāhmin's curse has fallen thus on his head. Is there no such Brāhmin who can make him understand this; or the Creator has ordained his death now as inevitable."

इति सञ्चित्य सर्पोऽसौ स्वान्नागान्त्रिकटे स्थितान् ।
कृत्वा तापसवेषांस्तान्प्राहिणोत्सुभजंगमान् ॥ 41 ॥
फलमूलादिकं गृह्य राज्ञे नागोऽथ तक्षकः ।
स्वयं च कीटरूपेण फलमध्ये ससार ह ॥ 42 ॥

Thus meditating, the chief serpent made other serpents following him assume the form of ascetic Brahmins and gave them roots and fruits to be taken to the king.

निर्गतास्ते तदा नागाः फलान्यादाय सत्वराः ।
ते राजभवनं प्राप्य स्थिताः प्रासादसन्निधौ ॥ 43 ॥

The serpent Takṣaka himself entered within the frutis in the form of an insect. Then the ascetic serpents took the fruits and quickly went out of the place. They came to the palace where Parīkṣit was resting.

रक्षकास्तापसान्दृष्ट्वा पप्रच्छुस्तच्चिर्षितम् ।
ऊचुस्ते भूपतिं ब्रह्मं प्राप्ताः स्मोऽद्य तपोवनात् ॥ 44 ॥

अभिमन्युसुतं वीरं कुलार्कं चारुदर्शनम् ।
परिवर्धयितुं प्राप्ता मन्त्रैराथर्वणैस्तथा ॥ 45 ॥
निवेदयध्वं राजानं दर्शनार्थागतान्मुनीन् ।
कृत्वाऽभिषेकान्यास्यामोदत्त्वामिष्टफलानिच ॥ 46 ॥

Seeing them, the guards asked: "What for have you come here?" Hearing this, We are coming from the hermitage to prolong the life of the hero king the son of Abhimanyu and the son of the Pāṇḍava family, by chanting the mantras of the Atharvavedas, and we want to have an interview with the king; now you better go and inform the king that some Munis have come to see you. We will sprinkle water on him and give him some sweet fruits and then depart.

भारतानां कुले क्वापि न दृष्टा द्वाररक्षकाः ।
न श्रुतं तापसानां तु राज्ञोऽसन्दर्शनं किल ॥ 47 ॥

We have never come across such gatekeepers in the family of Bharata as disallow ascetic Muni visitors to go and see the king.

आरोहामो वयं तत्र यत्र राजा परीक्षितः ।
आशीर्भिर्वर्धयित्वैनं दत्ताज्ञाः प्रब्रजामहे ॥ 48 ॥

We will ascend to the place where the Parīkṣit is staying and we will bless him, and wish him long life; we will communicate to him our orders and then depart to our own places."

सूत उवाच

इत्याकर्ण्य वचस्तेषां तापसानां तु रक्षकाः ।
प्रत्यूचुस्तान्द्रिजान्मत्वा निदेशं भूपतेर्यथा ॥ 49 ॥

Sūtā said: Hearing these words, the sentinels spoke as perviously ordered by the king, as follows:

नाद्य वो दर्शनं विप्रा राज्ञेः स्यादिति नो मतिः ।
अः सर्वतापसैरत्र त्वागंतव्यं नृपालये ॥ 50 ॥

अनारोहस्तु प्रासादो विप्राणां मुनिसत्तमाः ।
विप्रशापभयाद्राज्ञा विहितोऽस्ति न संशयः ॥ 51 ॥

"O Brāhmins! We think verily you won't be able to have an interview with the king today; you, all ascetics can come tomorrow to this palace. O Munis! Owing to the Brāhmin's curse, the king has built this place; then it follows, as a matter of course, that the Brāhmins are not allowed to get up to the palace." Then the serpents, in the form of the Brāhmins, spoke:

तदोचुस्तानथो विप्राः फलमूलजलानि च ।
विप्राशिषश्च राज्ञेऽथ ग्राहयन्तु सुरक्षका ॥ 52 ॥

"O good sentinels! Then take these roots and fruits and offer them to the king and communicate to him our blessings.

ते गत्वा नृपतिं प्रोचुस्तापसानागताङ्गनाः ।
राजोवाच नयध्वं वै फलमूलादिकं च यत् ॥ 53 ॥

The sentinels went to the king, and informed him of the arrival of the ascetic Brāhmins. The king replied: "Bring here the roots and fruits offered by them and ask what for they have come.

पृच्छध्वं तापसान्कार्यं प्रातरागमनं पुनः ।
प्रणामं कथयध्वं मे नाद्य सन्दर्शनं मम ॥ 54 ॥

Give them my praṇāms; today I cannot meet with them; let them come tomorrow morning."

ते गत्वाऽथ समादाय फलमूलादिकं च यत् ।
राज्ञे समर्पयामासुर्बहुमानपुनःसरम् ॥ 55 ॥

The sentinels went to the ascetics and got from them their roots and fruits and offered them with great respect to the king.

गतेषु तेषु नागेषु विप्रवेषावृतेषु च ।
फलान्यादाय राजाऽसौ सचिवानिदमब्रवीत् ॥ 56 ॥

सुहृदो भायन्त्वद्य फलान्येतानि सर्वशः ।
अदम्यहं चैकमेतद्वै फलं विप्रार्पितं महत् ॥ 57 ॥

इत्युक्त्वा तत्फलं दत्त्वा सुहृद्भयश्चोत्तरासुतः ।
करे कृत्वा फलं पक्वं ददार नृपति स्वयम् ॥ 58 ॥

When the serpents in the guise of the hypocrite Brāhmins went away, the king took those fruits and spoke to his ministers: "Take these fruits and let all my friends eat them. I will take only this one fruit given by the Brāhmins and will eat it."

विदारितं फलं राज्ञा तत्र क्रिमिरभूदणु ।
स कृष्णानयनस्तामो दृष्टो भूपतिना स्वयम् ॥ 59 ॥

Saying this, the Uttarā's son Parīkṣit gave away fruits to the friends and took one ripe fruit for himself, broke it and saw within it a very fine copper-coloured black eyed insect.

तं दृष्ट्वा नृपतिं प्राह सचिवान्विस्मितानथ ।
अस्तमभ्येति सविता विषादद्य न मे भयम् ॥ 60 ॥

At this, the ministers were astonished; the king

spoke to them: "The sun has set; so there is no further chance of any fear from any poison today.

अङ्गीकरोमि तं शापं कृमिको मां दशत्वयम् ।
एवमुक्त्वा स राजेन्द्रो ग्रीवायां संन्यवेशयत् ॥ 61 ॥

I speak then today, fearing the Brāhmin's curse, "Let this insect bite me." Thus, saying the king took the insect and placed it on his neck.

अस्तंयाते दिवानाथे धृतः कण्ठेऽथ कीटकः ।
तक्षकस्तु तदा जातः कालरूपी भयानकः ॥ 62 ॥

That Takṣaka in the form of an insect, when placed, during sunset, on the neck by the king, immediately assumed the form of the terrible Kāla (Death), coiled round the king and bite him.

राजा संवेष्टितस्तेन दष्टश्चापि महीपतिः ।
मन्त्रिणो विस्मयं प्राप्ता रुद्रुर्भृशदुःखिता ॥ 63 ॥

The ministers were greatly surprised and began to weep and cry with great pain and sorrow.

घोररूपमहिं वीक्ष्य दुद्रुवुस्ते भयार्दिताः ।
चुकुशू रक्षकाः सर्वे हाहाकारो महानभूत् ॥ 64 ॥

Seeing that terrible serpent, the ministers, overwhelmed with terror, fled away on all sides. The guards cried out loudly. A terrible out-cry was raised on all sides.

वेष्टितो भोगिभोगेन विनष्टबहुपौरुषः ।
नोवाच नृपतिः किञ्चिन्न चचालोत्तरासुतः ॥ 65 ॥

Then Uttarā's son, king Parīkṣit, coiled by the serpent, saw that all his efforts were rendered fruitless, and remained silent and held fast to his patience.

उत्थिताऽग्निशिखा घोरा विषजा तक्षकाननात् ।
प्रजज्वाल नृपं त्वाशु गतप्राणं चकार ह ॥ 66 ॥

From the mouth of the serpent Takṣaka the terrible venomous flames came out burning all and immediately killed the king.

हत्वाऽऽशु जीवितं राजस्तक्षको गगने गतः ।
जगद्गन्धं तु कर्वाणं ददृशुस्तं जना इह ॥ 67 ॥

Thus taking away the life of the king, Takṣaka went up in the celestial atmosphere; the people then saw that the serpent was ready as if to burn the world.

स पपात गतप्राणो राजा दग्ध इव द्रुमः ।
कुक्कुशुश्च जनाः सर्वे मृतं दृष्ट्वा नराधिपम् ॥ 68 ॥

इति श्रीमद्देवीभागवते द्वितीयस्कन्धे परीक्षितमरणं नाम
दशमोऽध्यायः ॥ 10 ॥

The king fell down lifeless like a burnt tree; and all the persons cried out seeing the king dead.

Thus ends the Tenth Chapter of the Second Book on the death of the king Parīkṣit in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses.

CHAPTER XI

On the Sarpa Yajña

सूत उवाच

गतप्राणं तु राजानं बालं पुत्रं समीक्ष्य च ।
चक्रुश्च मन्त्रिणः सर्वे परलोकस्य सत्क्रियाः ॥ 1 ॥

Sūta said: "O Munis! seeing now the king lifeless, and his son a mere boy, the ministers themselves performed all his funeral ceremonies.

गङ्गातीरे दग्धदेहं भस्मप्रायं महीपतिम् ।
अगुरुभिश्चाभियुक्तायां चितायामध्यरोपयन् ॥ 2 ॥

First, they burned the king on the banks of the Ganges without uttering any Mantra, as his death was an accidental one due to snake bite.

दुर्मरणे मृतस्यास्य चक्रुश्चैवोर्ध्वदैहिकीम् ।

क्रियां पुरोहितास्तस्य वेदमन्त्रैर्विधानतः ॥ 3 ॥
ददुर्दानानि विप्रेभ्यो गाः सुवर्णं यथोचितम् ।

अन्नं बहुविधं तत्र वस्त्राणि विविधानि च ॥ 4 ॥

Afterwards they had an effigy of the king made of kuśa grass and placed it on a funeral pyre and burned it, with sandal and scented wood. The priest then performed and completed his funeral obsequies, repeating duly the Vedic mantras, and distributed various things in charities to the Brāhmins, together with sufficient quantity of gold, and varieties of food and clothings so that the king may attain heaven.

सुमुहूर्ते सुतं बालं प्रजानां प्रीतिबर्धनम् ।
 सिंहासने शुभे तत्र मन्त्रिणः संन्यवेशयन् ॥ 5 ॥
 पौरा जानपदा लोकाश्चक्रुस्तं नृपतिं शिशुम् ।
 जनमेजयनामानं राजलक्षणसंयुतम् ॥ 6 ॥

Next, on an auspicious moment, the ministers installed the child prince on the throne that gladdened the hearts of the subject and all the populace of the city, towns, and villages acknowledged the child prince as Janamejaya, endowed with all royal qualities as their king.

धात्रेयी शिक्षयामास राजचिह्नानि सर्वशः ।
 दिने दिने वर्धमानः स बभूव महामतिः ॥ 7 ॥

The Dhātreyī gave all instructions to the king about his duties. The child prince gradually grew in years and became endowed with great intellect.

प्राप्ते चैकादशे वर्षे तस्मै कुलपुरोहतः ।
 यथोचितां ददौ विद्यां जग्राह स यथोचिताम् ॥ 8 ॥

When Janamejaya became eleven years old, the family priest initiated him duly with the Gāyatrī mantra and he also studied it duly.

धनुर्वेदं कृपः पूर्णं ददावस्मै सुसंस्कृतम् ।
 अर्जुनाय यथा द्रोणः कर्णाय भार्गवो यथा ॥ 9 ॥

Then Kṛpācārya taught him perfectly the science of archery (Dhanurveda) as Droṇācārya taught Arjuna and Parasurāma taught Karṇa.

सम्प्राप्तविद्यो बलवान्बभूव दुरतिक्रमः ।
 धनुर्वेदे तथा वेदे पारगः परमार्थवित् ॥ 10 ॥

धर्मशास्त्रार्थकुशलः सत्यवादी जितेन्द्रियः ।
 चकार राज्यं धर्मात्मा पुरा धर्मसुतो यथा ॥ 11 ॥

Janamejaya learned by and by all the sciences and became very powerful and indomitable to his enemies as he was skilled in the science of archery, he was similarly in the other branches of the Vedas. Truthful, self-controlled, religious, king Janamejaya acquired full knowledge in the Dhārmśāstras (philosophies and law books) and Arthaśāstras (economics) and governed his kingdom like the Dharma's son Yudhiṣṭhira.

ततः सुवर्णवर्माहो राजा काशिपतिः किल ।
 वपुष्टमां शुभां कन्यां ददौ पारीक्षिताय च ॥ 12 ॥

स तां प्राप्यासितापाङ्गीं मुमुदे जनमेजयः ।
 काशिराजसुतां कान्तां प्राप्य राजा यथा पुरा ॥ 13 ॥
 विचित्रवीर्यो मुमुदे सुभद्रां च यथाऽर्जुनः ।
 विजहार महीपालो वनेषूपवनेषु च ॥ 14 ॥
 तथा कमलपत्राक्ष्या शच्या शतक्रतुर्यथा ।

The king of Kāśī gave his all-auspicious daughter Vapuṣṭamā in marriage to king Janamejaya, wearing golden coat of armour. King Janamejaya, with the beautiful Vapuṣṭamā casting sidelong looks, looked very happy as was the king Vicitravīrya, when he got for his wife the daughter of Kāśīrāja and also when Arjuna got his Subhadra. Then the king began to enjoy his lotus-eyed Vapuṣṭamā in forest, and gardens like Śatakṛatu and Śacī.

प्रजास्तस्य सुसंतुष्टा बभूवुः सुखलालिताः ॥ 15 ॥
 मन्त्रिणः कर्मकुशलाश्चक्रुः कार्याणि सर्वशः ।

The able ministers conducted satisfactorily the reins of government; and the subject, well governed passed away their time with cheerful hearts.

एतस्मिन्नेव काले तु मुनिरुत्तकनामकः ॥ 16 ॥
 तक्षकेण परिक्लिष्टो हस्तिनापुरमध्यगात् ।
 वैरस्यापचितिं कोऽस्य प्रकुर्यादिति चिंतयन् ॥ 17 ॥
 परीक्षितसुतं मत्वा तं नृपं समुपागतः ।

In the meanwhile, a Muni, named Utaṅka, being much troubled by Takṣaka, thought who could help him in his taking revenge on Takṣaka and, seeing King Parīkṣit's son the king Janamejaya a proper person came to Hastinā to the king and spoke out thus:

कार्याकार्यं न जानासि समये नृपसत्तम ॥ 18 ॥
 अकर्तव्यं करोष्यद्य कर्तव्यं न करोषि वै ।

“O good king! Thou dost not know when to do a thing that ought to be done; Thou art doing at present what ought not to be done; and thou art not doing what should be done now. There is nothing of anger or energy within Thee;

किं त्वां संप्रार्थयाम्यद्य गतामर्षं निरुद्धमम् ॥ 19 ॥
 अवैरज्ञमतंत्रज्ञं बालचेष्टासमन्वितम् ।

Thou dost things as a child does; so Thou dost

not know the meaning of the Śāstras nor dost Those know Thy former enemy; so what shall I pray before Thee?"

जनमेजय उवाच

किं वैरं न मया ज्ञातं न किं प्रतिकृतं मया ॥ 20 ॥
तद्वद त्वं महाभाग करोमि यदनंतरम् ।

Hearing this Janamejaya said: "O highly fortunate one! I do not know who is my enemy; what wrong is there to be redressed? Please speak out what I am to do."

उत्तंक उवाच

पिता ते निहतो भूप तक्षकेण दुरात्मना ॥ 21 ॥
मन्त्रिणस्त्वं समाहूय पृच्छस्व पितृनाशनम् ।

Uttañka said: "O king! the wicked Takṣaka killed Thy father; ask about the death of Thy father from Thy councillors."

सूत उवाच

तच्छ्रुत्वा वचनं राजा पप्रच्छ मन्त्रिसत्तमान् ॥ 22 ॥
ऊचुस्ते द्विजशापेन दष्टः सर्पेण वै मृतः ।

Sūta said: Hearing these words, King Janamejaya asked his ministers. They replied "Thy father died out of the snake Takṣaka's bite."

जनमेजय उवाच

शापोऽत्र कारणं राज्ञः शप्तस्य मुनिना किल ॥ 23 ॥
तक्षकस्य तु को दोषो ब्रूहि मे मुनिसत्तम ।

Then the king spoke: "The cause of my father's death is the Brāhmin's curse; what is the fault of Takṣaka in this matter; please say."

उत्तंक उवाच

तक्षकेण धनं दत्त्वा कश्यपः सन्निवारितः ॥ 24 ॥
न स किं तक्षको वैरी पितृहा तव भूपते ।

Uttañka said: "It was Takṣaka that gave abundance of wealth to Kāśyapa who was coming to cure Thy father of Takṣaka's poison and made him desist from his purpose; so, O King! Is not that Takṣaka, then, Thy father's great enemy and his slayer?"

भार्यां रुरोः पुरा भूप दष्टा सर्पेण सा मृता ॥ 25 ॥

अविवाहिता तु मुनिना जीविता च पुनः प्रिया ।

O King! In former days, when Pramadvārā, the dearest wife of the Muni Ruru, died of snake bite in her unmarried state, Ruru made her alive again.

रुरुणापि कृता तत्र प्रतिज्ञा चातिदारुणा ॥ 26 ॥

यं यं सर्पं प्रपश्यामि तं तं हन्म्यायुधेन वै ।

But Ruru made the promise "whichever serpent I will see, I will take away its life by striking it with a club."

एवं कृत्वा प्रतिज्ञां स शस्त्रपाणी रुरुस्तदा ॥ 27 ॥

व्यचरत्पृथिवीं राजन्निघ्नन्सर्पानितस्तत ।

एकदा स वने घोरं दुण्डुभं जरसान्वितम् ॥ 28 ॥

अपश्यदंडमुद्यम्य हन्तुं तं समुपाययौ ।

अभ्यहनुषितो विप्रस्तमुवाचाथ दुण्डुभः ॥ 29 ॥

नापराध्नामि ते विप्र कस्मान्मामभिहंसि वै ।

O King! Thus making the resolve, he began to kill snakes wherever he found, with his club, and thus, in his course of travel all round the earth, he saw within a forest an aged terrible water-snake (Dhonda serpent) and immediately lifted his club to kill it and angrily struck a blow on it, when the snake replied: "O, Brahmina! Why are you striking me thus? I have not caused any offence to you."

रुरुवाच

प्राणप्रिया मे दयिता दष्टा सर्पेण सा मृता ॥ 30 ॥

प्रतिज्ञेयं तदा सर्पं दुःखितेन मया कृता ।

Ruru said: "O serpent! My dearest wife died of snake bite; since then I have made this resolve, under great provocation and sorrow, to kill snakes."

दुण्डुभ उवाच

नाहं दशामि तेऽन्ये वै ये दशंति भुजंगमाः ॥ 31 ॥

शरीरसमयोगेन न मां हिंसितुमर्हसि ।

Hearing thus, the water-snake Dundubha replied: "I do not bite; those who bite are a different class of snakes; simply on account of my bearing a body similar to them that you will strike me is not quite proper."

उत्तंक उवाच

श्रुत्वा तां मानुषीं वाणीं सर्पेणोक्तां मनोहराम् ॥ 32 ॥

रुरुः पप्रच्छ कोऽसि त्वं कस्माद्दुग्भतां गतः ।

Hearing these beautiful humane words from the mouth of a serpent, Ruru asked: "Who are you? Why have you become this Dundubha snake?"

सर्प उवाच

ब्राह्मणोऽहं पुरा विप्र सखा मे खगमाभिधः ॥ 33 ॥

विप्रो धर्मभृतां श्रेष्ठः सत्यवादी जितेंद्रियः ।

The snake replied: "O Brāhmaṇa! I was formerly a Brāhmin; there was a friend of mine named Khyās, very religious, truthful and self-controlled.

स मया वञ्चितो मौख्यात्सर्ष कृत्वा च तार्णकम् ॥ 34 ॥
भयं च प्रापितोऽत्यर्थमग्निहोत्रगृहे स्थितः ।

Once he was staying in his Agnihotra room and I foolishly terrified him much by placing before him an artificial snake created by me of the leaves of trees.

तेन भीतेन शप्तोऽहं विह्वलेनातिवेपिना ॥ 35 ॥

भव सर्पो मन्दबुद्धे येनाहं धर्षितस्त्वया ।

He became so much bewildered with fear and shuddered so terribly that he at length cursed me saying—"O one of blunt intellect! As you have terrified me by this snake, having no poison, so you better be a snake of that type."

मया प्रसादितोऽत्यर्थं सर्पेणासौ द्विजोत्तमः ॥ 36 ॥

मामुवाचाथ तत्क्रोधात्किंचिच्छान्तिमवाप्य च ।

Immediately I turned into a snake and when I much entreated that Brāhmaṇa, his anger abated a little and he said again:

रुरुस्ते मोचिता शापस्यास्य सर्प भविष्यति ॥ 37 ॥

प्रमतेस्तु सुतो नूनमिति मां सोऽब्रवीद्वचः ।

"O snake! Pramati's son Ruru will no doubt free you of this curse." I am that snake; and you are also that Ruru; now hear my words in conformity with Dharma. The highest Dharma of the Brāhmaṇā is non-killing.

सोऽहं सर्पो रुरुस्त्वं च शृणु मे परमं वचः ॥ 38 ॥

अहिंसा परमो धर्मो विप्राणां नात्र संशयः ।

दया सर्वत्र कर्तव्या ब्राह्मणेन विजानता ॥ 39 ॥

यज्ञादन्यत्र विप्रेन्द्र न हिंसा याज्ञिकी मता ।

There is no doubt in this. The wise Brāhmaṇas

ought to show mercy to all. No harm of killing is to be committed any where except in Yajña (sacrifice); killing is only allowed in a Yajña; for, at the sacrifice, the animal killed attains the highest goal; hence killing in sacrifice is not reckoned as an act of killing."

उत्तंक उवाच

सर्पयोनेर्विनिर्मुक्तो ब्राह्मणोऽसौ रुरुस्ततः ॥ 40 ॥

कृत्वा तस्य च शापांतं परित्यक्तं च हिंसनम् ।

Uttaṅka said: "That Brāhmaṇa was then freed of the serpent body; and Ruru, too, desisted from killing since then.

विवाहिता तेन बाला मृता सञ्जीविता पुनः ॥ 41 ॥

कदनं सर्वसर्पाणां कृतं वैरमनुस्मरन् ।

O King! Ruru gave life back to that girl and married her but even then, remembering the former enmity he killed the snakes.

त्वं तु वैरं समुत्सृज्य वर्तसे पत्रगेष्वथ ॥ 42 ॥

विमन्युर्भरतश्रेष्ठ पितृघातकरेषु वै ।

But, O chief of Bharata's family! Thou art staying without any care, without any anger to the snakes and without any revenge to the previous wrong.

अन्तरिक्षे मृतस्तातः स्नानदानविवर्जितः ॥ 43 ॥

तस्योद्धारं च राजेंद्रा कुरु हत्वाऽथ पन्नगान् ।

पितुर्वैरं न जानाति जीवन्नेव मृतो हि सः ॥ 44 ॥

दुर्गतिस्ते पितुस्तावद्यावत्तात्र हनिष्यसि ।

O king of kings! Thy father died high up in the air without any bath or charity due to be done at the time of death. So rescue thy father by killing his enemies, the snakes. That son is dead, through living, who does not consider the act of his father's enemy as inimical. Until Thou dost kill the snakes, Thy father's enemies, Thy father's hell life will not be freed.

अम्बामखमिषं कृत्वा कुरु यज्ञं नृपोत्तम ॥ 45 ॥

सर्पसत्रं महाराज पितुर्वेदमनुस्मरन् ।

O King! Now remember the wrong done to Thy father and perform the sacrifice to the Great

Mother, denominated as the Sarpa Yajña (the sacrifice of snakes).”

सूत उवाच

इति तस्य वचः श्रुत्वा राजा जन्मेजयस्तदा ॥ 46 ॥

नेत्राभ्यामश्रुपातं च चकारातीव दुःखितः ।

धिङ्मामस्तु सुदुर्बुद्धेर्वृथा मानकरस्य वै ॥ 47 ॥

Sūta said: Hearing the words of Uttānka, king Janamejaya sadly wept and shed tears and thought within himself: “Alas! Fie to me! I am a great stupid; hence, I feel myself proud but in vain.

पिता यस्य गतिं घोरां प्राप्तः पन्नगपीडितः ।

अद्याहं मखमारभ्य करोम्यपचितिं पितुः ॥ 48 ॥

हत्वा सर्पानसदिग्धो दीप्यमाने विभावसौ ।

Where can his honour be whose father, bitten by a snake, has gone down to hell. Now, I will, no doubt, commence the Sarpa Yajña and ensure the destruction of all the snakes in the blazing sacrificial fire and thus deliver my father from hell.”

आहूय मन्त्रिणः सर्वान् राजा वचनमब्रवीत् ॥ 49 ॥

कुर्वन्तु यज्ञसम्भारं यथाहं मन्त्रिसत्तमाः ।

Thus coming to a conclusion, he called all his ministers and said: O ministers! Better make arrangements duly for a great sacrifice.

गङ्गातीरे शुभां भूमिं मापयित्वा द्विजोत्तमैः ॥ 50 ॥

कुर्वन्तु मण्डपं स्वस्थाः शतस्तम्भं मनोहरम् ।

Have a suitable holy site on the banks of the Ganges, selected and measured by the Brāhmanas and have a beautiful sacrificial hall built up on one hundred pillars and prepare a sacrificial alter within this.

वेदो यज्ञस्य कर्तव्या ममाद्य सचिवाः खलु ॥ 51 ॥

तदंगत्वे विधेयो वै सर्पसत्रः सविस्तरः ।

O Ministers! When all these preliminaries will be completed, I will commence with great eclat the great Sarpa Yajña (sacrifice of snakes).

तक्षकस्तु पशुस्तत्र होतोत्तंको महामुनिः ॥ 52 ॥

शीघ्रमाहूयतां विप्राः सर्वज्ञा वेदपारगाः ।

In that Yajña, the snake Takṣak will be the animal victim; and Uttānka, the great Muni, will

be the sacrificial priest; so invite early the all-knowing Brāhmanas, versed in the Vedas.

सूत उवाच

मन्त्रिणस्तु तदा चक्रुर्भूपवाक्यैर्विवक्षणाः ॥ 53 ॥

यज्ञस्य सर्वसम्भारं वेदीं यज्ञस्य विस्तृताम् ।

हवने वर्तमाने तु सर्पाणां तक्षको गतः ॥ 54 ॥

इन्द्रं प्रति भयार्तोऽहं त्राहि मामिति चाब्रवीत् ।

भयभीतं समाश्रास्य स्वासने सन्निवेश्य च ॥ 55 ॥

ददावभयमत्यर्थं निर्भयो भव पन्नग ।

Sūta said: Thus at the command of the king, the able ministers collected all the materials of the sacrifice and prepared a big sacrificial altar. When the oblations were offered on the sacrificial fire, calling on the snakes, Takṣaka became greatly distressed with fear and took refuge of Indra saying, “Save my life.” Indra, then, gave hope to Takṣaka, trembling with fear, and made him sit on his Āsana, encouraged him with words “No fear” O! snake do not fear any more.

तमिन्द्रशरणं ज्ञात्वा मुनिर्दत्ताभयं तथा ॥ 56 ॥

उत्तंकोऽह्वयदुद्विग्नः सेंद्रं कृत्वा निमन्त्रणम् ।

स्मृतस्तदा तक्षकेण यायावरकुलोद्भवः ॥ 57 ॥

आस्तीको नाम धर्मात्मा जरत्कारुसुतो मुनिः ।

तत्रागत्य मुनेर्बालस्तुष्टाव जनमेजयम् ॥ 58 ॥

राजा तमर्चयामास दृष्ट्वा बालं सुपण्डितम् ।

Muni Uttānka, seeing that Takṣaka had taken Indra’s protection and that Indra had given him hopes of “no fear”, called on Takṣaka with Indra to come to fire with an anxious heart; Takṣaka, then, seeing no other way, took refuge of the greatly religious Āstik, the son of the Muni Jarat Kāru, born of the family of Yāyāvara. The Muni’s son Āstika came to the sacrificial hall and chanted hymns in praise of Janamejaya; the king, too, seeing the Muni boy greatly learned worshipped him and said: What for have you come?

अर्चयित्वा नृपस्तं तु छंदयामास वाञ्छितैः ॥ 59 ॥

स तु वब्रे महाभाग यज्ञोऽयं विरमत्विति ।

“I will give you what you desire.” Hearing this,

Āstika prayed: "O, highly enlightened one! Let you desist from this sacrifice."

सत्यबद्धो नृपस्तेन प्रार्थितश्च पुनस्तथा ॥ 60 ॥

होमं निवर्तयामास सर्पाणां मुनिवाक्यतः ।

भारतं श्रावयामास वैशंपायन विस्तरात् ॥ 61 ॥

श्रुत्वापिनृपतिः कामं न शान्तिमभिजग्मिवान् ।

व्यासं पप्रच्छ भूपालो मम शान्तिः कथं भवेत् ॥ 62 ॥

मनोऽतिदह्यते कामं किं करोमि वदस्व मे ।

पिता मे दुर्भगस्यैव मृतः पार्थसुतात्मजः ॥ 63 ॥

The truthful king, prayed thus again and again, stopped the Sarpa Yajña to keep the Muni's word. Vaiśampāyana then recited the whole of Mahābhārata to the king to cheer up his heart. But the king, hearing the whole Mahābhārata could not find peace and asked Veda Vyāsa "how can I get peace; my mind is constantly being burned with sorrows; say what am I to do? I am very miserable; hence my father Parīkṣit, the son of Abhimanyu has died an unnatural death.

क्षत्रियाणां महाभाग संग्रामे मरणं वरम् ।

रणे वा मरणं व्यास गृहे वा विधिपूर्वकम् ॥ 64 ॥

मरणं च पितुर्मेऽभूदन्तरिक्षे मृतोऽवशः ।

शान्त्युपायं वदस्वात्र त्वं च सत्यवतीसुत ॥ 65 ॥

यथा स्वर्गं ब्रजेदाशु पिता मे दुर्गतिं गतः ॥ 66 ॥

इति श्रीमद्देवीभागवते द्वितीयस्कन्धे एकादशोऽध्यायः ॥ 11 ॥

O lucky one! See that a Kṣatriya's death in a deadly battlefield or in an ordinary battle is praiseworthy; even his death in his own house, if followed up according to natural laws and Vidhis (rules) is commendable; but my father did not get such a death; under the Brāhmaṇa's curse why did he, quite senseless, quit his life high up in the air? O son of Satyavatī! Now advise me so that my father who is now in hell can again go up to the heavens, and that my heart may find its way to peace."

Thus ends the Eleventh Chapter of the Second Book on the "Sarpa Yajña" in the Mahāpurāṇa Śrīmaddevībhagavatam of 18,000 verses.

CHAPTER XII

On the Birth of Āstika

सूत उवाच

तच्छ्रुत्वा वचनं तस्य व्यासः सत्यवतीसुतः ।

उवाच वचनं तत्र सभायां नृपतिं च तम् ॥ 1 ॥

Sūta said: Hearing these words of the king, Vyāsa Deva, the son of Satyavatī addressed to him before the assembly, thus:

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि पुराणं गुह्यमद्भुतम् ।

पुण्यं भागवतं नाम नानाख्यानयुतं शिवम् ॥ 2 ॥

"O king! I am now reciting to you a Bhāgavata Purāṇa, holy, wonderful, filled with many anecdotes, and leading to auspicious results; listen.

अध्यापितं मया पूर्वं शुक्रायात्मसुताय वै ।

श्रावयामि नृप त्वां हि रहस्यं परमं मम ॥ 3 ॥

Before, I made my son Śuka study this Purāṇa; O king! I will now recite before you that highest Purāṇa; with all the secrets contained therein.

धर्मार्थकाममोक्षाणां कारणं श्रवणात्किल ।

शुभदं सुखदं नित्यं सर्वागमसमुद्भूतम् ॥ 4 ॥

I have extracted this from all the Āgamas; it brings in Dharma (religion), Artha (wealth), Kāma (fructification of desires) and Mokṣa (liberation); hearing this gives always happiness and good results."

जनमेजय उवाच

आस्तीकोऽयं सुतः कस्य विघ्नार्थं कथमागतः ।

प्रयोजनं किमत्रास्य सर्पाणां रक्षणे प्रभो ॥ 5 ॥

कथयैतन्महाभाग विस्तरेण कथानकम् ।

पुराणं च तथा सर्वं विस्तराद्ब्रूव सुव्रत ॥ 6 ॥

At this Janamejaya said: "O Lord! Whose son is this Muni Āstika? Why did he come as an obstacle in my Sarpa Yajña (sacrifice of snakes)? And what object had he in preserving the snakes? O highly fortunate one! Kindly describe all this in

detail; after this recite that Purāṇa, also, in detail to me.”

व्यास उवाच

जरत्कारुर्मुनिः शान्तो न चकार गृहाश्रमम् ।
तेन दृष्टा वने गर्ते लंबमानाः स्वपूर्वजाः ॥ 7 ॥

Vyāsa Deva said: “O king! In former days there lived a Muni named Jaratkāru. He always remained in the path of peace; and he did not marry. Once he saw, in a cave in a forest, his fathers and forefathers pendant.

ततस्तमाहुः कुरु पुत्र दारान्
यथा च नः स्यात्परमा हि तृप्तिः ।

स्वर्गे ब्रजामः खलु दुःखमुक्ता
वयं सदाचारयुते सुते वै ॥ 8 ॥

They spoke to Jaratkāru thus: “O son! marry; we will thereby be greatly pleased; if there be a son of good character born to you, we all will be freed from all troubles and we would then be able to go to Heavens.”

स तानुवाचाथ लभे समानाम-
याचितां चातिवशानुगां च ।

तदा गृहारंभमहं करोमि
ब्रवीमि तथ्यं मम पूर्वजा वै ॥ 9 ॥

Hearing this Jaratkāru said: “O Forefathers! If I get a girl of my name, without begging and asking and if she be entirely obedient to me, I will marry and lead a householder’s life; thus I have spoken truly to you.”

इत्युक्त्वा ताञ्जरत्कारुर्गतस्तीर्थन्प्रति द्विजः ।
तथैव पन्नगाः शप्ता मात्राऽऽनौ निपतंत्विति ॥ 10 ॥

Thus saying to his forefathers, Jaratkāru went on to the holy places. Now it happened so, that at that very time Kadru, the mother of snakes cursed her sons, saying “May you be burnt by fire.”

कश्यपस्य मुनेः पत्नी कद्रुश्च विनता तथा ।

दृष्ट्वाऽऽदित्यरथे चाश्वमूचतुश्च परस्परम् ॥ 11 ॥

The matters of this incident run as follows: “At that moment Kadru and Vinatā, the two co-wives of Kaśyapa saw the horses yoked in the chariot of the sun and thus argued with each other:

तं दृष्ट्वा च तदा कद्रुर्विनतामिदमब्रवीत् ।
किंवर्णोऽयं हयो भद्रे सत्यं प्रब्रूहि माचिरम् ॥ 12 ॥

Kadru, seeing the sun’s horse, first asked Vinatā “O good one! Tell me soon, what is the color of this horse?”

विनतोवाच

श्वेत एवाश्वराजोऽयं किं वा त्वं मन्यसे शुभे ।
ब्रूहि वर्णं त्वमप्यस्य ततस्तु विपणावहे ॥ 13 ॥

Vinatā said: “O auspicious one! What do you think?” I said, ‘the colour of the horse is white; you also better say beforehand what is its colour? We will then lay a wager (and challenge).”

कद्रुरुवाच

कृष्णवर्णमहं मन्ये हयमेनं शुचिस्मिते ।
एहि सार्धं मया दिव्यं दासीभावाय भामिनी ॥ 14 ॥

Kadru said: “O smiling one! I think the horse is black. Now come; let us challenge; whoever will be defeated will become the slave of the other.”

सूत उवाच

कद्रुश्च स्वसुतानाह सर्वांसर्पान्वशे स्थितान् ।
बालान् श्यामान्प्रकुर्वतु यावतोऽश्वशरीरके ॥ 15 ॥

Thus saying, Kadru told her sons that were obedient: “Cover by your bodies all the pores of the body of the horse of the chariot of the Sun, so it may look black; go and do it.”

नेति केचन तत्राहुस्तानथासौ शशाप ह ।
जनमेजयस्य यज्ञे वै गमिष्यथ हुताशनम् ॥ 16 ॥

At this some snakes replied: “That cannot be.” Kadru then cursed them saying: “Let you fall on the sacrificial fire of Janamejaya.”

अन्ये चक्रुर्हयं सर्पाः कर्बुरं वर्णभोगकैः ।
वेष्टयित्वाऽस्य पुच्छं तु मातुः प्रियचिकीर्षया ॥ 17 ॥

Then the other snakes tried to please their mother and coiled round the back of that horse so that the horse began to look black.

भगिन्यौ च सुसंयुक्ते गत्वा ददृशतुर्हयम् ।
कर्बुरं तं हयं दृष्ट्वा विनता चातिदुःखिता ॥ 18 ॥

Kadru and Vinatā, the two co-wives went together and saw the horse. Vinatā saw it black and became very sorry.

तदाऽऽजगाम गरुडः सुतस्तस्या महाबलः ।

स दृष्ट्वा मातरं दीनामपृच्छत्पन्नगाशनः ॥ 19 ॥

Now, Garuḍa, Vinatā's son, very powerful and devourer of snakes was passing that way and seeing his mother very distressed asked her:

मातः कथं सुदीनाऽसि रुदितेव विभासि मे ।

जीवमाने मयि सुते तथाऽन्ये रविसारथौ ॥ 20 ॥

“O Mother! Why do you look so very sorry? It seems as if you are weeping. Aruṇa, the charioteer of the Sun and I myself are your two sons living.

दुःखिताऽसि ततो वां धिग्जीवितं चारुलोचने ।

किं जातेन सुतेनाथ यदि माता सुदुःखिता ॥ 21 ॥

शंस मे कारणं मातः करोमि विगतज्वराम् ।

Fie to us that, while we are living, you will have to suffer pains. O beautiful one! If mother suffers while the son is living, then what use is there in having such a son? So, O Mother, give out the cause of your grief and I will remove it at once.”

विनतोवाच

सपत्न्या दास्यहं पुत्र किं ब्रवीमि वृथा क्षता ॥ 22 ॥

वह मां सा ब्रवीत्यद्य तेनास्मि दुःखिता सुत ।

Hearing this Vinatā said: “O son! What shall I say to you of my misery; I am now become the slave of my rival wife. By some pretext she defeated me and is now telling me to carry her on my back. O son! For this reason I am sorry.”

गरुड उवाच

बहिष्येऽहं तत्र किल यत्र सा गन्तुमृत्सुका ॥ 23 ॥

मा शोकं कुरु कल्याणि निश्चिंतां त्वां करोम्यहम् ।

Hearing these words of the mother, Garuḍa said: “Very well I will carry her on my shoulders where ever she wishes to go. O auspicious one! You need not be sorry; I will remove all your cares.”

व्यास उवाच

इत्युक्त्वा सा गता पार्श्वं कद्रोश्च विनता तदा ॥ 24 ॥

दासीभावमपाकर्तुं गरुडोऽपि महाबलः ।

Vyāsa Deva said: Thus spoken to by Garuḍa, Vinatā went to Kadru. At that time the highly powerful Garuḍa went there also to free his mother

of her slavery and carried Kadru with all her sons on his back to the other side of the ocean.

उवाह तां सपुत्रां वै सिंधोः पारं जगाम ह ॥ 25 ॥

गत्वा तां गरुड प्राह ब्रूहि मातर्नमोऽस्तु ते ।

कथं मुच्येत मे माता दासीभावादसंशयम् ॥ 26 ॥

When Garuḍa went across the ocean, Garuḍa spoke to Kadru: “O mother! I bow down to thee; kindly say how my mother can be freed of your slavery.”

कद्रुरुवाच

अमृतं देवलोकात्त्वं बलादानीय मे सुतान् ।

समर्पय सुताद्याशु मातरं मोचयाबलाम् ॥ 27 ॥

Hearing this Kadru said: “O son! If you can bring today by your sheer force nectar from the Devaloka and give it to my sons, then you will be able to free your helpless mother.”

व्यास उवाच

इत्युक्तः प्रययौ शीघ्रमिंद्रलोकं महाबलः ।

कृत्वा युद्धं जहाराशु सुधाकुम्भं खगोत्तमः ॥ 28 ॥

समानीयामृतं मात्रे वैनतेयः समर्पयत् ।

मोचिता विनता तेन दासीभावादसंशयम् ॥ 29 ॥

When Kadru said so, the highly powerful Vinatā's son, Garuḍa immediately went to the abode of Indra and fighting hard, stole away the jar of nectar and brought and gave it to Kadru and freed his mother Vinatā from the slavery of Kadru.

अमृतं संजहारेन्द्रः स्नातुं सर्पा यदा गताः ।

दासीभावाद्विनिर्मुक्ता विनता विपतेर्बलात् ॥ 30 ॥

In the meantime, the snakes went for their bath, after which they would drink the nectar. Indra stole away that jar which contained nectar. O king! Thus, by the sheer strength of arms of Garuḍa Vinatā was freed of her slavery.

तत्रास्तीर्णाः कुशास्तैस्तु लीढाः पन्नगनामकैः ।

द्विजिह्वास्ते सुसंपन्नाः कुशाग्रस्पर्शमात्रतः ॥ 31 ॥

On the other hand, when the snakes returned from their bath and found that there was no jar of nectar, they began to lick the kuśa grass over which the jar of nectar was kept, thinking that they would

thereby get some drops of nectar which might have trickled over; and the result was that by the sharp edges of kuśa grasses, the tongues of all snakes were cut asunder into two; hence the snakes are called Dvijihvā.”

मात्राः शप्ताश्च ये नागा वासुकिप्रमुखाः शुचा ।
ब्रह्माणं शरणं गत्वा ते होचुः शापजं भयम् ॥ 32 ॥
तानाह भगवान्ब्रह्मा जरत्कारुर्महामुनिः ।
वासुकेर्भगिनीं तस्मै अर्पयध्वं सनामिकाम् ॥ 33 ॥
तस्यां यो जायते पुत्रः स वस्त्राता भविष्यति ।
आस्तीक इति नामासौ भविता नात्र संशयः ॥ 34 ॥

The snake Vāsuki and others, whom Kadru, the mother of snakes, cursed, went to Brahmā and took his refuge and informed all of the cause of their terror, the curse from their mother; when Brahmā spoke to them: “Go and give the sister of Vāsuki, named Jaratkāru, in marriage to the great Muni Jarat Kāru, (both of the same name). In her womb, a son named Āstika will be born; and he will certainly deliver you from you difficulties.

वासुकिस्तु तदाकर्ण्य वचनं ब्रह्मणः शिवम् ।
वनं गत्वा सुतां तस्मै ददौ विनयपूर्वकम् ॥ 35 ॥
समानां तां मुनिर्ज्ञात्वा जरत्कारुरुवाच तम् ।
अप्रियं मे यदा कुर्यात्तदा तां संत्यजाम्यहम् ॥ 36 ॥

Hearing these beneficial words of Brāhmaṇa, Vāsuki went to the forest and requested humbly the great Muni Jarat Kāru to accept in marriage her own sister when the Muni, knowing the girl to be of his name, spoke out thus: “But when your sister will act against my wishes, I will forsake her at once.”

वाग्बन्धं तादृशं कृत्वा मुनिर्जग्राह तां स्वयम् ।
दत्त्वा च वासुकिः क्रामं भवनं स्वं जगाम ह ॥ 37 ॥

Under these conditions, the Muni married her. And Vāsuki, after giving her sister in marriage according to her own wishes to the Muni, returned to her own abode.

कृत्वा पर्णकुटीं शुभ्रां जरत्कारुर्महावने ।
तथा सह सुखं प्राप रममाणः परन्तपः ॥ 38 ॥

O Tormentor of foes! Then the Muni Jaratkāru

built a white hut of leaves in that great forest and began to pass his days happily in enjoyment with his wife.

एकदा भोजनं कृत्वा सुप्तोऽसौ मुनिसत्तमः ।
भगिनी वासुकेस्तत्र संस्थिता वरवर्णिनी ॥ 39 ॥
न सम्बोधयितव्योऽहं त्वया कान्ते कथंचन ।
इत्युक्त्वा तु गतो निद्रां मुनिस्तां सुदती तदा ॥ 40 ॥
रविरस्तगिरिं प्राप्तः संध्याकाल उपस्थिते ।

Once, on an occasion, after he had taken his dinner he slept and told his wife not to awaken him under any circumstances and fell fast asleep. The beautiful sister of Vāsuki sat by his side. When the evening time came and the sun began to set, the Vāsuki’s sister Jaratkāru became afraid at the thought that the evening Sandhyā might not be performed by the Muni and thought thus:

किं करोमि न मे शान्तिस्त्यजेन्मां बोधतःपुनः ॥ 41 ॥
धर्मलोपभयाद्गीता जरत्कारुर्चितयत् ।
नोचेत्प्रबोधयाम्येनं संध्याकालो वृथा ब्रजेत् ॥ 42 ॥

“What am I to do now? My heart finds not rest if I do not awaken him; and if awaken him, he will forsake me at once. Now if I do not awaken him, the evening will pass away to no purpose.

धर्मनाशाद्वरं त्यागस्तथापि मरणं ध्रुवम् ।
धर्महानिर्नराणां हि नरकाय भवेत्पुनः ॥ 43 ॥

Whatever it be, if he quits me or if my death ensues, that is better than the non-observance of Dharma; for when Dharma is destroyed, hell ensues.

इति सञ्चित्य सा बाला तं मुनि प्रत्यबोधयत् ।
संध्याकालोऽपि संजात उत्तिष्ठोत्तिष्ठ सुव्रत ॥ 44 ॥
उत्थितोऽसौ मुनिः कोपात्तामुवाच ब्रजाम्यहम् ।
त्वं तु भ्रातृगृहं याहि निद्राविच्छेदकारिणी ॥ 45 ॥

Thus thinking, the girl awakened him saying: “O One of good vows! It is evening time; so get up; etc.!” The Muni got up in great anger and addressed his wife: “When you have disturbed my sleep, I now go away from you; you also better go to your brother’s house.”

वेपमानाऽब्रवीद्वाक्यमित्युक्त्वा मुनिना तदा ।
भ्रात्रा दत्ता तदर्थं तत्कथं स्यादमितप्रभा ॥ 46 ॥

When the Muni said so, Vāsuki's sister spoke out, trembling: "O One of indomitable lustre! How will the object be served for which my brother has given me in marriage with you."

मुनिः प्राह जरत्कारुं तदस्तीति निराकुलः ।

गता सा मुनिना त्यक्त्वा वासुकेः सदनं तदा ॥ 47 ॥

The Muni then spoke firmly to his wife Jaratkāru: "That is within your womb." Jaratkāru then, forsaken by the Muni, went to the abode of Vāsuki.

पृष्टा भ्रात्राऽब्रवीद्वाक्यं यथोक्तं पतिना तदा ।

अस्तीत्युक्त्वा च हित्वा मां गतोऽसौ मुनिसत्तमः ॥ 48 ॥

When her brother Vāsuki asked her about her son, she said: "The Muni has forsaken me, saying that the son is within your womb."

वासुकिस्तु तदाकर्ण्य सत्यवाङ्मुनिरित्युत ।

विश्वासं च परं कृत्वा भगिनीं तां समाश्रयत् ॥ 49 ॥

ततः कालेन कियता जातोऽसौ मुनिबालकः ।

आस्तीक इति नामाऽसौ विश्रयातः कुरुसत्तम ॥ 50 ॥

At this Vāsuki trusted; and said: "The Muni won't ever tell lies" and gave shelter to his sister. O Kurusattama! After some time, a famous boy named the Muni Āstika was born.

तेनायं रक्षितो यज्ञस्तव पार्थिवसत्तम ।

भ्रातृपक्षस्य रक्षार्थं मुनिना भावितात्मना ॥ 51 ॥

O King! That Muni boy, the knower of truth, had desisted you from your sacrifice of snakes for the preservation of his mother's family.

भव्यं कृतं महाराज मानितोऽयं त्वया मुनिः ।

यायावरकुलोत्पन्नो वासुकेर्भगिनीसुतः ॥ 52 ॥

It is well and good, befitting you, that you respected the words of the Muni Āstika, born of Yāyāvāra family and the cousin of Vāsuki.

स्वस्ति तेऽस्तु महाबाहो भारतं सकलं श्रुतम् ।

दानानि बहु दत्तानि पूजिता मुनयस्तथा ॥ 53 ॥

O Mighty-armed! Let all auspiciousness come to you; you have heard the whole Mahābhārata and gave away lots of things in charities. You have worshipped innumerable Munis.

कृतेन सुकृतेनापि न पिता स्वर्गतिं गतः ।

पावितं नः कुलं कृत्स्नं त्वया भूपतिसत्तम ॥ 54 ॥

But, O king! Though you have done so many good things, yet your father has not attained heaven and you have not been able to sanctify your family.

देव्याश्चायतनं भूप विस्तीर्णं कुरु भक्तितः ।

येन वै सकला सिद्धिस्तव स्याज्जनमेजय ॥ 55 ॥

पूजिता परया भक्त्या शिवा सकलदा सदा ।

कुलवृद्धिं करोत्येव राज्यं च सुस्थिरं सदा ॥ 56 ॥

So, O king Janamejaya! Now install a capacious temple of the Devī with the highest devotion; then all your desires will be fulfilled. The all auspicious Devī, the Giver of all desires, makes the kingdoms more stable and increases the family, if She be always worshipped with the highest devotion.

देवीमखं विधानेन कृत्वा पार्थिवसत्तम ।

श्रीमद्भागवतं नाम पुराणं परमं शृणु ॥ 57 ॥

O King! You better perform duly the Devīmakhā Yajña Yotiṣṭoma and others, pleasing to the Devī, and hear the great Purāṇa Śrīmaddevī Bhāgavatam, filled with accounts of the glorious deeds of the Devī.

त्वामहं श्रावयिष्यामि कथां परमपावनीम् ।

संसारतारिणीं दिव्यां नानारससमाहृताम् ॥ 58 ॥

I will make you hear now that Divine Purāṇa, filled with various sentiments, highly sanctifying and capable to carry one across this ocean of world.

न श्रोतव्यं परं चास्मात्पुराणाद्विद्यते भुवि ।

नाराध्यं विद्यते राजन्देवीपादाम्बुजादृते ॥ 59 ॥

O King! There is no other subject in this world worthy to be heard than the above Purāṇa and there is no other thing to be worshipped than the lotus feet of the Devī.

ते सभाग्याः कृतप्रज्ञा धन्यास्ते नृपसत्तम ।

येषां चित्ते सदा देवी वसति प्रेमसंकुले ॥ 60 ॥

O king! Those are certainly fortunate, those are intelligent and blessed, in whose hearts of love and devotion reigns always the Devī Bhagavatī.

सुदुःखितास्ते दृश्यन्ते भुवि भारत भारते ।

नाराधिता महामाया यैर्जनैश्च सदाऽम्बिका ॥ 61 ॥

O illustrious scion of Bharata's family! Know them to be always afflicted with troubles who do not worship in this world the great Mother Mahāmāyā.

ब्रह्मादयः सुराः सर्वे यदाराधनतत्पराः ।

वर्तते सर्वदा राजंस्तां न सेवेत को जनः ॥ 62 ॥

O king! Who is there that will not worship Her when Brahmā and all the Devas are always engaged in Her devotional service.

य इदं शृणुयान्नित्यं सर्वान्कामानवाप्नुयात् ।

भगवत्या समाख्यातं विष्णवे यदनुत्तमम् ॥ 63 ॥

O king! He who hears always this Purāṇa gets all his desires fulfilled; in former days, Bhagavatī Herself spoke this excellent Purāṇa to Viṣṇu.

तेन श्रुतेन ते राजंश्चित्ते शान्तिर्भविष्यति ।

पितृणां चाक्षयः स्वर्गः पुराणश्रवणाद्भवेत् ॥ 64 ॥

इति श्रीमद्देवीभागवते महापुराणे द्वितीयस्कन्धे

श्रोतृप्रवक्तृप्रसंगो नाम द्वादशोऽध्यायः ॥ 12 ॥

द्वाविंशत्याधिकसङ्ख्यैः पद्यैः सप्तशतैःशुभैः ।

श्रीमद्भ्यासमुखोद्गीतैर्द्वितीयः स्कन्ध ईरितः ॥ 1 ॥

समाप्तोऽयं द्वितीयः स्कन्धः ।

O king! Your heart will be appeased and become peaceful when you hear this; and, as a result of your hearing this Purāṇam, all your ancestors will attain endless Heavenly life."

Thus ends the Twelfth Chapter of the Second Book

on the birth of Āstika in the Mahāpurāṇam

Śrīmaddevībhāgavatam of 18,000

verses by Maharṣi Veda Vyāsa.

Here ends as well the Second Skandha.

Śrīmaddevībhāgavatam

Third Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Questions Put by Janamejaya

जनमेजय उवाच

भगवन्भवता प्रोक्तं यज्ञमम्बाभिधं महत् ।
सा का कथं समुत्पन्ना कुत्र कस्माच्च किङ्कणा ॥ 1 ॥
कीदृशश्च मखस्तस्याः स्वरूपं कीदृशं तथा ।
विधानं विधिवद्ब्रूहि सर्वज्ञोऽसि दयानिधे ॥ 2 ॥
ब्रह्माण्डस्य तथोत्पत्तिं वद विस्तरतस्था ।
यथोक्तं यादृशं ब्रह्मन्नखिलं वेत्सि भूसुर ॥ 3 ॥

Janamejaya said: "O Bhagavān! What is that great Yajña (sacrifice) named Ambā Yajña about which you referred just now? Who is the Ambā? Where was She born? From whom and what for did Her birth take place? What are Her qualities? What is Her form and nature? O Ocean of mercy! You are all-knowing; kindly describe everything duly. Along with this, describe in detail the origin of Brahmānda. O Brahmāṇa! You know every thing of this whole Universe. I heard that Brahmā, Viṣṇu and Rudra are the three Devatās, who are successively originated to create, preserve, and destroy this Universe.

ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवा मया श्रुताः ।
सृष्टिपालनसंहारकारका सगुणास्त्वमी ॥ 4 ॥

Are these three highsouled entities independent? or Do they do their respective duties, being subservient to another Person? Now I am very eager to know all these.

स्वतन्त्रास्ते महात्मानः पाराशर्यं वदस्व मे ।
आहोस्वित्परतन्त्रास्ते श्रोतुममिच्छामि साम्प्रतम् । 5 ।
मृत्युधर्माश्च ते नो वा सच्चिदानन्दरूपिणः ।
अधिभूतादिभियुक्ता न वा दुर्खैस्त्रिधात्मकैः ॥ 6 ॥
कालस्य वशगा नो वा ते सुरैर्ब्रा महाबलाः ।
कथं ते वै समुत्पन्ना कस्मादिति च संशयः ॥ 7 ॥
हर्षशोकयुता ते वै निद्रालस्यसमन्विताः ।
सप्तधातुमयास्तेषां देहाः किं वाऽन्यथा मुने ॥ 8 ॥

So Pārāśara's son! Describe all these to me. Are these highly powerful Brahmā, Viṣṇu and Maheśvara subject to Death like ordinary beings? Or are they of the nature of everlasting Existence, Intelligence and Bliss? Are they subject to the three fold pains arising from their own selves from elements and from those arising from gods? Are they subject Time? How and wherefrom were they originated? Do they feel the influence of pleasure, pain, sleep or laziness? O Muni! Do their bodies consist of seven Dhātus? (blood, etc.) or are they of some other kinds?

कैर्द्रव्यैर्निर्मितास्ते वै कैर्गुणैरिन्द्रियैस्तथा ।
भोगश्च कीदृशस्तेषां प्रमाणमायुषस्तथा ॥ 9 ॥
निवासस्थानमप्येषां विभूतिं च वदस्व मे ।
श्रोतुमिच्छाम्यहं ब्रह्मन्विस्तेरेण कथामिमाम् ॥ 10 ॥

A great doubt has arisen in me on all these points. If these bodies be not made up of five elements, then of what substance are they built of? And of what guṇas are their senses built also? How do they

enjoy objects of enjoyments? How long is their longevity? O Brāhmaṇa! where do they, Brahmā, Viṣṇu, and Maheśvara, the best of the gods live? And of what nature are their powers and prosperities? I like very much to hear all these. So describe all these in detail to me."

व्यास उवाच

दुर्गमः प्रश्नभारोऽयं कृतो राजंस्त्वयाऽधुना ।
ब्रह्मादीनां समुत्पत्तिः कस्मादिति महामते ॥ 11 ॥
एतदेव मया पुत्र पुष्टोऽसौ नारदो मुनिः ।
विस्मितः प्रत्युवाचेदमुत्थितः शृणु भूपते ॥ 12 ॥

Vyāsa said: "O highly intelligent king! The questions that you have asked me to day "whence and how Brahmā etc., were born? etc. are very difficult. In ancient days, once, on an occasion, I asked many questions like you of Muni Nārada. At first he was greatly surprised to hear my queries, afterwards he gave due replies to them. O King! I will answer to you in the same way; listen.

कस्मिंश्च समये चाहं गङ्गातीरे स्थितं मुनिम् ।
अपश्यं नारदं शान्तं सर्वज्ञं वेदवित्तमम् ॥ 13 ॥
दृष्ट्वाऽहं मुदितो भूत्वा पादयोरपतं मुनेः ।
तेनाज्ञप्तः समीपेऽस्य संविष्टश्च वरासने ॥ 14 ॥

Once, I saw that the all-knowing, peaceful Nārada, the knower of the Vedas was sitting on the banks of the Ganges. I became very glad and fell at his feet. By his order I took one excellent seat.

श्रुत्वा कुशलवार्तां वै तमपृच्छं विधेः सुतम् ।
निर्विष्टं जाह्नवीतीरे निर्जने सूक्ष्मबालुके ॥ 15 ॥

Hearing, then, of his welfare and seeing him sitting on the sands I asked him: 'O highly intelligent One! Who is the Supreme Architect of this widely extended Universe?

मुनेऽतिविततस्यास्य ब्रह्माण्डस्य महामते ।
कः कर्ता परमः प्रोक्तस्तन्मे ब्रूहि विधानतः ॥ 16 ॥
कस्मादेतत्समुत्पन्नं ब्रह्माण्डं मुनिसत्तम ।
अनित्यं वा तथा नित्यं तदाचक्ष्व द्विजोत्तम ॥ 17 ॥
एककर्तृकमेतद्वा बहुकर्तृकमन्यथा ।
अकर्तृकं न कार्यं स्याद्विरोधोऽयं विभाति मे ॥ 18 ॥

इति सन्देहसन्दोहे मग्नं मां तारयाधुना ।
विकल्पकोटीः कृर्वाणं संसारेऽस्मिन् प्रविस्तरे ॥ 19 ॥

Whence is this Brahmāṇḍa born? It is eternal or temporary? When it is an effect, then it is natural that it cannot be created without a cause. Now when the cause, the creator, is certain, is he one or many? O sage! as regards this wide Saṁsāra, I have expressed my doubt; now answer me what is the Real and True, and thus remove my doubts.

बुवंति शङ्करं केचिन्मत्वा कारणाकरणम् ।
सदाशिवं महादेवं प्रलयोत्पत्तिवर्जितम् ॥ 20 ॥
आत्मारामं सुरेशं च त्रिगुणं निर्मलं हरम् ।
संसारतारकं नित्यं सृष्टिस्थित्यंतकारणम् ॥ 21 ॥

Many believe Mahā Deva, the Lord of all the other Devas as the Supreme God, the Cause of all. He is the source of deliverance to all the Jivas; devoid of birth and death; always auspicious; peaceful in Himself and the controller of the three guṇas. He is the one and only cause of creation, preservation and destruction.

अन्ये विष्णुं स्तुवंत्येनं सर्वेषां प्रभुमीश्वरम् ।
परमात्मानमव्यक्तं सर्वशक्तिसमन्वितम् ॥ 22 ॥
भुक्तिदं मुक्तिदं शान्तं सर्वादि सर्वतोमुखम् ।
व्यापकं विश्वशरणमनादिनिधनं हरिम् ॥ 23 ॥
धातारं च तथा चान्ये बुवंति सृष्टिकारणम् ।
तमेव सर्ववेत्तारं सर्वभूतप्रवर्तकम् ॥ 24 ॥

Some Pundits believe Viṣṇu as the God of all and praise Him as such. It is Viṣṇu that is the powerful Supreme Self, the Lord of all and the First Person Ādipurusa. It is He that has no birth nor death, the Deliverer of the whole Jivas, Omnipresent; His faces are every where; He is the Granter of enjoyments and liberation to the devotees. Some others call Brahmā, the Cause of all. It is He that is omniscient and the Stimulator of all beings.

चतुर्मुखं सुरेशानं नाभिपद्मभवं विभुम् ।
स्रष्टारं सर्वलोकानां सत्यलोकनिवासिनम् ॥ 25 ॥
The four-faced Brahmā, the best of all the Devas is born from the navel lotus of some One endless

force. He resides in Satyaloka; He is the Creator of all and the Lord of all the Devas.

दिनेशं प्रवदन्त्यन्मये सर्वेशं वेदवादिनः ।

स्तुवन्ति चैव गायन्ति सायंप्रातरतन्त्रिताः ॥ 26 ॥

यजन्ति च तथा यज्ञे वासवं च शतक्रतुम् ।

सहस्राक्षं देवदेवं सर्वेषां प्रभुमुल्बणम् ॥ 27 ॥

Again some other Pundits call the Sun, Sūrya as God. In the morning and in the evening they chant His hymns, without any lack of slackness and laziness. Again there are some others, who say that Indra is the lord of all the Jīvas; He is thousand-eyed; it is Indra the of Śacī, that is the God of all. Those who perform Yajñas (sacrifices) worship Vāsava, the king of the Devas.

यज्ञाधीशं सुराधीशं त्रिलोकेशं शचीपतिम् ।

यज्ञानां चैव भोक्तारं सोमपं सोमप्रप्रियम् ॥ 28 ॥

He drinks Soma juice Himself and those who drink Soma are his beloved. He is the one and only Lord of Sacrifices.

वरुणं च तथा सोमं पावकं पवनं तथा ।

यमं कुवेरं धनदं गणाधीशं तथापरे ॥ 29 ॥

हेरंबं गजवक्त्रं च सर्वकार्यप्रसाधकम् ।

स्मरणात्सिद्धिदं कार्यकामदं कामगं परम् ॥ 30 ॥

Thus, all men worship, according to their respective wishes, Varuṇa, Soma, Agni, Pavana (wind), Yama (the god of Death), Kubera, the lord of wealth; there are some again who worship the elephant-faced Gaṇapati, the Fructifier of all actions, the Granter of desires of all the devotees, and the Giver of success to all in all enterprises, no sooner He is remembered.

भवानीं केचनाचार्याः प्रवदन्त्यखिलार्थदाम् ।

आदिमायां महाशक्तिं प्रकृतिं पुरुषानुगाम् ॥ 31 ॥

Some Ācāryas (professors) say again that the All-auspicious the Ādi Māyā, the Great Śakti Bhavānī, the Giver of everything, Who is the nature of with and without attributes.

ब्रह्मैकतासमापन्नां सृष्टिस्थित्यन्तकारिणीम् ।

मातरं सर्वभूतानां देवतानां तथैव च ॥ 32 ॥

अनादिनिधनां पूर्णां व्यापिकां सर्वजंतुषु ।

इश्वरी सर्वलोकानां निर्गुणां सगुणां शिवाम् ॥ 33 ॥

Who is not different from Brahma, who is both Puruṣa and Prakṛti, the Creatrix, the Preservatrix and the Destructrix of all, the Mother of all the gods, beings and lokas is the Great Goddess of this Brahmāṇḍa. She is without beginning and end, full, present in all the beings and everywhere.

वैष्णवीं शाङ्करीं ब्राह्मीं वासवीं वररुणीं तथा ।

वारहीं नारसिंहीं च महालक्ष्मीं तथाऽद्भुताम् ॥ 34 ॥

वेदमातरमेकां च विद्यां भवतरोः स्थिराम् ।

सर्वदुःखनिहन्त्रीं च स्मरणान्सर्वकामदाम् ॥ 35 ॥

It is this Bhavānī that assumes the various endless forms such as Vaiṣṇavī, Śāṅkarī, Brahmī, Vāsavī, Vāruṇī, Vārāhī, Nāra Siṁhī, Mahā Lakṣmī the one and without a second Vedamātā, and others. It is this Vidyā nature that is the One and the only Root of this tree of Saṁsāra (universe).

मोक्षदां च मुमुक्षूणां कामदां च फलार्थिनाम् ।

त्रिगुणातीतरूपां च गुणविस्तारकारकाम् ॥ 36 ॥

The mere act of remembering Her destroys heaps of afflictions of the devotees and fulfils all their desires. She gives Mokṣa to those who are desirous of liberation and gives rewards to those who want such.

निर्गुणां सगुणां तस्मात्तां ध्यायन्ति फलार्थिनः ।

निरञ्जनं निराकारं निर्लेपं निर्गुणं किल ॥ 37 ॥

She is beyond the three Guṇas and still She emanates them. Therefore, the Yogīs that want rewards meditate on Her, Who is of the nature of Vidyā and Who is devoid of attributes.

अरूपं व्यापकं ब्रह्म प्रवदन्ति मुनीश्वराः ।

वेदोपनिषदि प्रोक्तस्तेजोमय इति क्वचित् ॥ 38 ॥

The best Munis, the knowers of the truths of Vedānta meditate on Her as formless, immutable, stainless, omnipresent Brahma devoid of all Dharma. She is described in some Vedas and Upaniṣads as full of Light (Tejas).

सहस्रशीर्षा पुरुषः सहस्रनयनस्तथा ।

सहस्रकरकर्णाश्च सहस्रास्यः सहस्रपात् ॥ 39 ॥

विष्णोः पादमथाकाशं परमं समुदाहृतम् ।

विराजं विरजं शान्तं प्रवदन्ति मनीषिणः ॥ 40 ॥

Some intelligent persons describe God as of

infinite hands, infinite ears, infinite legs, infinite faces, peaceful, Virāṭ Puruṣa and describe sky as the Pada (place) of Viṣṇu.

पुरुषोत्तमं तथा चान्ये प्रवदन्ति पुराविदः ।

नैकोपीति वदन्त्यन्ये प्रभुरीशः कदाचन ॥ 41 ॥

Other knowers of the Purāṇas describe Him as Puruṣottama. There are some others again who declare that this creation cannot be done by a single individual.

अनीश्वरमिदं सर्वं ब्रह्माण्डमिति केचन ।

न कदापीशजन्यं यज्जगदेतदन्वितितम् ॥ 42 ॥

Some atheists say that this inconceivable infinite Universe can never be created by one God.

सदैवेदमनीशं च स्वभावोत्थं सदेदृशम् ।

अकर्तासौ पुमान्योक्तः प्रकृतिस्तु तथा च सा ॥ 43 ॥

So there is no such definite God that can be called its Creator. Though without any creator, this Brahmāṇḍa is sprung from the Nature and conducted by Her.

एवं वदन्ति सांख्याश्च मुनयः कपिलादयः ।

एते सन्देहसन्दोहाः प्रभवन्ति तथाऽपरे ॥ 44 ॥

The followers of the Sāṅkhya system say that Puruṣa is not the creator of this Universe; they declare that Prakṛti is the Mistress of this Universe O Muni! Thus I have expressed to you what the Muni Kapila, the Ācārya of the Sāṅkhyas and the other philosophers declare as their opinions; various doubts, thus, reign always in my breast.

विकल्पोपहतं चेतः किं करोमि मुनीश्वर ।

धर्माधर्मविवक्षायां न मनो मे स्थिरं भवेत् ॥ 45 ॥

Owing to these doubts my mind is so confused that I cannot arrive at any definite conclusion. My mind is very much unsettled as to what is Dharma and what is Adharma.

को धर्मः कीदृशोऽधर्मश्चिह्नं नैवोपलभ्यते ।

देवाः सत्त्वगुणोत्पन्नाः सत्यधर्मव्यवस्थिताः ॥ 46 ॥

पीड्यन्ते दानवैः पापैः कुत्र धर्मव्यवस्थितिः ।

धर्मस्थिताः सदाचाराः पाण्डवा मम वंशजाः ॥ 47 ॥

दुःखं बहुविधं प्राप्तास्तत्र धर्मस्य का स्थितिः ।

अतो मे हृदयं तात वेपतेऽतीव संशये ॥ 48 ॥

कुरु मेऽसंशयं चेतः समर्थोऽसि महापुने ।

What are the characteristics of Dharma? I cannot make out them. For the Devas are all sprung from the Sattva Guṇa and are always attached to the true Dharma; yet they are frequently troubled by the sinful Dānavas. How, then, can I place my confidence on the permanence of the Dharma? My forefathers, the Pāṇḍavas were always endowed with good behavior and good actions and they remained always in the path of the Dharma; yet they suffered a good deal of troubles and sufferings. In these cases it is very difficult to understand the greatness of Dharma. So, O Father! Seeing all these, my mind is thrown into a sea of doubts and troubles.

ताहि संसारवार्धेस्त्वं ज्ञानपोतेन मां मुने ॥ 49 ॥

मज्जंतं चोत्पतन्तं च मग्नं मोहजलाविले ॥ 50 ॥

O Great Muni! There is nothing impracticable with you; so remove my doubts. O Muni! I am always plunged and raised and plunged again in this sea of delusion. So save me by lifting me on a boat of wisdom and carry me across this ocean of samsāra (this world)."

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

जनमेजयप्रश्ने प्रथमोऽध्यायः ॥ 1 ॥

Thus ends the First Chapter on the Third Book on the questions put by Janamejaya in the Mahāpurāṇa Śrīmaddevībhagāvatam of 18,000 verses by Mahārṣi

Veda Vyāsa.

CHAPTER II

On the Rudras Going Towards the Heavens on the Celestial Car

व्यास उवाच

यत्त्वया च महाबाहो पृष्टोऽहं कुरुसत्तम ।

तान्प्रश्नान्नारदः प्राह मया पृष्टो मुनीश्वरः ॥ 1 ॥

नारद उवाच

व्यास किं ते ब्रवीम्यद्य पुराऽयं संशयो मम ।

उत्पन्नो हृदयेऽत्यर्थं सन्देहासारपीडितः ॥ 2 ॥

गत्वाऽहं पितरं स्थाने ब्रह्माणाममितौजसम् ।
अपृच्छं यत्त्वया पृष्ठं व्यासाद्य प्रश्नमुत्तमम् ॥ 3 ॥
पितः कुतः समुत्पन्नं ब्रह्माण्डमखिलं विभो ।
भवत्कृतेन वा सम्यक्किं वा विष्णुकृतं त्विदम् ॥ 4 ॥

Vyāsa said: "O mighty armed Kuru! What you have asked me just now, I also asked the same thing of Nārada, the Lord of the Munis and he gave me the following reply: "O Vyāsa! What shall I say to you on this point more than this that a doubt occurred to me also in my former days. The question that you have put to me today rose in my mind before; and I went to my father Brahmā, of endless energy and asked to him thus : "O Lord! O Father! Whence is this whole Brahmāṇḍa born? Have You created it? Or is it Viṣṇu or Maheśvara? O all- pervading soul!

रुद्रकृतं वा विश्वात्मन्बूहि सत्यं जगत्पते ।
आराधनीयः कः कामं सर्वोत्कृष्टश्च कः प्रभुः ॥ 5 ॥
तत्सर्वं वद मे ब्रह्मन्सन्देहांशिञ्छधि चानघ ।
निमग्नो ह्यस्मि संसारे दुःखरूपेऽनृतोपमे ॥ 6 ॥
सन्देहांदोलितं चेतो न प्रशाम्यति कुत्रचित् ।
न तीर्थेषु न देवेषु साधनेष्वितरेषु च ॥ 7 ॥

Who is there in this Brahmāṇḍa fit to be worshipped? O Lord of the world! Who is the top-most Lord ruling over everything? Kindly say. O Brahman! I am plunged in this sea of Māyā and perils; my heart is agitated with doubts; hence, it is not appeased in any place of pilgrimage; or in thinking any Deva or in practising any Sādhana or in any other object. O Sinless one! Give me the answers duly and thus remove my doubts.

अविज्ञाय परं तत्त्वं कुतः शान्तिः परन्तप ।
विकीर्णं बहुधा चित्तं नैकत्र स्थिरतां व्रजेत् ॥ 8 ॥
O Tormentor of foes! Unless the highest truth is not known, peace is not found. This heart, distracted in various ways, cannot rest fixed on one subject.

कस्मरामि युगे कं वा कं ब्रजाम्यर्चयामि कम् ।
स्तौमि कं नाभिजानामि देव सर्वेश्वरेश्वरम् ॥ 9 ॥
Whom am I to remember? Whom to worship?

Where to go? Whom to praise? Who is the Supreme God in this Universe?

ततो मां प्रत्युवाचेदं ब्रह्मा लोकपितामहः ।
मया सत्यवतीसूनो कृते प्रश्ने सुदुस्तरे ॥ 10 ॥

ब्रह्मोवाच

किं ब्रवीमि सुताद्याहं दुर्बोधं प्रश्नमुत्तमम् ।
त्वया शक्यं महाभाग विष्णोरपि सुनिश्चयात् ॥ 11 ॥

I do not understand these things. O Satyavati's son!" Hearing these my serious queries, Brahmā, the Grandsire of beings, replied to me as follows: "O highly illustrious son!

रोगी कोऽपि न जानाति संसारेऽस्मिन्महामते ।
विरक्तश्च विजानाति निरीहो यो विमत्सरः ॥ 12 ॥
एकार्णवे पुरा जाते नष्टे स्थावरजङ्गमे ।
भूतमात्रे समुत्पन्ने संजज्ञे कमलादहम् ॥ 13 ॥

What more shall I say to you than this that even Viṣṇu is unable to answer your questions; so difficult are they indeed! O great intelligent one! Nobody that is attached to the world knows anything about this. Those who are unattached to this world, who are free from any envy, those who are without desires and calm, those high-souled ones know the secret of all this. In former days when all was water, water everywhere and all things, moving and non-moving were destroyed, when five elements were sprung, then I was also born from the lotus navel of Viṣṇu.

नापश्यं तरणिं सोमं न वृक्षान्न च पर्वतान् ।
कर्णिकायां समाविष्टश्चिन्तामकरवं तदा ॥ 14 ॥

Then not seeing Moon, Sun, trees, or mountains or anything and sitting on the centre (Karnikā) of the lotus thought thus: 'Whence I am born in this great ocean of waters?

कस्मादहं समुद्भूतः सलिलेऽस्मिन्महार्णवे ।
को मे त्राता प्रभुः कर्ता संहर्ता वा युगात्यये ॥ 15 ॥

Who has created me? Who is now my Protector? And Who will be my Destroyer when this cycle ends? There is no earth distinctly visible anywhere here; on what, then, this mass of water rests?

न च भूर्विद्यते स्पष्टा यदाधारं जलं त्विदम् ।
पङ्कजं कथमुत्पन्नं प्रसिद्धं रूढियोगयोः ॥ 16 ॥

Lotus is turned Pañkaja because it springs from mud and dirt; so unless there exists the earth underneath with mud and dirt, how this lotus will come out here!

पश्याम्यद्यास्य पङ्कं तं मूलं वै पङ्कजस्य च ।
भविष्यति धरा तत्र मूलं नास्त्यत्र संशयः ॥ 17 ॥

Now let me try and find out where is the root of this lotus, where is the mud and dirt? If this be found, then the earth will be also certainly there.

उत्तरन्सलिले तत्र यावद्वर्षसहस्रकम् ।
अन्वेषमाणो धरणीं नावाप तां यदा तदा ॥ 18 ॥

Thus thinking, I dived underneath the water and searched for one thousand years but could not find earth anywhere, when the celestial voice entered my ears "Practise tapasyā (austerities)."

तपस्तपेति चाकाशे वागभूदशरीरिणी ।
ततो मया तपस्तप्तं पद्मे वर्षसहस्रकम् ॥ 19 ॥

Hearing this celestial voice, I sat on the lotus, my birth place, and practised tapasyā for one thousand years.

सृजेति पुनरुद्धता वाणी तत्र श्रुता मया ।
विमूढाहं तदाकर्ण्य कं सृजामि करोमि किम् ॥ 20 ॥

Next, the celestial voice again came saying "Create" Hearing this. I became quite confounded and began to think within myself "now what am I to create? What to do?"

तदा दैत्यावपि प्राप्तौ दारुणौ मधुकैटभौ ।
ताम्यां विभीषितश्चाहं युद्धाय मकरालये ॥ 21 ॥

After this, the two terrible Daityas Madhu and Kaiṭabha came to me and affrighted me saying "Fight with us."

ततोऽहं नालमालंब्य वारिमध्यमवातरम् ।
तदा तत्र मया दृष्टः पुरुषः परमाद्भुतः ॥ 22 ॥

I became quite terrified and holding the stem of the lotus, I got down within the water. There I saw a wonderful person, sleeping on the Ananta serpent.

मेघश्यामशरीस्तु पीतवासाश्चतुर्भुजः ।
शेषशायी जगन्नाथो वनमालाविभूषितः ॥ 23 ॥

He was of a deep blue colour like a rain-cloud,

wearing yellow clothes, four-armed, garlanded with forest flowers, and the Lord of this whole Universe.

शंखचक्रगदापद्माद्यायुधैः सुविराजितः ।
तमद्राक्षं महाविष्णुं शेषपर्यंकशायिनम् ॥ 24 ॥

On the four arms of this Mahā Viṣṇu there were conchshells, disc, club, and lotus and other weapons.

योगनिद्रा समाक्रान्तमविस्पं दिनमच्युतम् ।
शयानं तं समालोक्य भोगिभोगोपरिस्थितम् ॥ 25 ॥

I saw this Acyuta Puruṣa, sleeping on the Ananta serpent bed, motionless and under the influence of Yoga Nidrā. I then thought within myself "What am I to do"?

चिन्ता ममाद्भुता जाता किं करोमीति नारद ।
मया स्मृता तदा देवी स्तुता निद्रास्वरूपिणी ॥ 26 ॥

Not being able to find out any other way, I recollected the Devī who was then of the nature of sleep and began to praise Her.

देहान्निर्गत्य सा देवी गगने संस्थिता शिवा ।
अवितर्क्यशरीरा सा दिव्याभरणमण्डिता ॥ 27 ॥

The auspicious Devī Yoga Nidrā, whose form could not be determined, immediately left the body of Viṣṇu and decorated with divine ornaments, began to shine in the air. After She left the body of Viṣṇu, Viṣṇu immediately got up.

पञ्चवर्षसहस्राणि कृतवान् युद्धमुत्तमम् ।
तदा विलोकितौ दैत्यौ हरिणा विनिपातितौ ॥ 29 ॥

And He fought terribly for five thousand years with the Dānavas Madhu-Kaiṭabha; then by the grace of the Bhagavatī, He extended His own thighs and then, on those thighs, He slew the two demons.

रुद्रस्तत्रैव सम्प्राप्तो यत्रावां संस्थिताबुधौ ॥ 30 ॥
त्रिभिः संवीक्षितास्मामिः स्वस्था देवी मनोहरा ।

Where Viṣṇu and myself were standing, Rudra Deva came also and joined with us. Then we three saw the beautiful Devī in the celestial space.

संस्तुता परमा शक्तिरुवाचास्मानवस्थितान् ॥ 31 ॥
कृपावलोकनैः कृत्वा पावनैर्मुदितानथ ।

देत्युवाच

काजेशाः स्वानि कार्याणि कुरुध्वं समतन्द्रिताः ॥ 32 ॥

सृष्टिस्थितिविशिष्टानि हतवेतौ महासुरौ ।

कृत्वा स्वानि निकेतानि बसध्वं विगतज्वराः ॥ 33 ॥

प्रजाश्चतुर्विधाः सर्वाः सृजध्वं स्वविभूतिभिः ।

We three, then, commenced to chant hymns to Her and She gladdened our hearts by Her gracious look and said: "O Brahmā! O Viṣṇu! O Rudra! The two great Daityas are slain. Now forsake your laziness and do your respective work of creating, preserving, and destroying the Universe; create your own abodes, and live in happiness; create by your respective lordly powers, the four-fold beings."

ब्रह्मोवाच

तच्छ्रुत्वा वचनं तस्याः पेशलं सुखदं मृदु ॥ 34 ॥

अब्रूम तामशक्ताः स्मः कथं कुर्मस्त्वमाः प्रजाः ।

न मही वितता मातः सर्वत्र विततं जलम् ॥ 35 ॥

न भूतानि गुणाश्चापि तन्मात्राणीन्द्रियाणि च ।

तदाकर्ण्य वचोऽस्माकं शिवा जाता स्मितानना ॥ 36 ॥

इदित्येवाग्रं तत्र विमानं गगनाच्छुभम् ।

सोवाचास्मिन्सुराः कामं विशध्वं गतसाध्वसाः ॥ 37 ॥

विमाने ब्रह्मविष्णुवीशा दर्शयाम्यद्य चाद्भुतम् ।

तन्निशम्य वचस्तस्या ओमित्युक्त्वा पुनर्वचम् ॥ 38 ॥

Hearing the Devī's gentle sweet words, we

spoke: "O Mother! There is no wide earth here; all is one mass of infinite ocean. No five elements, no five tanmātrās, no sensual organs, no Guṇas, nothing exists here; how can we then execute the work of creation, etc." Hearing our words, the Devī smiled. Immediately, there came from the sky overhead a beautiful aerial car. The Devī said: "O Brahmā! O Viṣṇu! O Rudra! Get in this car without any fear. Today I will show you one wonderful thing."

समारुह्योपविष्टाः स्मो विमाने रत्नमण्डिते ।

मुक्तादामसुसंवीते किंकीणीजालशब्दिते ॥ 39 ॥

सुरसद्यनिभे रम्ये त्रयस्तत्राविशंकिताः ।

सोपविष्टास्ततो दृष्ट्वा देव्यस्मान्विजितेंद्रियान् ॥ 40 ॥

स्वशक्त्या तद्विमानं वै नोदयामास चांबरे ॥ 41 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

द्वितीयोऽध्यायः ॥ 2 ॥

At Her word, we got into the beautiful car without any fear. It was decorated with various gems and jewels, bedecked with pearls, emitting sweet tinkling sounds of bells and looking as the abode of the celestials. Seeing us seated without any fear, She made the car get high up in the sky by Her force.

Thus ends the Second Chapter of the Third Book on Brahmā, Viṣṇu and Rudra's going towards the heavens on the celestial car, given by the Devī in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mararṣi Veda Vyāsa.

CHAPTER III

On Seeing the Devī

ब्रह्मोवाच

विमानं तन्मनोवेगं यत्र स्थानान्तरे गतम् ।

न जलं तत्र पश्यामो विस्मिताः स्मो वयं तदा ॥ 1 ॥

वृक्षाः सर्वफला रम्याः कोकिलारावमण्डिताः ।

मही महीधराः कामं वनान्युपवनानि च ॥ 2 ॥

Brahmā said: "We were very much astonished not to find water where our beautiful air craft landed us. We saw earth resonated with the sweet cooings

of cuckoos, filled with beautiful fruit-laden trees, forests and gardens.

नार्यश्च पुरुषाश्चैव पशवश्च सरिद्धरा ।

वाप्यः कृपास्तडागाश्च पल्वलानि न निर्झराः ॥ 3 ॥

Big rivers, wells, tanks, ponds, water-springs, small pools, women, men all were there.

पुरतो नगरं रम्यं दिव्यप्राकारमण्डितम् ।

यज्ञशालासमायुक्तं नानाहर्म्यविराजितम् ॥ 4 ॥

Next we saw, in front of us, a nice city enclosed by a divine wall, containing many sacrificial halls and various palacial buildings and magnificent edifices.

प्रत्यभिज्ञा तदा जाताऽप्यस्माकं प्रेक्ष्य तत्पुरम् ।
स्वर्गोयमिति केनासौ निर्मितोस्ति महाद्भुतम् ॥ 5 ॥

Oh! We thought "It is Heaven! What a great wonder! Who built this?"

राजानं देवसङ्काशं ब्रजन्तं मृगयां वने ।
अस्माभिः संस्थिता दृष्ट्वा विमानोपरि चांबिका ॥ 6 ॥

क्षणाच्चचाल गगने विमानं पवनेरितम् ।
मुहुर्ताद्वि ततः प्राप्तं देशे चान्ये मनोहरे ॥ 7 ॥

Next we saw, "A king looking like a Deva is going out on a hunting excursion in the forest. Devī Ambikā, Whom we saw before, is staying on the chariot. In an instant, our air craft, propelled by air got high up above the sky and reached in the twinkling of an eye at a lovely place.

नन्दनं च वनं तत्र दृष्टमस्माभिरुत्तमम् ।
पारिजातरुच्छायासंश्रिता सुरभिः स्थिता ॥ 8 ॥

We saw there a divine Nandana garden. There Surabhi, the cow of plenty, was staying under the shade of the Pārijāta tree.

चतुर्दन्तो गजस्तस्याः समीपे समवस्थितः ।
अप्सरसां तत्र वृन्दानि मेनकाप्रभृतीनि च ॥ 9 ॥

क्रीडन्ति विविधैर्भावैर्गाननृत्यसमन्वितैः ।
गन्धर्वाः शतशस्तत्र यज्ञा विद्याधरास्तथा ॥ 10 ॥
मन्दारवाटिकामध्ये गायन्ति च रमन्ति च ।

दृष्टः शतक्रतुस्तत्र पौलोम्या सहितः प्रभुः ॥ 11 ॥

Close by her, there was an elephant having four tusks; and Menakā and other hosts of Apsarās were there with their various gestures and postures, playing, dancing and singing. There were hundred of Yakṣas, Gandharvas, Vidyādharas within that Mandāra garden playing and singing. Within this there was the Lord Śatakratu with Śacī, the daughter of Pulomā."

वयं तु विस्मिताश्चास्म दृष्ट्वा त्रैविष्ट्यं तदा ।
यादःपतिं कुबेरं च यमं सूर्यं विभावसुम् ॥ 12 ॥
विलोक्य विस्मिताश्चास्म वयं तत्र सुरान्स्थितान् ।
तदा विनिर्गतो राजा पुरात्तस्मात्सुमण्डितात् ॥ 13 ॥

देवराज इवाक्षोभ्यो नरवाहावनौ स्थितः ।
विमानस्था वयं तूच्चचाल तरसागतम् ॥ 14 ॥
ब्रह्मलोकं तदा दिव्यं सर्वदेवनमस्कृतम् ।
तत्र ब्रह्माणमालोक्य विस्मितौ हरकेशवौ ॥ 15 ॥

Next we saw with great wonder, Varuṇa, the lord of the aquatic animals, Kubera, Yama, Sūrya (sun), fire and the other Devas; then we, saw that in our front, Indra the Lord of the Devas, was coming out from a well decorated city. He was there situated in his palanquin, calm and quite and carried by men. Then the car, where we were situated, began to get up high in the sky, and in the twinkling of an eye, we reached Brahmāloka, that is saluted by all the Devas.

सभायां तत्र वेदाश्च सर्वे साङ्गाः स्वरूपिणः ।
सागराः सरितश्चैव पर्वताः पन्नगोरगाः ॥ 16 ॥

There Śambhu and Keśava were greatly bewildered to see Brahmā of that place. In the council hall of Brahmā, the Vedas with their Aṅgas, the serpents, hills, oceans and rivers were seen.

मामूचतुश्चतुर्वक्त्रः कोऽयं ब्रह्मा सनातनः ।
ताववोचमहं नैव जाने सृष्टिपतिं पतिम् ॥ 17 ॥

Seeing all these, Viṣṇu and Maheśvara asked me: "O Four-faced one! Who is this eternal Brahmā?"

कोऽहं कोऽयं किमर्थं वा भ्रमोऽयं मम चेश्वरौ ।
क्षणादथ विमानं तच्चचालाशु मनोजवम् ॥ 18 ॥

I replied: "I do not know who is this Brahmā? Who am I? and who is He? why has this error come over me? You, too, also are gods : so you can better ponder over it."

कैलासशिखरे प्राप्तं रम्ये यक्षगणान्विते ।
मन्दारवाटिकारम्ये कीरकोकिलकूजिते ॥ 19 ॥

Next our car, going with the swiftness of mind went, in the twinkling of an eye, to the beautiful all auspicious Kailāśa mountain, surrounded by bliss-giving Yakṣas.

वीणामुरजवाद्यैश्च नादिते सुखदे शिवे ।
यदा प्राप्तं विमानं तत्तदैव सदनाच्छुभात् ॥ 20 ॥

It was beautiful by the Mandāra garden.

resonated with the sweet cooings of Śukas and cuckoos and the sweet sounds of lutes and small drums and tabors.

निर्गतो भगवाञ्छुभुर्वृषारूढस्त्रिलोचनः ।
पञ्चाननो दशभुजः कृतसोमार्धशेखरः ॥ 21 ॥
व्याघ्रचर्मपरीधानो गजचर्मोत्तरीयकः ।
पाष्णिगरक्षौ महावीरौ गजाननषडाननौ ॥ 22 ॥
शिवेन सह पुत्रौ द्वौ ब्रजमानौ विरेजतुः ।

When we reached there, we saw the five-faced, three-eyed Bhagavān Śaśi Śekhara, with ten hands, wearing tiger skin, and the upper garment of the elephant skin. He was, then, getting out of his abode, riding on a bull.

नन्दिप्रभृतयः सर्वे गणपाश्च वराश्च ते ॥ 23 ॥
जयशब्दं प्रयुञ्जाना ब्रजन्ति शिवपृष्ठगाः ।
तं वीक्ष्य शङ्करं चान्यं विस्मितास्तत्र नारद ॥ 24 ॥
मातृभिः संशयाविष्टस्तत्राहं न्यवसं मुने ।
क्षणात्तस्माद्गिरेः शृंगाद्विमानं वातरंहसा ॥ 25 ॥
वैकुण्ठसदनं प्राप्तं रमारमणमन्दिरम् ।
असम्भाव्या विभूतिश्च तत्र दृष्टा मया सुत ॥ 26 ॥

His two sons, the great heroes, Gaṇeśa and Kārtikeya, beautifully adorned, were attending Him as His bodyguards. Nandi and all other hosts were following Him, chanting victories to Him. O, Muni Nārāda! we were greatly surprised to see another Śaṅkara, surrounded by the Mātṛkās. So much so, that perplexed with doubts, I sat down there. Next our air craft went on with the force of wind; and in an instant reached the abode of Vaiṅuṅṭha, the amusement court of Lakṣmī.

विसिम्भिये तदा विष्णुर्दृष्ट्वा तत्पुरमुत्तमम् ।
सदनाग्रे ययौ तावद्भारिः कमललोचनः ॥ 27 ॥

O Sūta! There at Vaiṅuṅṭha, we saw a wonderful manifestation of power. Our companion Viṣṇu was greatly surprised to see that excellent city.

अतसीकुसुमाभासः पीतवासाश्चतुर्भुजः ।
द्विजराजाधिरूढश्च दिव्याभरणभूषितः ॥ 28 ॥

We saw there four-armed Viṣṇu, of the colour of Ātasi flower, wearing yellow garments, adorned with divine ornaments, sitting on Garuḍa.

वीज्यमानस्तदा लक्ष्म्या कामिन्या चापरे शुभैः ।
तं वीक्ष्य विस्मिताः सर्वे वयं विष्णुं सनातनम् ॥ 29 ॥

Lakṣmī Devī is fanning wonderful chowry to Him. Struck with wonder at the sight of the eternal Viṣṇu, we took our seats on the car and looked at one another's face.

परस्परं निरीक्षंतः स्थितास्तस्मिन् वरासने ।
ततश्चाल तरसा विमानं वातरंहसा ॥ 30 ॥

"Next the baloon ascended with the swiftness of wind; and, in the twinkling of an eye, reached to the ocean of nectar, the Sudhā-Sāgara, with waves playing sweetly on it.

सुधासमुद्रः सम्प्राप्तो मिष्टवारिमहोर्मिमान् ।
यादोगणसमाकीर्णश्चलद्वीचिविराजितः ॥ 31 ॥

This ocean Sudhā Sāgara is filled with aquatic animals and agitated with ripples. We saw and went along and came to a very wonderful place called the Maṇi Dvīpa (the island of gems) in the midst of the Ocean.

मन्दारपारिजाताद्यैः पादपैरतिशोभितः ।
नानास्तरणसंयुक्तो नानाचित्रविचित्रितः ॥ 32 ॥
मुक्तादामपरिक्लिष्टो नानादामविराजितः ।
अशोकबकुलाख्यैश्च वृक्षैः कुरबकादिभिः ॥ 33 ॥

It was adorned with Mandāra and Pārijāta and other heavenly flower trees (plants?), with various beautiful carpets, with variegated trees Aśoka, Vakula, Ketakī, Campaka, Kuruvaka, etc., adorned with lustrous gems and pearls.

संवृतं सर्वतः सौम्यैः केतकीचंपकैर्वृतः ।
कोकिलारावसंयुष्टो दिव्यगन्धसमन्वितः ॥ 34 ॥

It was resonated with the sweet cooings of the cuckoos and the humming sounds of bees; and it presented the sight of a sweet harmonious music playing there.

द्विरेफातिरणत्कारैरञ्जितः परमाद्भुतः ।
तस्मिन्दीपे शिवाकारः पर्यङ्कः सुमनोहरः ॥ 35 ॥
रत्नालिखचितोऽत्यर्थं नानारत्नाविराजितः ।

दृष्टोऽस्माभिर्विमानस्थैर्दूरतः परिमण्डितः ॥ 36 ॥

"Sitting on our air craft, we saw, from a distance, within that Dvīpa, a beautiful cot known as

Śivākāra (i.e. whose four legs represent Brahmā, Viṣṇu, Rudra, etc, and whose top portion represents Sadā Śiva) looking like a rainbow, with exquisitely beautiful carpet spread over it and decked with various gems and jewels and inlaid with pearls.

नानास्तरणसंछन्न इंद्रचापसमन्वितः ।
पर्यङ्कप्रवरे तस्मिन्नुपविष्टा वरांगना ॥ 37 ॥
रक्तमाल्यांबरधरा रक्तगन्धानुलेपना ।
सुरक्तनयना कान्ता विद्युत्कोटिसमप्रभा ॥ 38 ॥

We saw a Divine Lady, sitting on the cot, wearing a red garment and a garland of red cloth and bedewed with red sandal paste. Her eyes were dark-red; that beautiful faced red-lipped lady looked more beautiful than ten millions of lightnings and ten millions of Lakṣmīs and lustrous like the Sun.

सुचारुवदना रक्तदन्तच्छदविराजिता ।
रमाकोट्यधिका कान्त्या सूर्यांबिंबनिभाखिला । 39 ।
वरपाशाङ्कुशाभीष्टधरा श्रीभुवनेश्वरी ।
अदृष्टपूर्वा दृष्टा सा सुन्दरी स्मितभूषणा ॥ 40 ॥

The Bhagavatī Bhuvaneśvarī was sitting with a sweet smile on Her lips and holding in Her four hands noose, goad, and signs indicating as if She was ready to grant boons and asking Her devotees to discard all fear. We never saw before such a form.

ह्रींकारजपनिष्ठैस्तु पक्षिवृंदैर्निषेविता ।
अरुणा करुणामूर्तिः कुमारी नवयौवना ॥ 41 ॥

Even the birds of that place repeat the mystic incantation Hrīm and serve that Lady, Who is of the color of the rising Sun, all-merciful, and in the full bloom of youth.

सर्वशृङ्गारवेषाढ्या मन्दस्मितमुखांबुजा ।
उद्यत्पीनकुचद्वंद्वनिर्जितांभोजकुडमला ॥ 42 ॥
नानामणिगणाकीर्णभूषणैरुपशोभिता ।
कनकांगदकेयूरकिरीटपरिशोभिता ॥ 43 ॥

That lotus-faced smiling lady was adorned with all the beauties of Nature. Her high breasts defied the lotus bud. She was holding various jewelled ornaments e.g. armplates, bracelets, diadems, etc.

कनकच्छ्रीचक्रताटकवितंकवदनांबुजा ।
हल्लेखा भुवनेशीति नामजापपरायणैः ॥ 44 ॥
Her lotus-face looked exceedingly beautiful with jewelled earrings of the shape of the Śrī Yantra (yantra of Tripurā Sundarī). Hṛllekhā and other Deva girls were surrounding Her.

सखीवृंदैः स्तुता नित्यं भुवनेशी महेश्वरी ।
हल्लेखाद्याभिरमरकन्याभिः परिवेष्टिता ॥ 45 ॥
There were Sakhīs on the four sides-always chanting hymns to Maheśvarī, the Lady of the world.

अनंगकुसुमाद्याभिर्देवीभिः परिवेष्टिता ।
देवी षट्कोणमध्यस्था यन्त्रराजोपरि स्थिता ॥ 46 ॥
She was surrounded on Her all sides by Anāṅga kusuman and other Devīs. She was sitting in the middle of the Saṭkoṇa (six angled) Yantra.

दृष्ट्वा तां विस्मिताः सर्वे वयं तत्र स्थिताऽभवन् ।
केयं कान्ता च किं नाम न जानीमोऽत्र संस्थिताः ॥ 47 ॥
We were all amazed at the sight of this. Wonderful Form never seen before and we thought: "Who is this Lady? What is Her name? We know nothing of Her, from such a distance."

सहस्रनयना रामा सहस्रकरसंयुता ।
सहस्रवदना रम्या भाति दूरादसंशयम् ॥ 48 ॥
Thus, while we were gazing at Her, that four-armed Lady became gradually thousand eyed, with thousand hands and thousand feet; so it seemed to us.

नाप्सरा नापि गन्धर्वी देवांगना किल ।
इति संशयामापन्नास्तत्र नारद संस्थिताः ॥ 49 ॥
तदाऽसौ भगवान्विष्णुर्दृष्ट्वा तां चारुहासिनीम् ।
उवाचांवां स्वविज्ञानात्कृत्वा मनसि निश्चयम् ॥ 50 ॥

O Nārada! We became very much embarrassed with doubts and thought within ourselves "Is She Apsarā (nymph) or a Gandharva daughter or any other Deva Girl? Who is She?" At this juncture Bhagvān Viṣṇu saw closely the sweet smiling Devī and by his intelligence came to a definite conclusion and spoke to us:

एषा भगवती देवी सर्वेषा कारणं हि नः ।
महाविद्या महामाया पूर्णा प्रकृतिरव्यया ॥ 51 ॥

“This is the Devī Bhagavatī Mahāvidyā Mahā Māyā, undecaying and eternal; She is the Full, the Prakṛti; She is the Cause of us all.

दुर्ज्ञेयाऽल्पधियां देवी योगगम्या दुराशया ।

इच्छा परात्मनः कामं नित्यानित्यस्वरूपिणी ॥ 52 ॥

This Devī is inconceivable to those who are of dull intellect; only the Yogīs can see Her by their Yoga-powers. She is eternal (Brahma) and also non-eternal (Māyā). She is the Will-force of the Supreme Self. She is the First Creatrix of this world.

दुराराध्याऽल्पभाग्यैश्च देवी विश्वेश्वरी शिवा ।

वेदगर्भा विशालाक्षी सर्वेषामादिरीश्वरी ॥ 53 ॥

एषा संहृत्य सकलं विश्वं क्रीडति सक्षये ।

लिङ्गानि सर्वजीवानां स्वशरीरे निवेश्य च ॥ 54 ॥

This Devī with wide eyes, the Lady of the Universe, has produced the Vedas. The less-fortunate persons cannot worship Her. During the time of Pralaya, She destroys all the Universe, draws within Her body all the subtle bodies (Līṅga-Śarīras), and plays. O two Devas! At present She is residing in the form of the Seed of the Universe.

सर्वबीजमयी ह्येषा राजते साम्प्रतं सुरौ ।

विभूतयःस्थिताःपार्श्वेपश्यतांकोटिशःक्रमात् ॥ 55 ॥

Behold! On Her sides are seen duly all the Vibhūtis (manifestations of powers). They are all adorned with divine ornaments and anointed with divine scent and are serving Her.

दिव्याभरणभूषाढ्यां दिव्यगन्धानुलेपनाः ।

परिचर्यापराः सर्वाः पश्यतां ब्रह्मशङ्करौ ॥ 56 ॥

O Brahman! O Śāṅkara! Today we are blessed and highly fortunate that we have got the sight of this Devī.

धन्या वर्यं महाभागाः कृतकृत्याः स्म साम्प्रतम् ।

यदत्र दर्शनं प्राप्तं भगवत्याः स्वयं त्विदम् ॥ 57 ॥

The tapasyās (asceticisms) that we practised of yore have yielded to us this fruit. Else why Bhagavatī has shown so carefully Her own form?

तपस्तप्तं पुरा यत्नात्तस्येदं फलमुत्तमम् ।

अन्यथा दर्शनं कुत्र भवेदस्माकमादरात् ॥ 58 ॥

Those who are highly meritorious by tapasyās and gifts of abundant wealth, those high souled persons are able to see this all-auspicious Bhagavatī.

पश्यन्ति पुण्यपुञ्जा ये ये वदान्यास्तपस्विनः ।

रागिणो नैव पश्यन्ति देवीं भगवतीं शिवाम् ॥ 59 ॥

The person attached to sensual objects can never see Her. It is She that is the Mūlā Prakṛti, united with the Cidānanda Person.

मूलप्रकृतिरेवैषा सदा पुरुषसंगता ।

ब्रह्माण्डं दर्शयत्येषा कृत्वा वै परमात्मने ॥ 60 ॥

It is She that creates this Brahmāṇḍa and exhibits it to the Paramātmā (the Supreme Self). O two Devas!

द्रष्टाऽसौ दृश्यमखिलं ब्रह्माण्डं देवताः सुरौ ।

तस्यैषा कारणं सर्वा माया सर्वेश्वरी शिवा ॥ 61 ॥

This whole Universe and all the Seers and Seen and other things contained therein owe to Her as their sole cause. She is the Māyā, assuming all forms; She is the Goddess of all.

क्वाहं वा क्व सुराः सर्वे रम्भाद्याः सुरयोषितः ।

लक्षांशेन तुलामस्या न भवामः कथंचन ॥ 62 ॥

Where is I myself! Where are the Devas! Where are Lakṣmī and the other Devīs! We cannot compare to one-hundred thousandth part of Her.

सैषा वरांगना नाम या वै दृष्टा महार्णवे ।

बालभावे महादेवी दोलयन्तीव मां मुदा ॥ 63 ॥

It is this all-excellent Lady, Whom I saw in the great Ocean when She reckoned Me who was a baby then with greatest gladness.

शयनं वटपत्रे च पर्यंके सुस्थिरे दृढं ।

पादांगुष्ठं करे कृत्वा निवेश्य मुखपङ्कजे ॥ 64 ॥

लेलिहन्तं च क्रीडन्तमनेकैर्बालचेष्टितैः ।

रममाणं कोमलांगं वटपत्रपुटे स्थितम् ॥ 65 ॥

In former days, when I was sleeping on the cot made of immoveable fixed leaves of a banyan tree and licking my toe, making it enter within my mouth and playing like an ordinary baby, this Lady rocked my gentle body to and fro on the banyan leaves, singing songs like a Mother.

गायन्ती दोलयन्ती च बालभावान्मयि स्थिते ।
 सेयं सुनिश्चितं ज्ञातं जातं मे दर्शनादिव ॥ 66 ॥
 कामं नो जननी सैषा शृणु तं प्रवदाम्यहम् ।
 अनुभूतं मया पूर्वं प्रत्यभिज्ञा समत्थिता ॥ 67 ॥
 इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
 तृतीयोऽध्यायः ॥ 3 ॥

Now I recollect all what I felt before at Her sight

and recognise that She is the Bhagavatī. These very things I now communicate to you. Hear attentively that She is this Lady and She is our Mother.

Thus ends the Third Chapter of the Third Book on seeing the Devī in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IV

On the Hymns to the Devī

ब्रह्मोवाच

इत्युक्त्वा भगवान्विष्णुः पुनराह जनार्दनः ।
 वयं गच्छेम पार्श्वेऽस्याः प्रणमन्तः पुनः पुनः ॥ 1 ॥
 Brahmā said: "Thus speaking, Bhagavān Janārdana Viṣṇu spoke to me again: 'Come; let us bow down to Her again and again and let us go to Her.

सेयं वरा महामाया दास्यत्येषा वरान्दि नः ।
 स्तुवामः सन्निधिं प्राप्य निर्घयाश्चरणान्तिके ॥ 2 ॥
 We shall reach at Her feet fearlessly and we will chant hymns to Her; Mahā Māyā will be pleased with us and will grant us boons.

यदि नो वारयिष्यन्ति द्वारस्थाः परिचारकाः ।
 पठिष्यामश्च तत्रस्थाःसतुतिं देव्याः समाहिताः ॥ 3 ॥
 If the guards at the entrance prevent us from going, we would stand at the gate way and we chant hymns to the Devī with one mind."

ब्रह्मोवाच

इत्युक्ते हरिणा वाक्ये सुप्रहृष्टौ सुसंस्थितौ ।
 जातौ प्रमुदितौ कामं निकटे गमनाय च ॥ 4 ॥
 Brahmā said: 'When Hari addressed us in the above way, we two became choked by intense feelings of joy; our voice became tremulous and we waited there for some time; our hearts were elated with joy to go to Her.

ओमित्युक्त्वा हरिं सर्वे विमानात्त्वरितास्त्रयः ।
 उत्तीर्य निर्गता द्वारि शङ्कमाना मनस्यलम् ॥ 5 ॥
 We then, accepted Hari's word, said "Om" and got down from our car and went with hastened steps and with fear to the gate.

द्वारस्थान्वीक्ष्य तान्सर्वान्देवी भगवती तदा ।

स्मितं कृत्वा चकाराशु तांस्त्रीन्स्त्रीरूपधारिणः ॥ 6 ॥

Seeing us standing at the gateway, Devī Bhagavatī smiled and within an instant transformed us three into females.

वर्ये युवतयो जाताः सुरूपाश्चारुभूषणाः ।

विस्मर्ये परमं प्राप्ता गतास्तत्संनिधिं पुनः ॥ 7 ॥

We looked beautiful and youthful women, adorned with nice ornaments; thus we greatly wondered and went to Her.

सा दृष्ट्वा न स्थितांस्तत्र स्त्रीरूपांश्चरणान्तिके ।

व्यलोकयत चार्वर्गी प्रेमसम्पूर्णया दृशा ॥ 8 ॥

Seeing us standing at Her feet in feminine forms, the beautiful Devī Bhagavatī, looked upon us with eyes of affection.

प्रणम्य तां महादेवीं पुरतः संस्थिता वयम् ।

परस्परं लोकयंतः स्त्रीरूपाश्चारुभूषणाः ॥ 9 ॥

We then bowed to the great Devī, looked at one another and stood before Her in that feminine dress.

पादपीठं प्रेक्षमाणा नानामणिविभूषितम् ।

सूर्यकोटिप्रतीकाशं स्थितास्तत्र वयं त्रयः ॥ 10 ॥

We three, then, began to see the pedestal of the great Devī, shining with the lustre of ten million Suns and decorated with various gems and jewels.

काश्चिद्रक्तांबरास्तत्र सहचर्यः सहस्रशः ।

काश्चित्रीलांबरा नार्यस्तथा पीताम्बराः शुभाः ॥ 11 ॥

We next discerned that thousands and thousands of attendants are waiting on Her.

देव्यः सर्वाः शुभाकारा विचित्राम्बरभूषणाः ।

विरेजुः पार्श्वतस्तस्याः परिचर्यापराः किल ॥ 12 ॥

जगुश्च ननृतुश्चान्या पर्युपासन्त ताः स्त्रियः ।
वीणामारुतवाद्यानि वादयन्तो मुदान्विताः ॥ 13 ॥

Some of them are wearing red dress; some blue dress, some yellow dress; thus the Deva girls, variously dressed were serving Her and standing by Her side.

शृणु नारद वक्ष्यामि यद्दृष्टं तत्र चाद्भुतम् ।
नखदर्पणमध्ये वै देव्याश्चरणपंकजे ॥ 14 ॥

They were dancing, singing on and playing with musical instruments and were gladly chanting hymns in praise of the Devī. O Nārada! We saw there another wonderful thing.

ब्रह्माण्डमखिलं सर्वं तत्र स्थावरजंगमम् ।
अहं विष्णुश्च रुद्रश्च वायुरग्निर्यमो रविः ॥ 15 ॥
वरुणः शीतगुस्त्वष्टा कुबेरः पाकशासनः ।
पर्वताः सागरा नद्यो गन्धर्वाप्सरसस्तथा ॥ 16 ॥
विश्रावसुश्चित्रकेतुः श्वेतश्चित्रांगदस्तथा ।
नारदस्तुंबुरुश्चैव हाहाहूहूस्तथैव च ॥ 17 ॥
अश्विनौ वसवः साध्याः सिद्धाश्च पितरस्तथा ।
नागाः शेषादयः सर्वे किन्नरोगराक्षसाः ॥ 18 ॥
वैकुण्ठो ब्रह्मलोकश्च कैलासः पर्वतोत्तमः ।
सर्वं तदखिलं दृष्टं नखमध्यस्थितं च तत् ॥ 19 ॥

Listen. We saw the whole universe, moving and non-moving within the nails of the lotus feet of the Devī. We saw there myself, Viṣṇu, Rudra, Vāyu, Agni, Yama, Moon, Sun, Varuṇa, Tvaṣṭā, Indra, Kubera and other Devas, Apsarās, Gandharvas, rivers, oceans, mountains, Viśvāvasus, Citraketu, Śveta, Citrāṅgada, Nārada, Tumburu, Hā Hā Hū Hū and other Gandharvas, the two Aśvins, the eight Vasus, Sādhyas, Siddhas, the Pitṛs, Ananta and other Nāgas, Kinnaras, Uragas, Rākṣasas, the abode of Vaikuṇṭha, the abode of Brahmā, Kailāśa mountain, the best of all mountains; all were existing there. Within that nail of the toe were, reflected all the things of the Universe.

मज्जन्मपंकजं तत्र स्थितोऽहं चतुराननः ।
शेषशायी जगन्नाथस्तथा च मधुकैटभौ ॥ 20 ॥

The lotus whence I was born, the four-faced

Brahmā like myself on that lotus, Bhagavān Jagannātha lying on that bed of Ananta, the two Demons Madhu-Kaiṭabha, all I saw there.

श्रीभगवानुवाच

एवं दृष्टं मया तत्र पादपद्मनखे स्थितम् ।
विस्मितोऽहं ततो वीक्ष्य किमेतदिति शङ्कितः ॥ 21 ॥
विष्णुश्च विस्मयाविष्टः शङ्करश्च तथा स्थितः ।
तां तदा मेनिरे देवी वयं विश्वस्य मातरम् ॥ 22 ॥

Seeing all these wonderful things within the nails of Her lotus feet, I became greatly surprised and thought timidly: "What are all these?" My companions Viṣṇu and Śaṅkara were struck with wonder. We three then, made out that She was our Mother of the universe.

ततो वर्षशतं पूर्णं व्यतिक्रान्तं प्रपश्यतः ।
सुधामये शिवे द्वीपे विहारं विविधं तदा ॥ 23 ॥
सख्य इव तदा तत्र मेनिरेऽस्मानवस्थितान् ।
देव्यः प्रमुदिताकारा नानाभरणमण्डिताः ॥ 24 ॥

Thus full one hundred years passed away in seeing the various glories of the Devī in the auspicious nectar-like Maṇi Dvīpa; as long we were there, Her attendants, the Deva girls adorned with various ornaments gladly considered us as Sakhīs.

वयमप्यतिरम्यत्वाद्वभूविम विमोहिताः ।
प्रनष्टमनसः सर्वे पश्यन्भावान्मनोरमान् ॥ 25 ॥

We, too, were greatly fascinated by their enchanting gestures and postures. For that reason, we saw always their beautiful movements with great gladness.

एकदा ता महादेवीं देवीं श्रीभुवनेश्वरीम् ।
तुष्टाव भगवान्विष्णुर्बुवतीभावसंस्थितः ॥ 26 ॥

Once, on an occasion, Bhagavān Viṣṇu, while He was in that feminine form, chanted hymns in praise of the great Devī Śrī Bhuvaneśvarī.

श्रीभगवानुवाच

नमो देव्यै प्रकृत्यै च विधात्र्यै सततं नमः ।
कल्याण्यै कामदायै च वृद्धिसिद्धयै नमोनमः ॥ 27 ॥

Śrī Bhagavān said: "Salutation to Devī Prakṛti, the Creatrix; I bow down again and again to Thee.

Thou art all-auspicious and grantest the desires of Thy devotees; Thou art of the nature of Siddhi (success) and Vṛddhi (increase) I bow down again and again to Thee.

सच्चिदानंदरूपिण्यै संसारारण्ये नमः ।

पञ्चकृत्यविधात्र्यै ते भुवनेश्यै नमोनमः ॥ 28 ॥

I bow down to the World Mother, Who is of the nature of Everlasting Existence, Intelligence and Bliss. O Devi! Thou createst, preservest and destroyest this Universe; Thou dost the Pralaya (the great Dissolution) and showest favour to the created beings. Thus Thou art the Authoress of the above five-fold things that are done; so, O Bhuvaneśvarī, I bow down to Thee!

सर्वाधिष्ठानरूपायै कूटस्थायै नमोनमः ।

अर्धमात्रार्थभृतायै हल्लेखायै नमोनयः ॥ 29 ॥

Thou art the great efficient and material cause of the changeful. Thou art the Unchangeable, Immoveable Consciousness; Thou art the half letter (Ardhamātrā), Hṛllekhā (the consciousness that ever pervades both inside and outside the Universe); Thou art the Supreme Soul and the individual soul. Salutation again and again to Thee.

ज्ञातं मयाऽखिलमिदं त्वयि सन्निविष्टं

त्वत्तोऽस्य सम्भवयावपि मातरद्य ।

शक्तिश्च तेऽस्य करणे विततप्रभवा

ज्ञाताऽधुना सकललोकमयीति नूनम् ॥ 30 ॥

O Mother! I now realise fully well that this whole Universe rests on Thee; it rises from Thee and again melts away in Thee. The creation of this Universe shews Thy infinite force. Verily, Thou art become Thyself all these Lokas (regions).

विस्तार्य सर्वमखिलं सदसद्विकारं

सन्दर्शयस्यविकलं पुरुषाय काले ।

तत्त्वैश्च षोडशभिरेव च सप्तभिश्च

भासीन्द्रजालमिव नः किल रंजनाय ॥ 31 ॥

During the time of creation Thou createst the two formless elements Akāśa and Vāyu and the three elements with form, fire, water, and earth; then with these Thou createst the whole Universe

and shewest this to the Enjoyer Puruṣa, who is of the nature of consciousness, for His satisfaction. Thou again dost become the material cause of the twentythree Tattvas, Mahat, etc., as enumerated in the Sāṅkhya system and appear to us like mirage.

न त्वामृते किमपि वस्तुगतं विभाति

व्याप्यैव सर्वमखिलं त्वमवस्थिताऽसि ।

शक्तिं विना व्यवहृतौ पुरुषोऽप्यशक्तो

बभण्यते जननि बुद्धिमता जनेन ॥ 32 ॥

“O Mother! Were it not for Thee, no object would be visible. Thou pervadest the whole Universe. It is for this reason that those persons that are wise declare that even the Highest Puruṣa can do no work without Thy aid.

प्रीणासि विश्वमखिलं सततं प्रभावैः

स्वैस्तेजसा च सकलं प्रकटीकरोषि ।

अत्येव देवि तरसा किल कल्पकाले

को वेद देवि चरितं तव वै भवस्य ॥ 33 ॥

O Devi! Thou createst and art giving satisfaction to the whole Universe by Thy power; again at the time of Pralaya Thou swallowest forcibly all these that are seen. So, O Devi! Who can fathom Thy powers?

त्राता वयं जननि ते मधुकैटभाभ्यां

लोकाश्च ते सुवितताः खलु दर्शिता वै ।

नीताः सुखस्य भवने परमां च कोटिं

यद्दर्शनं तव भवानि महाप्रभावम् ॥ 34 ॥

O Mother! Thou didst save us from the hands of Madhu and Kaiṭabha. Then Thou hast brought us to this Maṇi Dvīpa and shewed us Thy own form, all these extended regions and immense powers and given us exquisite delight and joy. This is the highest place of happiness.

नाहं भवो न च विरिञ्चि विवेद मातः

कोऽन्यो हि वेत्ति चरितं तव दुर्विभाव्यम् ।

कानीह संति भुवनानि महाप्रभावे

ह्यस्मिन्भवानि रचिते रचनाकलापे ॥ 35 ॥

“O Mother! When I Myself, Śaṅkara and Brahmā or any one of us is unable to fathom Thy

inconceivable glory, who else can then ascertain?
O Bhavānī! Who knows, how many more than the
several regions that we saw reflected in thy nails
of Thy feet, exist in Thy creation.

अस्माभिरत्र भुवने हरिरन्य एव

दृष्टः शिवः कमलजः प्रथितप्रभावः ।

अन्येषु देवि भुवनेषु न संति किं ते

किं विद्म देवि विततं तव सुप्रभावम् ॥ 36 ॥

O One endowed with infinitely great powers!
O Devī! we saw another Viṣṇu, another Hara,
another Brahmā, all of great celebrity in the
Universe exhibited by Thee; who knows how many
other such Brahmās etc. exist in Thy other
Universes! Thy glory is infinite.

याचेऽम्ब तेंऽधिकमलं प्रणिपत्य कामं

चित्ते सदा वसतु रूपमिदं तवैतत् ।

नामापि वक्त्रकुहरे सततं तवैव

सन्दर्शनं तव पदांबुजयोः सदैव ॥ 37 ॥

O Mother! I bow down again and again to Thy
lotus feet and pray to Thee that may Thy this form
exist always in my mind. May my mouth always
utter Thy name and may my two eyes see always
Thy lotus feet.

भृत्योऽद्यमस्ति सततं मधि भावनीयं

त्वां स्वामिनीति मनसा ननु चिंतयामि ।

एषाऽऽवयोरविरता किलं देवि

भूयाद्भ्याप्तिः सदैव जननी सुतयोरिवार्थे ॥ 38 ॥

O Revered One! May I remember Thee as my
Goddess and may'st Thou constantly look on
myself as Thy humble servant. O Mother! What
more shall I say than this: May this relation as
mother and son always exist between Thee and me.

त्वं वेत्सि सर्वमखिलं भुवनप्रपंचं

सर्वज्ञता परिसमाप्तिनिदान्तभूमिः ।

किं पामरेण जगदंब निवेदनीयं

यद्युक्तमाचर भवानि तवैगितं स्यात् ॥ 39 ॥

O World-Mother! There is nothing in this world
that is not known to Thee for Thou art omniscient.
So, O Bhavānī! What more shall my humble self
declare to Thee! Now dost Thou do whatever Thou
desirest.

ब्रह्मा सृजत्यवति विष्णुरुमापतिश्च

संहारकारक इयं तु जने प्रसिद्धिः ।

किं सत्यमेतदपि देवि तवेच्छया वै कर्तुं

क्षमा वयमजे तव शक्तियुक्ताः ॥ 40 ॥

O Devī! rumour goes that Brahmā is the creator,
Viṣṇu is the Preserver, and Maheśvara is the
Destroyer! Is this true? O Eternal One! It is through
Thy Will power, through Thy force, that we create,
preserve and destroy.

धात्री घराधरसुते न जगद्विभर्ति

आधारशक्तिरखिलं तव वै विभर्ति ।

सूर्योऽपि भाति वरदे प्रभया युतस्ते

त्वं सर्वमेतदखिलं विरजा विभासि ॥ 41 ॥

O Daughter of the Himālaya mountain! The
earth is supporting this Universe; it is Thy endless
might that is holding all this made of five elements.
O Grantress of boons! It is through Thy power and
lustre that Sun is lustrous and becomes visible.
Though Thou art the attributeless Self, yet by Thy
Māyic power Thou appearest in the form of this
Prapañca Universe.

ब्रह्माऽहमीश्वरवरः किल ते प्रभावात्सर्वे

वयं जनियुता न यदा तु नित्याः ।

केऽन्ये सुराः शतमखप्रमुखाश्च नित्या

नित्या त्वमेव जननी प्रकृतिः पुराणा ॥ 42 ॥

When Brahmā, Maheśa, and I myself take birth
by Thy power and are not eternal, what more can
be said of Indra and other Devas than this that they
are mere temporary things and created. It is only
Thou that art Eternal, Ancient Prakṛti and the
Mother of this Universe.

त्वं चेद्भवानि दयसे पुरुषं पुराणं

जानेऽहमद्य तव संनिधिगः सदैव ।

नोचेदहं विभुरनादिरनीह ईशो

विश्वात्मधीरिति तमः प्रकृतिः सदैव ॥ 43 ॥

O Bhavānī! Now I realise from my remaining
with Thee, that it is Thou that dost impart, out of
mercy, the Brahma vidyā to the ancient Puruṣa;
and thus He can realise His eternal nature.
Otherwise, He will remain always under delusion
that He is the Lord, He is the Puruṣa without

beginning, that He is good and the Universal Soul, and thus suffers under various forms of egoism (Ahaṅkāra).

विद्या त्वमेव ननु बुद्धिमतां नराणां
शक्तिस्त्वमेव किल शक्तिमतां सदैव ।
त्वं कीर्तिकान्तिकमलामलतुष्टिरूपा
मुक्तिप्रदा विरतिरेव मनुष्यलोके ॥ 44 ॥

Thou art the Vidyā of the intelligent persons and the Śakti of the beings endowed with force; Thou art Kīrti (fame), Kānti (lustre), Kamalā (wealth) and the spotless Tuṣṭi (peace, happiness). Amongst men, Thou art the dispassion, leading to Mukti (complete freedom from bondage).

गायत्र्यसि प्रथमवेदकला त्वमेव
स्वाहा स्वधा भगवती सगुणार्धमात्रा ।
आम्नाय एव विहितो निगमो भवत्यै
संजीवनाय सततं सुरपूर्वजानाम् ॥ 45 ॥

Thou art the Gāyatrī, the mother of the Vedas; and Thou art Svāhā, Svadhā, etc. Thou art the Bhagavatī, of the nature of the three Guṇas; Thou art the half mātṛā (half the upper stroke of a letter), the fourth state, transcending the Guṇas.

मोक्षार्थमेव रचयस्यखिलं प्रपञ्चं तेषां
गताः खलु यतो ननु जीवभावम् ।
अंशा अनादिनिधनस्य किलानघस्य
पूर्णाणवस्य वितता हि यथा तरंगाः ॥ 46 ॥

It is Thou that givest always the Śāstras for the preservation of the Devas and the Brāhmaṇas. It is Thou that hast expanded and manifested this whole phenomenon of the visible Universe for the liberation of the embodied souls (Jīvas), the parts of the pure holy Brahman, the Full, the Beginningless, the Deathless, forming the waves of the Infinite expanse of ocean.

जीवो यदा तु परिवेत्ति तवैव कृत्यं
त्वं संहरस्यखिलमेतदिति प्रसिद्धम् ।
नाट्यं नटेन रचितं वितथेऽन्तरंगे
कार्ये कृते विरमसे प्रथितप्रभावा ॥ 47 ॥

When the Jīva comes to know internally and becomes thoroughly conscious that all this is Thy work, Thou createst and destroyest, that all this is Thy Māyic pastime, false, like the parts of an actor in a theatrical play, then and then only he desists for ever from his part in this Theatre of world. O Mother! O Destroyer of the greatest difficulties! I always take refuge unto Thee.

त्राता त्वमेव मम मोहमथाद्भवाब्धे-
स्त्वामंबिके सततमेमि महार्तिदे च ।
रागादिभिर्विरचिते वितथे किलान्ते
मामेव पाहि बहुदुःखकरे च काले ॥ 48 ॥

Thou dost save me from this ocean of Saṁsāra, full of Moha (delusion). Let Thou be my Saviour when my end will come, from these infinitely troublesome and unreal pains arising from love and hatred.

नमो देवि महाविद्ये नमामि चरणौ तव ।
सदा ज्ञानप्रकाशं मे देहि सर्वार्थदे शिवे ॥ 49 ॥
इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
चतुर्थोऽध्यायः ॥ 4 ॥

Obeisance to Thee! O Devī! O Mahāvidyā! I fall prostrate at Thy feet. O Thou, the Giver of all desires! O Auspicious One! Dost Thou give the knowledge that is All-Light to Me."

Thus ends the Fourth Chapter of the Third Book on the hymns to the Great Devī by Viṣṇu in the Mahāpurāṇa Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER V

On Chanting Hymns by Hara and Brahmā

ब्रह्मोवाच
इत्युक्त्वा विरते विष्णौ देवदेव जनार्दने ।
उवाच शङ्करः शर्वः प्रणतः पुरतः स्थितः ॥ 1 ॥

Brahmā said: "O Nārada! Thus speaking, Viṣṇu stopped; Śaṅkara, the Destroyer, then stepped in and, bowing down to the Devī said:

शिव उवाच

यदि हरिस्तव देवि विभावज-
स्तदनु पद्मज एवं तवोद्भावः।
किमहमत्र तवापि न सद्गुणः
सकललोकविधौ चतुरा शिवे ।

Śiva said: "O Devī! If Hari be born by Thy power and the lotus-born Brahmā have come into existence from Thee, why, then, I who am of Tamo Guṇa be not born of Thee! O Auspicious One! Thou art clever in creating all the Lokas! What wonder is there in My being created by Thee.

त्वमसि भूः सलिलं पवन-
स्तथा खमपि वह्निगुणश्च तथा पनुः।
जननि तानि पुनः करणानि च
त्वमसि बुद्धिमनोऽप्यथ हंकृतिः।

O Mother! Thou art the earth, water, air, ākāśa and fire. Thou art, again, the organs of senses and the organs of perception; Thou art Buddhi, mind and Ahaṅkāra (egoism).

न च विदन्ति वदन्ति च येऽन्यथा
हरिहराजकृतं निखिलं जगत् ।
तव कृतास्त्रय एव सदैव ते
विरचयन्ति जगत्सचराचरम् ।

Those who say that Hari, Hara, and Brahmā respectively the Preserver, the Destroyer and the Creator of this whole Universe do not know anything. All the three, above mentioned, are created by Thee; then they perform always their respective functions; their sole refuge being Thyself.

अवनिवायुखवह्निजलादिभिः
सविषयैः सगुणैश्च जगद्भवेत् ।
यदि तदा कथमद्य च तत्स्फुटं
प्रभवतीति तवांब कलामृते ॥ 5 ॥

O Mother! If the Universe be created of the five elements, earth, air, ether, fire, and water, having the properties of touch, taste, etc, then how these five elements possessing attributes and of the nature of effects, can come into manifestation, without their being born from Thy Cit portion (Intelligence)?

भवसि सर्वमिदं सचराचरं
त्वमजविष्णुशिवाकल्पितम् ।
विविधवेषविलासकुतूहलै-
र्विरमसे रमसेऽम्ब यथारुचि ॥ 6 ॥

O Auspicious Mother! It is Thou in the shape of Brahmā, Viṣṇu and Śiva, That art creating this Universe and it is Thou that hast assumed the form of this whole Universe, moving non-moving. Thus Thou playest, as it wills Thee, under various forms, again and again. Thou dost cease from play (during pralaya) as it likes Thee.

सकललोकसिसृक्षुरहं हरिः
कमलभूश्च भवाम यदाऽम्बिके ।
तव पदाम्बुजपांसुपरिग्रहं
समाधिगम्य तदा ननु चक्रिम ॥ 7 ॥

O Mother! When Brahmā, Viṣṇu and I become desirous to create the world, we execute our duties by taking the dust (earth, etc.) of Thy lotus feet.

यदि दयार्द्रमना न सदाऽम्बिके
कथमहं विहितश्च तमोगुणः ।
कमलजश्च रजोगुणसम्भव
सुविहितः किमु सत्त्वगुणो हरिः ॥ 8 ॥

O Mother! If it were not Thy mercy, then how Brahmā could have become endowed with Rajoguṇa, Viṣṇu Sattvagūṇa and I with Tamoguṇa?

यदि न ते विषमा मतिरम्बिके
कथमिदं बहुधा विहितं जगत् ।
सचिवभूपतिभृत्यजनावृतं
बहुधनैरधनैश्च समाकुलम् ॥ 9 ॥

O Mother! If there were no differences observed in Thy mind, then why hast Thou created in this world rich and poor, king and councillors, servants, etc., various classes of beings? Why hast Thou not created all alike happy or all alike miserable?

तव गुणास्त्रय एव सदा
क्षमाः प्रकटनावनसंहरणेषु वै।
हरिहरद्बुहिणाश्च क्रमात्त्वया
विरचितास्त्रिजगत् किल कारणम् ॥ 10 ॥

So, Thou wilt have to shew Thy mercy towards me. Thy three guṇas are capable at all times to

create, preserve and destroy the world; then Hari, Hara and Brahmā, whom Thou hast created as the cause of the three worlds, is simply Thy will.

परिचितानि मया हरिणा

तथा कमलजेन विमानगतेन वै ।

पथिगतैर्भुवनानि कृतानि वा

कथय केन भवानि नवानि च ॥ 11 ॥

O Bhavāni! If Thy Guṇas had no power in the acts of creation, etc. then how can the fact that while we three Hari, Brahmā and I were coming in the air craft, we saw on our way new worlds created by Thee, become possible? Kindly dost Thou say on this.

सृजसि पासि जगज्जगदम्बिके

स्वकलया कियदिच्छसि नाशितुम् ।

रमयसे स्वपतिं पुरुषं सदा तव

गतिं न हि विद्म वयं शिवे ॥ 12 ॥

O World-Mother! It is Thou that desirest to create, preserve, and destroy this world by Thy part Māyik power. Thou art always enjoying with Puruṣa, Thy husband. O Śivā! We cannot fathom Thy inscrutable ways.

जननि देहि पदाम्बुजसेवनं

भवति भागवतानपि नः सदा ।

पुरुषतामधिगम्य पदाम्बुजाद्विरहिताः

क्व लभे न सुखं स्फुटम् ॥ 13 ॥

न रुचिरस्ति ममांब पदाम्बुजं

तव विहाय शिवे भुवनेष्वफलम् ।

निवसितुं नरदेहमवाप्य च

त्रिभुवनस्य पतित्वमवाप्य वै ॥ 14 ॥

सुदति नास्ति मनागपि मे

रतिर्युवतिभावमवाप्य तवान्तिके ।

पुरुषता क्व सुखाय भवत्यलं

तव पदं न यदीक्षणगोचरम् ॥ 15 ॥

O auspicious one! How can we understand Thy sport? O Mother! We are transformed into young women before Thee let us serve Thy lotus feet. If we get our manhood, we will be deprived from serving Thy feet and thus of the greatest happiness. O Mother! O Sire! I do not like to leave Thy lotus

feet and get my man-body again and again in the three worlds. O Beautiful faced one! Now that I have got this youthful feminine form before Thee, there in not a trace of desire within me to get again my masculine form. What use is there is getting manhood, what happiness is there if I do get sigh of Thy lotus-feet!

त्रिभुवनेषु भवत्वियमम्बिके

मम सदैव हि कीर्तिरनाबिला ।

युवतिभावमवाप्य पदाम्बुजं

परिचितं तव संसृतिनाशनम् ॥ 16 ॥

O Mother! Let this unsullied fame of mine be spread over in the three worlds that I have got, in this young womanly form, the chance of serving Thy lotus feet that has got this effect that the idea of world goes away.

भुवि विहाय तवान्तिकसेवनं

क इह वाञ्छति राज्यकंटकम् ।

त्रुटिरसौ किल याति युगात्मतां

न निकटं यदि तैऽधिसरोरुहम् ॥ 17 ॥

Who is there will leave Thy service and desire to enjoy the foeless kingdom in the world? Oh! even a moment appears a Yuga to him who has not got Thy lotus feet with him!

तपसि ये निरता मुनयोऽमलास्तव

विहाय पदाम्बुजपूजनम् ।

जननि ते विधिना किल वञ्चिताः

परिभवो विभवे परिकल्पितः ॥ 18 ॥

O Mother! Those that leave the worship of Thy lotus feet and become engaged in performing tapasyā are certainly deprived of the best thing by the Creator, though their minds be pure and holy. Their power from their Tapasyā may be acquired and they be entitled for Mukti; yet they get dire defeat from not having Thee.

न तपसा न दमेन समाधिना

न च तथा विहितैः क्रतुभिर्यथा ।

तव पदाब्जपरागनिषेवणाद्भवति

मुक्तिरजे भवसागरात् ॥ 19 ॥

O Unborn One! Austerities, control of passions,

enlightenment or performance of sacrifice, as ordained in the Vedas, nothing can save, from this ocean of Saṁsāra. It is the devotional worship only of Thy lotus feet that can make one attain the Beatitude.

कुरु दयां दयसे यदि देवि

मां कथय मन्त्रमनाविलमद्भुतम् ।

समभवं प्रजपन्सुखितो ह्यहं

सुविशदं न नवार्णमनुत्तमम् ॥ 20 ॥

O Devī! If Thou be extremely merciful towards me, then initiate me in that wonderful holy mantra of Thine; I will repeat that omnipotent par-excellent nine-lettered mantra of the Caṇḍikā Devī and be happy.

प्रथमजन्मनि चाधिगतो मया

तदधुना न विभाति नवाक्षरः।

कथय मां मनुमद्य भवार्णवा-

ज्जननि तारय तारय तारके ॥ 21 ॥

O Mother! In my former birth I got the nine-lettered mantra but now I have forgotten it. O Tārīnī! O, Savior! Give me today that mantra and save me from this ocean of world.

ब्रह्मोवाच

इत्युक्त्वा सा तदा देवी शिवेनाद्भुततेजसा ।

उच्चचारांबिका मंत्रं प्रस्फुटं च नवाक्षरम् ॥ 22 ॥

तं गृहीत्वा महादेवः परां मुदमवाप ह ।

प्रणम्य चरणौ देव्यास्तत्रैवावस्थितः शिवः ॥ 23 ॥

जपन्नवाक्षरं मन्त्रं कामदं मोक्षदं तथा ।

बीजयुक्तं शुभोच्चारं शङ्करस्तस्थिवांस्तदा ॥ 24 ॥

Brahmā said: "When Śiva, of wonderful fire and energy, said this, Devī Ambikā clearly uttered the nine-lettered mantra. Mahādeva accepted the mantra and became very glad. He fell down at the feet of the Devī, and then and there began to repeat the nine-lettered mantra together with Bīja (seed) that yields desires and liberation and can be easily pronounced.

तं तथाऽवस्थितं दृष्ट्वा शङ्करं लोकशङ्करम् ।

अवोचं तां महामायां संस्थितोऽहं पदान्तिके ॥ 25 ॥

When I saw Śaṅkara, the Auspicious One to all

the Lokas, in that state, I fell down also at the feet of the Devī and spoke to Mahā Māyā:

न वेदास्त्वामेवं कलयितुमिहासन्नपटवो ।

यतस्ते नोचुस्त्वां सकलधनधात्रीमविकलाम् ।

स्वधाभूता देवी सकलमखहोमेषु विहिता ।

तदा त्वं सर्वज्ञा जननि खलु जाता त्रिभुवने ॥ 26 ॥

"O Mother! It is not that the Vedas are unable to ascertain Thy nature; for, in the performances of sacrifices and other minor actions, they do not mention Thy full Nature, the Ordainer of all but mention simply Indra and minor deities and Svāhā Devī, a portion of Thy essence as the presiding deities of the sacrificial offerings and oblations. So, O Devī! It is Thou that hast been extolled in this Universe as the Universal Consciousness, all knowing and transcending all the Devas and all the Lokas.

Note: The nine-lettered mantra is "Om Hrīm Śrīm Caṇḍikāyai namaḥ."

कर्ताऽहं प्रकरोमि सर्वमखिलं ब्रह्माण्डमत्यद्भुतं ।

कोऽन्योस्तीह चराचरे त्रिभुवने मत्तः समर्थः पुमान् ।

धन्योऽस्म्यत्र न संशयः किल यदा ब्रह्माऽस्मि लोकातिगो ।

मनोऽहं भवसागरे प्रवितते गर्वाभिवेशादिति ॥ 27 ॥

I have created this greatly wonderful Universe; I am the Lord of this Brahmāṇḍa. Who is there more powerful than me in these three world? When I am Brahmā, transcending all the lokas, then I am blessed; there is no doubt in this. By reason of this vanity I am plunged in this widely extended ocean of Saṁsāra.

अद्याहं तव पादपङ्कजपरागादानगर्वेण वै ।

धन्योऽस्मीति यथार्थवादनपुणो जात प्रसादाच्च ते ।

याचे त्वां भवभीतिनाशचतुरां मुक्तिप्रदां चेश्वरीं ।

हित्वा मोहकृतं महार्तिनिगडं त्वद्भक्तियुक्तं कुरु ॥ 28 ॥

That now I have been able to get the dust of Thy lotus feet, has now made me really proud; and truly I am blessed today and by Thy grace this manifestation of pride on my part has become quite justified.

अतोऽहं च जातौ विमुक्तः कथं

स्यां सरोजादमेयात्त्वदाविष्कृताह्वै ।

तवाज्ञाकरः किंकरोऽस्मीति नूनं शिवे
पाहि मां मोहमग्नं भवाब्धौ ॥ 29 ॥

Thou destroyest the fear of this Saṁsāra and givest Mukti. So, O Goddess! I pray unto Thee that Thou dost cut asunder this iron chain of my delusion, full of great troubles and make me devoted to Thee. O, Auspicious One! I am born from the lotus discovered by Thee; now I am extremely anxious how I can get Mukti. I am Thy obedient servant; I am merged in this delusion of this ocean of world. Save me O Śivā! from this Saṁsāra.

न जानन्ति ये मानवास्ते वदन्ति
प्रभुं मा तवाद्यं चरित्रं पवित्रम् ।
यजन्तीह ये याजकाः स्वर्गकामा
न ते ते प्रभावं विदन्त्येव कामम् ॥ 30 ॥

Those who do not know Thy character, think that I am the Creator and Lord of this Universe; those, who do not worship Thee and worship Indra and other Devas and perform sacrifices to attain Heaven are certainly ignorant of Thy glory. O Prime Māyā! Thou art the Eternal Mahā Māyā! It is Thou that dost want to play this world play, and for that purpose hast created me as Brahmā.

त्वया निर्मितोऽहं विदित्वे विहारं
विकर्तुं चतुर्धा विधायादिसर्गम् ।
अहं वेद्मि कोऽन्यो विवेदातिमाये
क्षमस्वापराधं त्वहङ्कारजं मे ॥ 31 ॥

Then I created these four sorts of beings, engendered by heat and moisture (said of insects and worms), those that are oviparous, those that are sprung from germs or shoots, and those that are born from womb, viviparous and exhibit my pride "That I am Omniscient" So forgive this sin of mine, this my pride.

श्रमं येऽष्टधा योगमार्गे प्रवृत्ताः
प्रकुर्वन्ति मूढाः समाधौ स्थिता वै ।
न जानन्ति ते नाम मोक्षप्रदं वा
समुच्चारितं जातु मातर्मिषेण ॥ 32 ॥

O Mother! Those ignorant persons blinded by

passion, who take recourse to the eight-fold Yoga and Samādhi and labour under it, do not know for certain, they would get Mokṣa, if they utter Thy name, even under a pretext.

विचारे परे तत्त्वसंख्याविधाने
पदे मोहिता नाम ते संविहाया
न किं ते विपूढा भवाब्धौ भवानि
त्वमेवासि संसारमुक्तिप्रदा वै ॥ 33 ॥

O Bhavānī! are they not deluded by error and blinded by passion for this world, who discriminate only the Tattvas (essences) and forget Thy name? For it is Thou that dost give Mukti from this world.

परं तत्त्वविज्ञानमाद्यैर्जनैर्यैरजे
चानुभूतं त्यजन्त्येव ते किम् ।
निमेषार्धमात्रं पवित्रं चरित्रं
शिवा चाम्बिका शक्तिरीशेति नाम ॥ 34 ॥

O Thou Unborn! Can Hari, Hara, etc. and other ancient persons who have realised the highest Truth, forget, even for a second Thy holy character and Thy names Śivā, Ambikā, Śakti, Īsvarī and others? Canst Thou not create, by Thy glance merely, this four-fold creation? In fact, for mere recreation and will, it is Thou that hast made me as a Creator from the earliest times.

न किं त्वं समर्थाऽसि विश्वं
विधातुं दूशैवाशु सर्वं चतुर्धा विभक्तम् ।
विनोदार्थमेवंविधं मां विधायादिसर्गं
किलेदं करोषिति कामम् ॥ 35 ॥

Is it not that Thou didst save Hari in the ocean from the two Daityas Madhu and Kaiṭabha? Is it not again the fact that Thou destroyest Hara who is the great destroyer, when Thou dissolvest the creation? Otherwise why is it that Hara becomes born from my eye-brows at the time of fresh creation?

हरिः पालकः किं त्वयाऽसौ
मधोर्वा तथा कैटभाद्रक्षितः सिन्धुमध्ये ।
हरः संहतः किं त्वयाऽसौ न काले
कथं मे भ्रुवोर्मध्यदेशात्स जातः ॥ 36 ॥

So Hari is not the Preserver of all. Hara is not

the Destroyer of all. Had they been such, why would they be preserved and destroyed respectively by Thee? So Thou alone art the Creatrix and Preservetrix of all.

न ते जन्म कुत्रापि दृष्टं श्रुतं वा
कुतः सम्भवस्ते न कोऽपीह वेद ।
किलाद्यासि शक्तिस्त्वमेका भवानि
स्वतन्त्रैः समस्तैरतो बोधिताऽसि ॥ ३७ ॥

O Bhavānī; no one has heard of or seen Thee taking birth; no body knows whence Thou art born. Thou art, indeed, the One and only Śakti! Only the four Vedas can make one understand Thy Nature. O Mother! It is only by Thy help that I am able to create this creation; Hari, to preserve; and Hara to destroy.

त्वया संयुतोऽहं विकर्तुं समर्थो
हरिस्त्रातुमंभ त्वया संयुतश्च ।
हरः सप्रहर्तुं त्वयैवेह युक्तः क्षमा
नाद्य सर्वे त्वया विप्रयुक्ताः ॥ ३८ ॥

Without Thy aid, We are able to do nothing. There is nobody, in this world, born or that was born or that will be born, who does not become doubtful as we are.

यथाऽहं हरिः शङ्करः किं तथाऽन्ये
न जाता न संतोह नो वाऽभविष्यन् ।
न मुह्यन्ति केऽस्मिन्स्तवात्यंतचित्रे
विनोदे विवादास्पदेऽल्पाशयानाम् ॥ ३९ ॥

This Thine wondrously variegated Universe, full of Thy Līlā, consisting in variety, is the common ground of dispute of the imperfect intellects; who are not deluded here! In this Samsāra, full of things, visible and invisible, there is another one who is more ancient than Thee; there is another Highest Person who is Thy substratum.

अकर्ता गुणस्पष्ट एवाद्य देवो
निरीहोऽनुपाधिः सदैवाकलश्च ।
तथापीश्वरस्ते वितीर्ण विनोदं
सुसंपश्यतीत्याहुरेवं विधिज्ञाः ॥ ४० ॥

If it be argued nicely, it will be seen that there is no other third Person that can be proved as far as evidences or proofs go to measure it.

दृष्टादृष्टविभेदेऽस्मिन्प्राक्त्वत्तो वै पुमान्परः ।
नान्यः कोऽपि तृतीयोऽस्ति प्रमेये सुविचारिते ॥ ४१ ॥

The wise persons, knowing all the laws, declare that there is the One God attributeless, inactive, without any object in view, without any upādhis or adjuncts, without any parts, who is the witness of Thy widely extended Līlā. "One alone exists; and that is Brahman, and there is nothing else."

न मिथ्या वेदवाक्यं वै कल्पनीयं कदाचन ।
विरोधोऽयं मयाऽत्यंतं हृदये तु विशंकितः ॥ ४२ ॥

This is the saying of the Vedas. Now I feel in my mind a doubt as to the discrepancy with this Veda saying. I cannot say that Veda is false.

एकमेवाद्वितीयं यद्ब्रह्म वेदा वदन्ति वै ।
सा किं त्वं वाप्यसौ वा किं सन्देहं विनिवर्तय ॥ ४३ ॥

So I ask Thee: "Art Thou the Brahman, the one and the secondless that is mentioned in the Vedas? or Is the other Person Brahma? Kindly solve this doubt of mine.

निःसंशयं न मे चेतः प्रभवत्यविशङ्कितम् ।
द्वित्वैकत्वविचारेऽस्मिन्निमग्नं क्षुल्लकं मनः ॥ ४४ ॥

My mind is not completely free from doubts; this little mind is still discussing whether the Reality is dual or one; I cannot solve myself.

स्वमुखेनापि सन्देहं छेत्तुमर्हसि मासकम् ।
पुण्यभोगाच्च मे प्राप्ता संगतिस्तव पादयोः ॥ ४५ ॥

पुमानसि त्वं स्त्री वाऽसि वद विस्तरतो मम ।
ज्ञात्वाऽहं परमां शक्तिं मुक्तः स्या भवसागरात् ॥ ४६ ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
पञ्चमोऽध्यायः ॥ ५ ॥

So dost Thou say from Thy mouth and cut my doubts asunder. Whether Thou art male or female, describe in detail to me. So that, knowing the Highest Śakti, I be freed from this ocean of Samsāra."

Thus ends the Fifth Chapter of the Third Book as the chanting of hymns by Hara and Brahmā in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI

On the Powers of the Devi

ब्रह्मोवाच

इति पृष्टा मया देवी विनयावनतेन च ।
उवाच वचनं श्लक्ष्णमाद्यां भगवती हि सा ॥ 1 ॥

देव्युवाच

सदैकत्वं न भेदोऽस्ति सर्वदैव ममास्य च ।
योऽसौ साहमहं योसौ भेदोऽस्ति मतिविभ्रमात् ॥ 2 ॥

Brahmā said: "When I thus asked with great humility, Devī Bhagavatī, the Prime Śakti, She addressed me thus in sweet words: There is oneness always between me and the Puruṣa; there is no difference whatsoever at any time between me and the Puruṣa (the male, the Supreme Self). Who is I, that is Puruṣa; who is Puruṣa, that is I. The difference between force and the receptacle of force is due to error.

आवयोरन्तरं सूक्ष्मं यो वेद मतिमान्हि सः ।

विमुक्तः स तु संसारान्मुच्यते नात्र संशयः ॥ 3 ॥

He who knows the subtle difference between us two, is certainly intelligent; he is freed from this bondage of Saṁsāra; there is no manner of doubt in this. The One Secondless Eternal everlasting Brahma substance becomes dual at the time of creation.

एकमेवाद्वितीयं वै ब्रह्म नित्यं सनातनम् ।

द्वैतभावं पुनर्याति काल उत्पित्सुसंज्ञके ॥ 4 ॥

As a lamp, though one, becomes two by virtue of adjuncts; as a face, though one, becomes two, as reflected in a mirror; as one man becomes double by his shadow, so we become reflected into many, by virtue of different Antaḥ Karaṇas (mind, buddhi, and ahaṁkāra) created by Māyā.

यथा दीपस्तथोपाधर्यागात्संजायते द्विधा ।

छायेवादर्शमध्ये वा प्रतिबिंबं तथाऽऽवयोः ॥ 5 ॥

The necessity of creation, again and again, after the Prākṛt Pralayas is due to the fructification of those Karmas of the Jīvas, whose fruits were not enjoyed before the Pralayas; so when creation again

commences, the above said differences are found to appear; Brahma is the material cause of these changes; without Brahma the existence of Māyā is simply impossible. It is, therefore, that in Māyā and Māyā's action, Brahma is interwoven.

भेद उत्पत्तिकाले वै सर्गार्थं प्रभवत्यज ।

दृश्यादृश्यविभेदोऽयं द्वैविध्ये सति सर्वथा ॥ 6 ॥

For this reason as many differences are found in Māyā, so many differences exist in Brahma. Māyā and Brahma appear as two and hence all the differences, visible and invisible, have come forth.

नाहं स्त्री न पुमांश्चाहं न क्लीवं सर्गसंक्षये ।

सर्गे सति विभेदः स्यात्कल्पितोऽयं धिया पुनः ॥ 7 ॥

Only during creation are these differences conceived. When every thing melts away *i.e.* there comes the Pralaya or general dissolution, then, I am not female, I am not male, nor I am hermaphrodite. I then remain as Brahma with Māyā latent in it.

अहं बुद्धिरहं श्रीश्च धृतिः कीर्तिः स्मृतिस्तथा ।

श्रद्धा मेधा दया लज्जा क्षुधा तृष्णा तथा क्षमा ॥ 8 ॥

कान्तिः शान्तिः पिपासा च निद्रा तन्द्रा जराऽजरा ।

विद्याविद्या स्पृहा वाञ्छा शक्तिश्चाशक्तिरेव च ॥ 9 ॥

वसा मज्जा च त्वक्चाहं दृष्टिर्वागनृतानृता ।

परा मध्या च पश्यंती नाट्योऽहं विविधाश्च याः ॥ 10 ॥

During the time of creation I am Śrī (wealth), Buddhi (intellect), Dhṛti, (fortitude), Smṛti (recollection), Śraddhā (faith), Medhā (intelligence), Dayā (mercy), Lajjā (modesty), Kṣudhā (hunger), Tṛṣṇā (thirst), Kṣamā (forgiveness), Akṣamā (non-forgiving), Kānti (lustre), Śānti (peace), Pipāsā (thirst), Nidrā (sleep) Tandrā (drowsiness), Jarā (old age), Ajarā (non old-age), Vidyā (knowledge), Avidyā (non-knowledge) Sprhā (desires), Vāñchā (desires), Śakti (force), Aśakti (non-force), Vasā (fat), Majjā (marrow), Tvak (skin), Drṣṭi (sight), Satyāsatya Vākya (true and untrue words) and it is

that become Parā, Madhyamā, Paśyantī, etc. the innumerable Nāḍīs (tubular organs of the body e.g. arteries, veins, intestines, blood vessels, pulses, etc.); there are three koṭī and a half Nāḍīs (35 millions of Nāḍīs).

किं नाहं पश्य संसारे मद्द्वियुक्तं किमस्ति हि ।
सर्वमेवाहमित्येवं निश्चयं विद्धि पद्मज ॥ 11 ॥

O Brahmā! See—what substance is there in this Saṁsāra, that is separate from Me? And what can you imagine with which I am not connected?

एतैर्मे निश्चितै रूपैर्विहीनं किं वदस्व मे ।
तस्मादहं विधे चास्मिन्सर्गे वै वितताऽभवम् ॥ 12 ॥

So know this as certain that I am these all forms. O Creator! Say, Is there any such thing, where you will not see my above mentioned positive form? So, in this creation, I am one, and I am many as well, in various forms.

नूनं सर्वेषु देवेषु नानानामधरा ह्यहम् ।
भवामि शक्तिरूपेण करोमि च पराक्रमम् ॥ 13 ॥

Know this as certain that it is I, that assuming the names of all the various Devas, exist in so many forms of Śaktis. It is I that manifest power and wield strength.

गौरी ब्राह्मी तथा रौद्री वाराही वैष्णवी शिवा ।
वारुणी चाथ कौबेरी नारसिंही च वासवी ॥ 14 ॥

O Brahmā! I am Gaurī, Brāhmī, Raudrī, Vārāhī, Vaiṣṇavī, Śivā, Vāruṇī, Kauberī, Nāra Siṁhī, and Vāsavī Śaktis. I enter in every substance in every thing of the nature of effect.

उत्पन्नेषु समस्तेषु कार्येषु प्रविशामि तान् ।
करोमि सर्वकार्याणि निमित्तं तं विधाय वै ॥ 15 ॥

Making that Puruṣa the instrument, I do all the actions (rather Puruṣa is the efficient cause, the immediate agent).

जले शीतं तथा बह्नावीष्यं ज्योतिर्दिवाकरे ।
निशानाथे हिमा कामं प्रभवामि यथा तथा ॥ 16 ॥

I am the coolness in water, the heat in fire, the lustre in the Sun, the cooling rays in the Moon; and thus I manifest my strength.

मया त्यक्तं विधे नूनं स्पन्दितुं न क्षम भवेत् ।
जीवजातं स संसारे निश्चयोऽयं बुधे त्वयि ॥ 17 ॥

O Brahmā! Verily, I tell you this as certain that this universe becomes motionless, if it be abandoned by Me.

अशक्तः शङ्करो हंतुं दैत्यान्किल मयोज्झितः ।
शक्तिहीनं नरं ब्रूते लोकश्चैवातिदुर्बलम् ॥ 18 ॥

रुद्रहीनं विष्णुहीनं न वदन्ति जनाः किल ।
शक्तिहीनं यथा सर्वे प्रवदन्ति नराधमम् ॥ 19 ॥

If I leave Śaṅkara, he will not be able to kill the Daityas. A very weak man is declared to be as without any strength; he is not said to be without Rudra, or without Viṣṇu, nobody says like this; everyone says, he is without strength, without Śakti.

पतितः स्वलितो भीतः शान्तः शत्रुवशं गतः ।
अशक्तः प्रोच्यते लोके नारुद्रः कोपि कथ्यते ॥ 20 ॥

Those who get fallen, tumbled, afraid, quiet, or under one's enemies are called powerless; no one says that this man is Rudraless and so forth.

तद्विद्वि कारणं शक्तियथा त्वं च सिसृक्षसि ।
भविता च यदा युक्तः शक्त्या कर्ता तदाऽखिलम् ॥ 21 ॥

So the creation that you perform, know Śakti, power to be the cause thereof. When you will be endowed with that Śakti, you will be able to create this whole Universe.

तथा हरिस्तथा शम्भुस्तथेन्द्रोऽथ विभावसुः ।
शशी सूर्यो यमस्त्वष्टा वरुणः पवनस्तथा ॥ 22 ॥

Hari, Rudra, Indra, Agni, Candra, Sūrya, Yama, Viśvakarmā, Varuṇa, Pavana, and other Devas all are able to do their karmas, when they are united respectively with their Śakti.

धरा स्थिरा तदा धर्तुं शक्तियुक्ता यदा भवेत् ।
अन्यथा चेदशक्ता स्यात्परमाणोश्च धारणे ॥ 23 ॥

This Earth, when united with Śakti, remains fixed and becomes capable to hold all the Jivas and beings. And if this Earth be devoid of force, She cannot hold an atom even.

तथा शेषस्तथा कूर्मो येऽन्ये सर्वे च दिग्गजाः ।
मद्युक्ता वैसमर्षाश्च स्वानि कार्याणिसाधितुम् ॥ 24 ॥

“Thus Ananta, Kūrma and all the other elephants

of the eight points of the compass, become able to do their respective works, only by My help (when united with Me, the Force).

जलं पिबामि सकलं संहरामि विभावसुम् ।

पवनं स्तंभयाम्यद्य यदिच्छामि तथाचरम् ॥ 25 ॥

तत्त्वानां चैव सर्वेषां कदापि कमलीद्भव ।

असतां भावसन्देहः कर्तव्यो न कदाचन ॥ 26 ॥

कदाचित्प्रागभावः स्यात्प्रध्वंसाभाव एव वा ।

मृत्पिंडेषु कपालेषु घटाभावे यथा तथा ॥ 27 ॥

O Lotus born! If I wish, I can drink all the fire and waters today and I can hold wind in check. I do whatever I wish. If I say that I am creating this world then the inconsistency arises thus: "When I am everything, then I being eternal, all this universe, made up of Prapañca, becomes eternal." (Whereas this universe is not eternal in the sense that it is changing). If it were said that this universe is different from Me, then My saying that I am everything becomes inconsistent." Thinking thus, do not plunge yourself in the doubt as to the reality and origin and separateness of the non-eternal universe. For that is unreal, how can that come into existence? The unreal substances can never come into existence; as the child of a barren woman, the flowers in the sky are simply absurd. What is real can only be born. In discussing about origin, birth, etc. the appearance and disappearance of real things is called their birth and dissolution. In the cold of earth exists the previous existence of the jar and this is the cause of the appearance of the jar; the disappearance of the jar exists in the jar; hence this disappearance is the cause of the destruction of the jar. Thus the appearance and disappearance of the causal eternal things are called the Origin and Parlaya. Similarly, in discussing on the causal nature, there does not arise any inconsistency in My being everything.

अद्यात्र पृथिवी नास्ति क्व गतेति विचारणे ।

संजाता इति विज्ञेया अस्यास्तु परमाणवः ॥ 28 ॥

So there is nothing to fear. In discussing about the reality of effects, this is to be conceived, that today there does not exist here the earth in the form of jar, if it is destroyed, where it has gone?

शाश्वतं क्षणिकं शून्यं नित्यानित्यं सकर्तृकम् ।

अहङ्काराग्रिमं चैव सप्तभेदैर्विवक्षितम् ॥ 29 ॥

The conclusion is that the earth in the form of jar exists in atoms. O Brahman! All substances eternal, existing for a moment only, the void, and the substances of the nature, real and unreal both, all are due to a cause. Ahāṅkāra is born first among them.

गृहाणाज महत्त्वमहङ्कारस्तदुद्भवः ।

ततः सर्वाणि भूतानि रचयस्व यथा पुरा ॥ 30 ॥

Thus substances are of seven kinds: Mahat, etc. O Unborn One! Mahattattva first arises from Prakṛti; from Mahattattva springs Ahāṅkāra; and from ahāṅkāra arises other substances. Thus, in this order, you go on creating this Universe.

ब्रजन्तु स्वानि धिषण्यानि विरच्य निवसन्तु वः ।

स्वानि स्वानि च कार्याणि कुर्वतु दैवभाविताः ॥ 31 ॥

O Brahmā! Now you better go to your respective places, and after creating the Universe, remain there and perform your respective functions ordained by Prārabdha.

गृहाणेमां विधे शक्तिं सुरूपां चारूहासिनीम् ।

महासरस्वतीं नाम्ना रजोगुणयुतां वराम् ॥ 32 ॥

Take this beautiful great Śakti Mahā Sarasvatī, full of Rajoguṇa, and of a smiling nature.

श्वेताम्बरधरां दिव्यां दिव्यभूषणभूषिताम् ।

वरासनसमारूढां क्रीडार्थं सहचारिणीम् ॥ 33 ॥

This Śakti, wearing white clothes, adorned with divine ornaments and sitting on Varāsana, will always be your playmate.

एषा सहचरी नित्यं भविष्यति वराङ्गना ।

माऽवसन्स्था विभूर्तिं मे मत्वा पूज्यतमां प्रियाम् ॥ 34 ॥

This beautiful woman will always be your boon companion; consider Her as My vibhūti (manifestation of power), and so most worshipful. Never show any sort of disrespect towards Her.

गच्छ त्वमनया सार्धं सत्यलोकं बताशु वै ।

बीजाच्चतुर्विधं सर्वं समुत्पादय साम्प्रतम् ॥ 35 ॥

लिङ्गकोशाश्च जीवैस्तैः सहिताः कर्मभिस्तथा ।

वर्तन्ते संस्थिताः काले तान्कुरु त्वं यथा पुरा ॥ 36 ॥

Take Her and go immediately to Satyaloka; and from the seed of Mahattattva, create the fourfold beings from these. The subtle bodies (Liṅga śarīra) and Karmas are remaining mixed up with each other. Separate them, as before, duly, in due time.

कालकर्मस्वभावाद्यैः कारणैः सकलं जगत् ।

स्वभावस्वगुणैर्युक्तं पूर्ववत्सचराचरम् ॥ 37 ॥

Now go on as before and according to Kāla (time), Karma, and Svabhāva (nature), join them with their respective attributes (sounds and other qualities); in other words bestow fruits according to their guṇas and Karmas (Prārabdhas), and to the time when these fruits are due.

माननीयस्त्वया विष्णुः पूजनीयश्च सर्वदा ।

सत्त्वगुणप्रधानत्वादधिकः सर्वतः सदा ॥ 38 ॥

Viṣṇu is prominent in Sattvaguṇa and hence superior to You. So You should always respect and worship Him.

यदा यदा हि कार्यं वो भविष्यति दरत्ययम् ।

करिष्यति पृथिव्यां वै अवतारं तदा हरिः ॥ 39 ॥

Whenever any difficulty will come to you, Viṣṇu will come down on earth to fulfil your ends.

तिर्यग्योनावथान्यत्र मानुषीं तनुमाश्रितः ।

दानवानां विनाशं वै करिष्यति जनार्दनः ॥ 40 ॥

Janārdana Viṣṇu will sometimes be born in the wombs of men and destroy the Dānavas.

भवोऽयं ते सहायश्च भविष्यति महाबलः ।

समुत्पाद्य सुरान्सर्वांन्विहरस्व यथासुखम् ॥ 41 ॥

ब्राह्मणाः क्षत्रिया वैश्या नानायज्ञैः सदक्षिणैः ।

यजिष्यन्ति विधानेन सर्वांन्वः सुसमाहिताः ॥ 42 ॥

The highly powerful Mahā Deva, too, will help you. Now create the Devas and enjoy as you like. The Brāhmaṇas, Kṣatriyas, and Vaiśyas will worship you, with devotion, in various sacrifices, endowed with due sacrificial fees.

मन्नामोच्चारणात्सर्वे मखेषु सकलेषु च ।

सदा तृप्ताश्च सतुष्टा भविष्यध्वं सुराः किल ॥ 43 ॥

शिवश्च माननीयो वै सर्वथा यत्तमोगुणः ।

यज्ञकार्येषु सर्वेषु पूजनीयः प्रयत्नतः ॥ 44 ॥

All the Devas will be always satisfied when my name "Svāhā" will be uttered in the sacrificial oblations and ceremonies. Śiva, the incarnate of Tamo guṇa will be revered and worshipped by all persons in every sacrifice.

यदा पुनः सुराणां वै भयं दैत्याद्भविष्यति ।

शक्तयो मे तदोत्पन्ना हरिष्यन्ति सुविग्रहाः ॥ 45 ॥

वाराही वैष्णवो गौरी नारसिंही सदाशिवा ।

एताश्चान्याश्च कार्याणि कुरु त्वं कमलोद्भव ॥ 46 ॥

When the Devas will be frightened by the Daityas, then Vārāhī, Vaiṣṇavī, Gaurī, Nāra Sirhī, Śacī, Śivā and My other Śaktis will take excellent bodies and destroy your fear.

नवाक्षरमिमं मन्त्रं बीजध्यानयुतं सदा ।

जपन्सर्वाणि कार्याणि कुरु त्वं कमलोद्भव ॥ 47 ॥

So, O Lotus-born! Be at your ease and do work. You utter and repeat my nine-lettered mantra with Bija and Dhyāna and do your work.

मन्त्राणामुत्तमोऽयं वै त्वं जानीहि महामते ।

हृदये ते सदा धार्यः सर्वकामार्थसिद्ध्ये ॥ 48 ॥

O highly intelligent one! This nine-lettered mantra is the best of all the mantras. You are to keep this mantra, within your heart, for the accomplishment of all your ends.

इत्युक्त्वा मां जगन्माता हरिं प्राह शुचिस्मिता ।

विष्णो ब्रज गृहणेमां महालक्ष्मीं मनोहराम् ॥ 49 ॥

Thus saying to me, Bhagavatī smiled and began to say to Viṣṇu: "O Viṣṇu! Take this beautiful Mahā Lakṣmī and go.

सदा वक्षःस्थले स्थाने भविता नात्र संशयः ।

क्रीडार्थं ते मया दत्ता शक्तिः सर्वार्थदा शिवा ॥ 50 ॥

She will always reside within your breast; there is no doubt in this. This all auspicious giving Śakti I give to you for your enjoyment.

त्वयेयं नावमन्तव्या माननीया च सर्वदा ।

लक्ष्मीनारायणाख्योऽयं योगो वै विहितो मया ॥ 51 ॥

जीवनार्थं कृता यज्ञा देवानां सर्वथा मया ।

अविरोधेन सङ्गेन वर्तितव्यं त्रिभिः सदा ॥ 52 ॥

You should always shew respect to Her; never show hatred or contempt. For the good of the world, I unite thus Lakṣmī and Nārāyaṇa. For your sustenance I create Yajña. You three will act together in harmony unanimously.

त्वं च वेधाः शिवस्त्वेते देवा मदगुणसम्भवाः ।

मान्याः पूज्याश्च सर्वेषां भविष्यन्ति न संशयः ॥ 53 ॥

You, Brahmā and Śiva are my three Devas, born of my Guṇas. You three will undoubtedly be respected and worshipped by the world.

ये विभेदं करिष्यन्ति मानवा मूढचेतसः ।

निरयं ते गमिष्यन्ति विभेदान्नात्र संशयः ॥ 54 ॥

यो हरिः स शिवः साक्षाद्यः शिवः सस्वयं हरिः ।

एतयोर्भेदमातिष्ठन्नरकाय भवेन्नरः ॥ 55 ॥

The stupid man who find any difference between you three, will go to hell; there is no doubt in this. He who is Hari, is Śiva; He who is Śiva, is Hari; to make difference between these will lead one to hell.

तथैव दृहिणो ज्ञेयो नात्र कार्या विचारणा ।

अपरो गुणभेदोऽस्ति शृणु विष्णो ब्रवीमि ते ॥ 56 ॥

मुख्यः सत्त्वगुणस्तेऽस्तु वरमात्मविचिंतने ।

गौणत्वेऽपि परौ ख्यातौ रजोगुणतमोगुणौ ॥ 57 ॥

लक्ष्म्या सह विकारेषु नानाभेदेषु सर्वदा ।

रजोगुणयुतो भूत्वा विहरस्वानया सह ॥ 58 ॥

So Brahmā is one and the same with Śiva and Viṣṇu; there is no manner of doubt in this. O Viṣṇu! But there are other differences in their Guṇas; I will tell this; listen, as far as meditation of the Supreme Self is concerned you will have Sattva Guṇa predominant within you; and Rajo Guṇa and Tamo Guṇa will be secondary. In various other pursuits and Vikāras (changes) better have Rajo Guṇa with Lakṣmī and always enjoy Her.

वाग्बीजं कामराजं च मायाबीजं तृतीयकम् ।

मन्त्रोऽयं त्वं रमाकान्त महत्तः परमार्थदः ॥ 59 ॥

O Lord of Ramā! I give you Vākḥbīja, Kāmabīja, and Māyābīja that will lead you to the highest end.

गृहीत्वा जप तं नित्यं विहरस्व यथासुखम् ।

न ते मृत्युभयं विष्णो न कालप्रभवं भयम् ॥ 60 ॥

Take this Mantra and repeat it and enjoy as you

like. O Viṣṇu! By this, danger of death, caused by Kāla, will never come to you.

यावदेष विहारो मे भविष्यति सुनिश्चयः ।

संहरिष्याम्यहं सर्वं यदा विश्वं चराचरम् ॥ 61 ॥

When the creation of this Universe will be completely done I will then destroy this whole thing moving and non-moving. You all will then be dissolved in Me.

भवन्तोऽपि तदा नूनं लीना भविष्यथ ।

स्मर्तव्योऽयं सदा मन्त्रः कामदो मोक्षदस्तथा ॥ 62 ॥

You should add praṇava to this mantra with Kāmabīja leading to Mokṣa and repeat it always with auspicious motives.

उद्गीथेन च संयुक्तः कर्तव्यः शुभमिच्छता ।

कारयित्वाऽथ वैकुण्ठं वस्तव्यं पुरुषोत्तम ॥ 63 ॥

विहरस्व यथाकामं चिन्तयन्मां सनातनीम् ।

O Puruṣottama! Build your Vaikuṇṭha-purī; live there and think of this My Eternal Form and enjoy as you like.

ब्रह्मोवाच

इत्युक्त्वा वासुदेवं सा त्रिगुणा प्रकृतिः परा ॥ 64 ॥

निर्गुणा शङ्करं देवमवोचदमृतं वचः ।

Brahmā said: Saying thus to Vāsudeva, that Higher Prakṛti Devī, who is all of the three Guṇas and yet transcending them, began to address Mahā Deva, the Deva of the Devas, in sweet words, thus:

देव्युवाच

गृहाण हरगौरीं त्वं महाकालीं मनोहराम् ॥ 65 ॥

कैलासं कारयित्वा च विहरस्व यथासुखम् ।

मुख्यस्तमोगुणस्तेऽस्तु गौणौ सत्त्वरजोगुणौ ॥ 66 ॥

विहरासुरनाशार्थं रजोगुणतमोगुणौ ।

“O Śaṅkara! Accept this beautiful Mahā Kālī Gaurī, build a new Kailāśa city and live there happily. Your primary Guṇas will be Tamas; Sattva and Rajas will be your secondary Guṇas. Have recourse to Rajo and Tamo Guṇas while you slay the Asuras and thus wander. O sinless Śaṅkara! Have recourse to peaceful Sattva Guṇa, when you reflect on the Supreme Self and practise austerities.

तपस्तप्तं तथा कर्तुं स्मरणं परमात्मनः ॥ 67 ॥

सर्वसत्त्वगुणः शान्तो गृहीतव्यः सदाजनघ ।

सर्वथा त्रिगुणा यूयं सृष्टिस्थित्यंतकारकाः ॥ 68 ॥

एभिर्विहीनं संसारे वस्तु नैवात्र कुत्रचित् ।

You all are for creating, preserving and destroying the Universe; and you are all of the three Guṇas. There is no such thing in this world as are devoid of these three Guṇas. Every thing, that is visible, is endowed with the three Guṇas, and whatever will be or was before cannot exist without them.

वस्तुमात्रं तु यद्दृश्यं संसारे त्रिगुणं हि तत् ॥ 69 ॥

दृश्यं च निर्गुणं लोके न भूतं नो भविष्यति ।

निर्गुणः परमात्माऽसौ न तु दृश्यः कदाचन ॥ 70 ॥

सगुणा निर्गुणा चाहं समये शङ्करोत्तमा ।

Only the Supreme Self is without these Guṇas; but He is not visible. O Śaṅkara! I am the Parā Prakṛti; at times I appear with Guṇas; and at other I remain without any Guṇas.

सदाऽहं कारणं शम्भो न च कार्यं कदाचन ॥ 71 ॥

सगुणा कारणत्वाद्दे निर्गुणा पुरुषांतिके ।

O Śambhu! I am always of the causal nature; never I am of the nature of effect. When I am causal, I am with Guṇas; and when I am before the Highest Puruṣa, I am, then, without any Guṇas (on account of my remaining in the state of equilibrium (Sāmyāvasthā).

महत्तत्त्वमहङ्कारो गुणाः शब्दादयस्तथा ॥ 72 ॥

कार्यकारणरूपेण संसरंते त्वहर्निशम् ।

सदुद्भूतस्त्वहंकारस्तेनाहं कारणं शिवा ॥ 73 ॥

अहङ्कारश्च मे कार्यं त्रिगुणोऽसौ प्रतिष्ठितः ।

अहङ्कारान्महत्तत्त्वं बुद्धिः सा परिकीर्तिता ॥ 74 ॥

महत्तत्त्वं हि कार्यं स्यादहंकारो हि कारणम् ।

Mahattattva, Ahāṅkāra, and sound, touch, etc. all the Guṇas perform the work of Saṁsāra, day and night, each preceding one being the cause each subsequent one being the effect; never do they cease in their activities. From the Reality (Sat vastu) springs Ahāṅkāra (Avyakta); therefore, I am of the nature of causality; again Ahāṅkāra is embodied

with the three Guṇas, and so the Pundits call it as an effect of mine. From Ahāṅkāra arises Mahattattva; this is denominated as Buddhi. So Mahattattva is the effect and Ahāṅkāra is its cause. From Mahattattva arises again another Ahāṅkāra; from this second Ahāṅkāra arise the five Tanmātrās or the subtle elements.

तन्मात्राणि त्वहंकारादुत्पद्यंते सदैव हि ॥ 75 ॥

कारणं पञ्चभूतानां तानि सर्वसमुद्भवे ।

From these five Tanmātrās, the five gross elements arise after a process called Pañcīkaraṇa. From the Sāttvika part of the five Tanmātrās, arise the five organs of perception; from their Rājasik part, the five organs of action come; from their Pañcīkaraṇa, come the five gross elements sixteen things come into existence.

कर्मेन्द्रियाणि पञ्चैव पञ्च ज्ञानेन्द्रियाणि च ॥ 76 ॥

महाभूतानि पञ्चैव मनः षोडशमेव च ।

कार्यं च कारणं चैव गुणोऽयं षोडशात्मकः ॥ 77 ॥

परमात्मा पुमानाद्यो न कार्यं न च कारणम् ।

These organs of perception, etc., and other effects together with the Mahā bhūtas form one Gaṇa, composed of the sixteen categories. The original Puruṣa is the Supreme Self; He is neither cause nor is He any effect.

एवं समुद्भवः शम्भो सर्वेषामादिसम्भवे ॥ 78 ॥

संक्षेपेण मया प्रोक्तस्तव तत्र समुद्भवः ।

O Śambhu! At the beginning of the creation, all the above things are born in the way already indicated. Thus I have described to you, in brief, about creation.

ब्रजंत्वद्य विमानेन कार्यार्थं मम सत्तमाः ॥ 79 ॥

स्मरणाद्दर्शनं तुभ्यं दास्येऽहं विषमे स्थिते ।

स्मर्तव्याऽहं सदा देवाः परमात्मा सनातनः ॥ 80 ॥

उभयोः स्मरणादेव कार्यसिद्धरसंशयम् ।

O Devas! Now get up in your air craft and go to your respective places and fulfil your respective duties. Whenever you get into any dire distress, then remember Me; I will appear before you. O Devas! You should remember always the Eternal

Supreme Self and Me. When you will remember us both, all your actions, will, no doubt, be crowned with success.

ब्रह्मोवाच

इत्युक्त्वा विससर्जास्मान्दत्त्वा शक्तीः सुसंस्कृताः ॥ 81 ॥

विष्णवेऽथ महालक्ष्मीं महाकालीं शिवाय च ।

महासरस्वतीं मह्यं स्थानान्तास्माद्विसर्जिताः ॥ 82 ॥

स्थलान्तरं समासाद्य ते जाताः पुरुषा वयम् ।

चिन्तयन्तः स्वरूपं तत्प्रभावं परमाद्भुतम् ॥ 83 ॥

Brahmā said: "Bhagavatī Durgā gave us Śakti, full of Divine beauty and lustre; She gave Mahā Lakṣmī to Viṣṇu, Mahā Kālī to Śiva, and Mahā Sarasvatī to me and bade good bye to us. Thus given farewell to by the Devī, we three went to another place and were born as males. We thought of the very wonderful nature and influence of the Devī and we got upon divine aircraft.

विमानं तत्समासाद्य संरूढास्तत्र वै त्रयः ।

न द्वीपोऽसौ न सा देवी सुधासिंधुस्तथैव च ।

पुनर्दृष्टं विमानं वै तत्रास्माभिर्न चान्यथा ॥ 84 ॥

When we ascended, we saw there was no Maṇidvīpa, there was no Devī, there was no ocean of nectar, nothing whatsoever. Save our aircraft we did not see anything.

आसाद्य तस्मिन्वितते विमाने

प्राप्ता वयं पङ्कजसन्निधौ च ।

महार्णवे यत्र हतौ दुरत्ययौ

मुरारिणा तौ मधुकैटभाख्यौ ॥ 85 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

षष्ठोऽध्यायः ॥ 6 ॥

We then got into our wide aircraft and reached there where Viṣṇu killed the two indomitable Daityas, in the great ocean, where I was born from the lotus.

Thus ends the Sixth Chapter of the Third

Book on the description of the Devī's

Vibhūtis (powers) in the Mahāpurāṇam

Śrīmaddevībhāgavatam of 18,000 verses

by Mahārṣi Veda Vyāsa.

CHAPTER VII

On Creation

ब्रह्मोवाच

एवंप्रभावा सा देवी मया दृष्टाऽथ विष्णुना ।

शिवेनापि महाभाग तास्ता देव्यः पृथक्पृथक् ॥ 1 ॥

Brahmā said: Nārada! Thus we three I, Viṣṇu, and Mahādeva saw that highly effulgent Goddess: we also saw separately Her attendant goddesses, one after another, that form, as it were, a veil to her? (Who were also preeminently grand.

व्यास उवाच

इत्याकर्ण्य पितुर्वाक्यं नारदो मुनिसत्तमः ।

पप्रच्छ परमप्रीतः प्रजापतिमिदं वचः ॥ 2 ॥

Vyāsa said: O king! Nārada, the foremost of the Munis, hearing thus his father's words, was exceedingly pleased and asked "O Grandsire of all the Lokas! Now describe in detail that ancient and indestructible undecaying, unchangeable, eternal Puruṣa, that is Nirguṇa (free from Prakṛtic qualities) that you have seen and realised.

नारद उवाच

पुमानाद्योऽविनाशी यो निर्गुणोऽच्युतिरव्ययः ।

दृष्टश्चैवानुभूतश्च तद्वदस्व पितामह ॥ 3 ॥

Father! You have seen the Śakti (the Prime Energy) personified, the Saṅga energy, the Supreme Goddess, having hands and feet; but I cannot understand of what kind is that Nirguṇa Śakti which cannot be seen and which is devoid of all Prakṛtic qualities.

त्रिगुणा वीक्षिता शक्तिर्निर्गुणा कीदृशी पितः ।

तस्या स्वरूपं मे ब्रूहि पुरुषस्य च पद्मज ॥ 4 ॥

O Lotus-born! Be good enough to describe to me the real nature of that Prakṛti and Puruṣa and thus satisfy me.

यदर्थं च मया तप्तं श्वेतद्वीपे महत्तपः ।

दृष्टाः सिद्धा महात्मानस्तापसा गतमन्यवः ॥ 5 ॥

परमात्मा न संप्राप्तो मयाऽसौ दृष्टिगोचरः ।

पुनः पुनस्तपस्तीव्रं कृतं तत्र प्रजापते ॥ 6 ॥

O Lord of Creation! I practised severe austerities in Śvetadvīpa (white island), so that I might realise and see the Nirguṇa Highest Self and the Nirguṇa Śakti, the Supreme Goddess; I saw there many other Mahātmās (high class spiritual persons) who attained siddhis (supernatural powers) practise Tapasyā with their passions and anger conquered. But I did not realise nor did I see anything about that Nirguṇa Highest Self. Father, I was not despaired; again and again I continued with my ascetic practises; but still I failed.

भवता संगुणा शक्तिर्दृष्टा तात मनोरमा ।

निर्गुणा निर्गुणाश्चैव कीदृशौ तौ वदस्व मे ॥ 7 ॥

Father, you have been so successful as to see that beautiful Śakti with qualities; I have heard about Her from you, but how and of what sort, is that invisible attributeless energy as well as that Nirguṇa Puruṣa? Please narrate and explain all these and satisfy my desires that always reign in my breast.

व्यास उवाच

इति पृष्ठः पिता तेन नारदेन प्रजापतिः ।

उवाच वचनं तथ्यं स्मितपूर्वं पितामहः ॥ 8 ॥

Vyāsa said: O King! Thus asked by Nārada, the Lord of creation, the grandsire of the Lokas, smiled, and began to speak the truth in the following words:

ब्रह्मोवाच

निर्गुणस्य मुने रूपं न भवेद्दृष्टिगोचरम् ।

दृश्यं च नश्वरं यस्मादरूपं दृश्यते कथम् ॥ 9 ॥

“O best of Munis! The form of the Nirguṇa Puruṣa (the Supreme Spirit beyond the Prakṛtic qualities) cannot exist or be visible; for every thing that comes within the range of sight is transitory. How can, then, that Eternal Spirit have form and how can He become visible!

निर्गुणा दुर्गमा शक्तिर्निर्गुणश्च तथा पुमान् ।

ज्ञानगम्यौ मुनीनां तु भावनीयौ तथा पुनः ॥ 10 ॥

O Nārada! The Nirguṇa Energy or Nirguṇa Puruṣa comes not easily within the range of knowledge; but both of them can be realised by

the Munis in their meditation in their consciousness.

अनादिनिधनौ विद्धि सदा प्रकृतिपुरुषौ ।

विश्वासेनाभिगम्यौ तौ नाविश्वासेन कर्हिचित् ॥ 11 ॥

Prakṛti and Puruṣa have no beginning nor end; they can be realised only through faith; those that have no faith can never realise them.

चैतन्यं सर्वभूतेषु यत्तद्विद्धि परात्मकम् ।

तेज सर्वत्रगं नित्यं ज्ञानाभावेषु नारद ॥ 12 ॥

Nārada! The universal consciousness, that is felt in all the beings, know that as the Highest Self; the Energy that is universal and is seen always in all the beings, know that as the Highest Self.

तं च तां च महाभाग व्यापको विद्धि सर्वगौ ।

ताभ्यां विहीनं संसारे न किञ्चिद्भस्तु विद्यते ॥ 13 ॥

O blessed one! That Puruṣa and Prakṛti pervade everywhere and exist in all the things; in this Universe nothing can exist without the presence of both of them.

तौ विचिंत्यौ सदा देहे मिश्रीभूतौ सदाऽव्ययौ ।

एकरूपौ चिदात्मानौ निर्गुणौ निर्मलावुभौ ॥ 14 ॥

Both of them are the highest intelligent self, nirguṇa (free from all material qualities), without any tinge of impurity, and undecaying. The one form that is a combination of these two is always to be meditated upon in the heart.

या शक्तिः परमात्माऽसौ सा योऽसौ परमा मता ।

अन्तरं नैतयोः कोऽपि सूक्ष्मं वेद च नारद ॥ 15 ॥

What is Śakti (energy) is the Highest Self; what is the Highest Self is the Highest Śakti. O Nārada! Nobody can ascertain the subtle difference between these two.

अधीत्य सर्वशास्त्राणि वेदान्साङ्गंश्च नारद ।

न जानाति तयोः सूक्ष्ममन्तरं विरतिं विना ॥ 16 ॥

O Nārada! Merely the study of all the Śāstras and the Vedas with their Āgamas without renunciation does not enable one to ascertain the difference between these two.

अहङ्कारकृतं सर्वं विश्वं स्थावरजङ्गमम् ।

कथं तद्गहितं पुत्र भवेत्कल्पशतैरपि ॥ 17 ॥

O Child! This whole universe, moving and non-moving, comes out of Ahaṅkāra (egoism). How can one ascertain the above difference even if he tries for one hundred kalpas, unless one frees oneself from Ahaṅkāra.

निर्गुणं सगुणः पुत्र कथं पश्यति चक्षुषा ।
सगुणं च महाबुद्धे चेतसा संविचारय ॥ 18 ॥

The Jīvas are Saguṇa (with qualities), how can the Saguṇas see the Nirguṇa One with their physical eyes? Therefore, O Intelligent one! try to see the Saguṇa (Brahma) only within your heart (until you free yourself from the material qualities and thus be fit to realise the Nirguṇa Brahma).

पित्तेनाच्छादिता जिह्वा चक्षुश्च मुनिसत्तम ।
कटु पित्तं विजानाति रसं रूपं न तत्तथा ॥ 19 ॥
गुणैः समावृतं चेतः कथं जानाति निर्गुणम् ।
अहङ्कारोद्भवं तच्च तद्विहीनं कथं भवेत् ॥ 20 ॥

O best of Munis! If the tongue (organ of taste) and eyes (organ of sight) be affected with over biliousness, the pungent taste and the yellow colour do not appear what it appeared before; so the hearts of Jīvas, overpowered with material qualities, are quite unfit for realisation of the Nirguṇa Brahman. O Nārada! That heart again has come out of Ahaṅkāra; how can then that heart be free from Ahaṅkāra?

यावन्न गुणविच्छेदस्तावत्तादृशं कुतः ।
तं पश्यति तदा चित्ते यदाऽहंकारवर्जितः ॥ 21 ॥

Until one become able to cut asunder all connections with qualities, the seeing of that Nirguṇa Brahma is impossible. No sooner one is totally free from Ahaṅkāra, than the Nirguṇa Brahma is at once seen by him within his heart."

नारद उवाच

स्वरूपं देवदेवश त्रयाणामेव विस्तरात् ।
गुणानां यत्स्वरूपोऽस्ति ह्यहङ्कारस्त्रिरूपकः ॥ 22 ॥
सात्त्विको राजसश्चैव तामसश्च तथापरः ।
विभेदेन स्वरूपाणि वदस्व पुरुषोत्तम ॥ 23 ॥
यज्ज्ञात्वा विप्रमुच्येऽहं ज्ञानं तद्वद मे प्रभो ।
गुणानां लक्षणान्येव विततानि विभागशः ॥ 24 ॥

Nārada said: "O Best of the Devas! Ahaṅkāra is three-fold, Sāttvik Rājasik and Tāmasik; describe in detail the differences between these three subdivisions as well the real nature of the Guṇas. Also describe to me about that knowledge, knowing which will lead to my salvation. Also describe, in detail, the characteristics of the several Guṇas, in due order."

ब्रह्मोवाच

त्रयाणां शक्तयस्तिस्त्रस्तद्विमी तवानघ ।
ज्ञानशक्तिः क्रियाशक्तिरर्थशक्तितथापरा ॥ 25 ॥
सात्त्विकस्य ज्ञानशक्तीः राजसस्य क्रियात्मिका ।
द्रव्यशक्तिस्तामसस्य तिस्रश्च कथितास्तव ॥ 26 ॥
तेषां कार्याणि वक्ष्यामि शृणु नारद तत्त्वतः ।
तामस्या द्रव्यशक्तेश्च शब्दस्पर्शसमुद्भवः ॥ 27 ॥
रूपं रसश्च गन्धश्च तन्मात्राणि प्रचक्षते ।

Brahmā said: "O Sinless one! The energy of Ahaṅkāra is of three kinds: Jñāna Śakti, Kriyā Śakti, and Artha or Dravya Śakti. The power by which knowledge is produced or obtained is the Sāttvik Ahaṅkāra; the power by which action or activity or motion is produced is the Rājasik Ahaṅkāra; and that by which the material things or objects of five senses are generated is called the Tāmasic Ahaṅkāra.

शब्दैकगुणमाकाशं वायुः स्पर्शगुणस्तथा ॥ 28 ॥
सुरूपैकगुणोऽग्निश्च जलं रसगुणात्मकम् ।
पृथ्वी गन्धगुणा ज्ञेया सूक्ष्माप्येतानि नारद ॥ 29 ॥
दशैतानि मिलित्वा तु द्रव्यशक्तियुतानि वै ।
तामसाहङ्कारजः स स्यात्सर्गस्तदनुवृत्तिकः ॥ 30 ॥

O Nārada! thus I described to you, in due order, the threefold Ahaṅkāras. Now I describe to you their merits and working in detail; hear. Out of the Dravya Śakti of the Tāmasic Ahaṅkāra come sound, touch, form, taste and smell. From these five qualities, the five Tanmātrās or the five subtle-elements (primary atoms) are produced.

Sound is the quality of Ākāśa (ether); touch is the quality of Vāyu (air); the form is the quality of

Agni (fire); the taste is the quality of Jala (water); and the smell is the quality of earth.

O Nārada, these ten gross and subtle materials can, when combined, become endowed with power to work out results in the shape of earth, water, fire etc. and when the Pañcīkaraṇa process is combined, the building of the whole cosmos takes place as a natural consequence of the Tāmasa Ahaṅkāra, endowed with the energy of generating material substances.

राजस्याश्च क्रियाशक्तेरुत्पन्नानि शृणुष्व मे ।
श्रोत्रं त्वग्रसना चक्षुर्घ्राणं चैव च पञ्चमम् ॥ ३१ ॥
ज्ञानेन्द्रियाणि चैतानि तथा कर्मेन्द्रियाणि च ।
वाक्पाणिपादपायुश्च गुह्यांतानि च पञ्च वै ॥ ३२ ॥
प्राणोऽपानश्च ध्यानश्च समानोदानवायवः ।
पञ्चदश मिलित्वैव राजसः सर्ग उच्यते ॥ ३३ ॥
साधनानि किलैतानि क्रियाशक्त्यानि च ।
उपादानं किलैतेषां चिन्दनुवृत्तिरुच्यते ॥ ३४ ॥

Now hear what are produced by the Rājasic energy. The five organs of hearing, touch, taste, sight, and smell (ears, skin, tongue, eyes and nose) called the five Jñānendriyas (organs of senses); mouth, hands, feet, anus and the organs of generation called the five Karmendriyas (organs of action); and Prāṇa, Apāna, Vyāna, Samāna, and Udāna, the five Vāyus. The creation out of these fifteen substances is called the Rājasic energy. Nārada! All these organs of senses and actions endowed with the Kriyā Śakti, called the Karaṇas and the materials fashioned out of them are called the Cidānuvṛtti or Māyā.

ज्ञानशक्तिसमायुक्ताः सात्त्विकाच्च समुद्भवाः ।
दिशो वायुश्च सूर्यश्च वरुणश्चाश्विनावपि ॥ ३५ ॥
ज्ञानेन्द्रियाणां पञ्चानां पञ्चाधिष्ठातृदेवताः ।
चन्द्रो ब्रह्मा तथा रुद्रः क्षेत्रजश्च चतुर्थकः ॥ ३६ ॥
इत्यंतःकरणाख्यस्य बुद्ध्यादेश्चाधिदैवतम् ।
चत्वार्येव तथा प्रोक्ताः किलाधिष्ठातृदेवताः ॥ ३७ ॥
मनसा सह चैतानि नूनं पञ्चदशैव तु ।
सात्त्विकस्यतुसर्गोऽयं सात्त्विकाख्यः प्रकीर्तितः ॥ ३८ ॥

O Nārada! From the Śāttvik Ahaṅkāra are produced the five presiding rulers of the five internal organs named Dik (quarters), Vāyu, Sun,

Varuṇa, and the twins Aśvini Kumāras and the four presiding rulers of the four-fold division of Antaḥkaraṇa (Buddhis, Manas, Ahaṅkāra and Citta) named Moon, Brahmā, Rudra, and Kṣetrajna. Thus the above five organs of senses, the five organs of action, the five Vāyus and mind, these sixteen substances are reckoned as the Śāttvik creation.

स्थूलसूक्ष्मादिभेदेन द्वे रूपे परमात्मनः ।
ज्ञानरूपं निराकारं निदानं तत्प्रचक्षते ॥ ३९ ॥
साधकस्य तु ध्यानादौ स्थूलरूपं प्रचक्षते ।
शरीरं सूक्ष्ममेवेदं पुरुषस्य प्रकीर्तितम् ॥ ४० ॥

O Child! The Highest Self has two forms; one gross and the other subtle. The formless Self; the Consciousness incarnate, as it were, is the first form. The Seers consider this formless self to be the primary cause (the ultimatum) of all this phenomenal cosmos. (This is only for the best qualified Jñānīs, not for others).

The Second Form is the Gross Form for the meditation of the second class qualified persons; thus the sages say. This second form of the Supreme Goddess is conditioned by inherent Māyā (time, space and causation); this is also divided into gross and subtle, according as it is the outer or inner body of the second form (and the form suited for the meditation of the third class and the second class devotees.

मम चैव शरीरं वै सूत्रमित्यभिधीयते ।
स्थूलं शरीरं वक्ष्यामि ब्रह्मणः परमात्मनः ॥ ४१ ॥

My body is called Sūtrātmā; I will now tell you the gross body of Brahman, the Highest Self. O Nārada! This my body and soul having the nature of a string or thread is called Hiraṇyagarbha; this is also the gross body of the Paramātman; therefore, the Paramātman together with the Sūtrātmā, should also be worshipped. O Nārada! I will now describe to you the outer gross body of Brahman, the Highest Self; hear it attentively; if one hears it with faith and devotion, one is sure to get salvation.

शृणु नारद यत्नेन यच्छ्रुत्वा विप्रमुच्यते ।
तन्मात्राणि पुरोक्तानि भूतसूक्ष्माणि यानि वै ॥ ४२ ॥

पञ्चीकृत्य तु तान्येव पञ्चभूतसमुद्भवः ।
पञ्चीकरणभेदोऽयं शृणु संवदतः किल ॥ 43 ॥

I have mentioned to you before the five subtle elements, called the five Tanmātrās; these, now, when the Pañcīkaraṇa process is done, are converted into the five gross elements. Now hear what the Pañcīkaraṇa process means:

प्रथमं रसतन्मात्रामुपादाय मनस्यपि ।
कल्पयेच्च तथा तद्वै यथा भवति चोदकम् ॥ 44 ॥

शिष्टानां चैव भूतानामंशान्कृत्वा पृथक्पृथक् ।
उदके मिश्रयेच्चांशान्कृते रसमये ततः ॥ 45 ॥

Suppose you are to create the gross elements of water. Divide into two equal parts the subtle element of water; divide also the other 4 elements into two equal parts respectively. Now set apart the first half of each of the five elements; divide the second half of each of the elements into four equal parts. Mix the first half of each of the elements with each of the fourth part of the other four elements; and you get one gross element similarly you get the other four gross elements. Four example: You want to get the gross elements of water:—With the half of the subtle element ($\frac{1}{2}$) of water mix the fourth part, of the halves of the other elements of ether, fire, air and earth;

$$\left\{ \begin{array}{l} \text{Fire Air Earth Ether} \\ \frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8} \end{array} \right\}$$

you get the gross element of water and so on.

The Pañcīkaraṇa process is clearly illustrated in the following table.

Table

	<i>Ether</i>	<i>Air</i>	<i>Fire</i>	<i>Water</i>	<i>Earth</i>
<i>Ether</i>	$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$
<i>Air</i>	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$
<i>Fire</i>	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$	$\frac{1}{8}$
<i>Water</i>	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$	$\frac{1}{8}$
<i>Earth</i>	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{8}$	$\frac{1}{2}$
Gross Element 1	1	1	1	1	1

तथा भूतविभागे च चैतन्ये च प्रकाशिते ।

चैतन्यस्य प्रवेशात्तु तदाऽहमिति संशयः ॥ 46 ॥

When the five gross elements are thus produced, consciousness then enters into these elements as their presiding deities; next comes the feeling of egoism (I ness) identifying itself with the body thus created out of the five elements. (I am this body and so forth).

प्रतीयमाने तेनैव विशेषेणाभिमानतः ।

आदिनारायणो देवो भगवानिति चोच्यते ॥ 47 ॥

This great "I", the great consciousness, creating and considering the Cosmos as its body is called the Bhagavān, Ādideva, Nārāyaṇa or Vaiśvānara.

घनीभूतेऽथ भूतानां विभागे स्पष्टां गते ।

वृद्धिं प्राप्य गुणैश्चेत्यमेकैकगुणवृद्धितः ॥ 48 ॥

When, by the Pañcīkaraṇa process, the five gross elements, earth, ether, air, etc., are solidified and get their clear definite forms, one, two, three, four, five, qualities are seen to exist in ether, air, fire, water, and earth, respectively.

आकाशस्य गुणश्चैकः शब्द एव न चापरः ।

शब्दस्पर्शी च वायोश्च द्वौ गुणौ परिकीर्तितौ ॥ 49 ॥

अग्नेः शब्दश्च स्पर्शश्च रूपमेते त्रयो गुणाः ।

शब्दस्पर्शरूपरसाश्चत्वारो वै जलस्य च ॥ 50 ॥

स्पर्शशब्दरसा रूपं गंधश्च पृथिवीगुणाः ।

एवं मिलितयोगैश्च ब्रह्माण्डोत्पत्तिरुच्यते ॥ 51 ॥

Thus ether has one quality only—that is sound; the air has got two qualities—sound and touch; the fire possesses three qualities—sound, touch, and form; the water has got four qualities—sound, touch, form and taste; the earth has got five qualities—sound, touch, form, taste and smell, and by the various combinations of these five gross elements, is produced this grand Cosmos, the great body of Brahman.

सर्वे जीवा मिलित्वैव ब्रह्माण्डांशसमुद्भवाः ।

चतुरशीतिलक्षाश्च प्रोक्ता वै जीवजातयः ॥ 52 ॥

Similarly, the sum-total of Jīvās is produced from several parts of the whole Brahmāṇḍa; these Jīvas are eighty four lakhs; so the sages say.

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

सप्तमोऽध्यायः ॥ 7 ॥

Thus ends the Seventh Chapter of the Third Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, on the creation and the Tattvas and their presiding Deities.

Note: Of these Jīvas, those who are the best qualified, the Uttamādhikārīs, are known as the Brahmajñās,

Jānaghāna Turīyas, as denoted by Om Hrīm; the middlings have their gross, subtle and causal bodies and are called as Brahma Vaiśvānara, Sūtra, Hiranyagarbhas; and the third class is known as Viśva, Taijasa, and Prājñās and forms the body, as it were, of the Brahma. There are others also, animals, etc., in the lowest class.

CHAPTER VIII

On the Characteristics of the Guṇas

ब्रह्मोवाच

सर्गोऽयं कथितस्तात यत्पृष्ठोऽहं त्वयाऽधुना ।

गुणानां रूपसंस्थां वै शृणुष्वैकाग्रमानसः ॥ 1 ॥

Brahmā said: O Nārada! I have described to you what you asked me just now about the creation of this universe, etc. Now hear with attention the colour of the three qualities, as well their configuration and how they are seen to exist.

सत्त्वं प्रीत्यात्मकं ज्ञेयं सुखात्प्रीतिसमुद्भवः ।

आर्जवं च तथा सत्यं शौचं श्रद्धा क्षमा धृतिः ॥ 2 ॥

अनुकंपा तथा लज्जा शान्तिः सन्तोष एव च ।

एतैः सत्त्वप्रतीतिश्च जायते निश्चला सदा ॥ 3 ॥

The Sattva Guṇa is the source of pleasure and happiness; and when happiness comes, everything seems delightening. When integrity, truthfulness, cleanliness, faith, forgiveness, fortitude, mercy, bashfulness, peace and contentment arise in one's heart, know certainly that there has arisen firmly the Sattva Guṇas in that man.

श्वेतवर्णं तथा सत्त्वं धर्मे प्रीतिकरः सदा ।

सच्छ्रद्धोत्पादकं नित्यमसच्छ्रद्धानिवारकम् ॥ 4 ॥

The colour of the Sattva quality is white; it makes one always like religion, and have faith towards good purposes and discard one's tendencies towards bad objects.

सात्त्विकी राजसी चैव तामसी च तथापरा ।

श्रद्धा तु त्रिविधा प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ 5 ॥

The Ṛṣīs, the seers of truth classify Śraddhā (faith) under the three headings: Sāttvik, Rājasik and Tāmasik.

रक्तवर्णं रजः प्रोक्तमप्रीतिकरमद्भुतम् ।

अप्रीतिर्दुःखयोगत्वाद्भवत्येव सुनिश्चिता ॥ 6 ॥

The quality *Rajas* is of red colour, wonderful and is not pleasant; it is the source of all troubles; there is no doubt in this.

प्रद्वेषोऽथ तथा द्रोहो मत्सरः स्तम्भ एव च ।

उत्कंठा च तथा निद्रा श्रद्धा तव च राजसी ॥ 7 ॥

मानो मदस्तथा गर्वो रजसा किल जायते ।

प्रत्येतव्यं रजस्त्वंतैर्लक्षणैश्च विचक्षणैः ॥ 8 ॥

The intelligent should understand that *Rajas* has certainly arisen in him, when his mind is filled with hatred, enmity, quarrelsome feeling, pride, stupification, uneasiness, sleeplessness, want of faith, egoism, vanity and arrogance.

कृष्णवर्णं तम प्रोक्तं मोहनं च विषादकृत् ।

आलस्यं च तथाऽज्ञानं निद्रा दैन्यं भयं तथा ॥ 9 ॥

विवादश्चैव कार्पण्यं कौटिल्यं रोष एव च ।

वैषम्यं वातिनास्तिक्यं परदोषानुदर्शनम् ॥ 10 ॥

प्रत्येतव्यं तमस्त्वैतैर्लक्षणैः सर्वथा बुधैः ।

तामस्या श्रद्धया युक्तं परतापोपपादकम् ॥ 11 ॥

The quality *Tamas* is of black colour. From *Tamas* arises laziness, ignorance, sleep, poverty, fear, quarrels, miserliness, insincerity, anger, aberration of intellect, violent atheism, and finding fault with others. The wise should think that *Tamas* has overpowered him when the above qualities are found to possess him. When this *Tamas* quality is attended with the *Tāmasī* faith, then it becomes the source of pain to others.

सत्त्वं प्रकाशयित्वा नियंतव्यं रजः सदा ।

संहर्तव्यं तमः कामं जनेन शुभमिच्छता ॥ 12 ॥

The well wishers of Self should manifest in themselves the *Sattva* qualities, control the Rājasic qualities, and destroy the Tāmasic qualities.

अन्योन्याभिभवाच्चैते विरुध्यन्ति परस्परम् ।
तथाऽन्योन्याश्रयाः सर्वे न तिष्ठन्ति निराश्रयाः ॥ 13 ॥

These three qualities are always found to remain intermingled with one another, and each of them has always an inherent tendency to overcome the others; and therefore they are always, as it were, at war with one another. They never have a separate existence from one another.

सत्त्वं न केवलं क्वापि न रजो न तमस्तथा ।
मिलिताश्च सदा सर्वे तेनान्योन्याश्रयाः स्मृता ॥ 14 ॥

Never is found any where only one *Sattva* quality to the exclusion of others, the Rajas and Tamas ; similar is the case with the Rajas or Tamas. They remain intermingled and depend on one another.

अन्योन्यमिथुनाच्चैव विस्तारं कथयाम्यहम् ।
शृणु नारद यज्ज्ञात्वा मुच्यते भवबन्धनात् ॥ 15 ॥

O Nārada! Now hear, in detail, which two qualities remain in twins, knowing which, one is freed from this ocean of the transmigration of existence.

सन्देहोऽत्र न कर्तव्यो ज्ञात्वेत्युक्तं मया वचः ।
ज्ञातं तदनुभूतं यत्परिज्ञातं फले सति ॥ 16 ॥

I have realised these; therefore you ought not to have any uncertainties on these points. The reality of these is especially felt, when it is really understood and when its effects begin to manifest themselves.

श्रवणाद्दर्शनाच्चैव सपद्येव महामते ।
संस्कारानुभवाच्चैव परिज्ञातं न जायते ॥ 17 ॥

O high-minded! No one is able to realise these at once; it requires to be heard, and then meditated upon. It also depends on one's natural capability and merits, due to the past actions.

श्रुतं तीर्थं पवित्रं च श्रद्धोत्पन्ना च राजसी ।
निर्गतस्तत्र तीर्थे वै दृष्टं चैव यथाश्रुतम् ॥ 18 ॥

स्नातस्तत्र कृतं कृत्यं दत्तं दानं च राजसम् ।
स्थितस्तत्र कियत्कालं रजोगुणसमावृतः ॥ 19 ॥
रागद्वेषान्न निर्मुक्तः कामक्रोधसमावृतः ।
पुनरेव गृहं प्राप्तो यथापूर्वं तथा स्थितः ॥ 20 ॥
श्रुतं च नानुभूतं वै तेन तीर्थं मुनीश्वर ।
न प्राप्तं च फलं यस्मादश्रुतं विद्धि नारद ॥ 21 ॥

Suppose one hears of the sacred places of pilgrimages and is filled with the Rājasic devotion. He goes out to those places and sees what he had heard before. There he performs his ablutions, makes offerings and the Rājasic gifts, stays there for some time; but all this he does under the influence of the Rājasic quality. And when he returns home, he finds himself not free from lust, anger, love and hatred; he remains the same that he was before. Therefore, in this case, O Nārada! a man hears but he does not realize the purifying effects of those holy places. O best of Munis! And when he does not find any benefit from the holy place of pilgrimage, it is equivalent to his not at all hearing of the place.

निष्पापत्वं बलं विद्धि तीर्थस्य मुनिसत्तम ।
कृषेः फलं यथा लोके निष्पन्नान्नस्य भक्षणम् ॥ 22 ॥

O best of Munis! the effect of visiting the sacred places of pilgrimages is then said to accrue to any individual, when he becomes freed from his sins, just as the fruit of cultivating fields is then said to occur, when the cultivator gets the ripened harvest out of his labour and enjoys the produce of his fields.

पापदेहविकारा ये कामक्रोधादयः परे ।
लोभो मोहस्तथा तृष्णा द्वेषो रागस्तथा मदः ॥ 23 ॥

O Nārada! Lust, anger, covetousness, delusion, thirst, hatred, love, vanity, malice, jealousy, non-forgiveness, unrest all these indicate that there is sin; and until these are purged out of one's body and mind, man lives in sin. If the visiting of the sacred places of pilgrimages does not enable one to overcome the above passions, then the labours in going to those places are in vain *i.e.* those labours merely are the results just as the toil only undergone

by the cultivator is his only result, and is not met with any reward when there is no harvest at all.

असूयेर्ध्याऽक्षमाऽशांतिः पापान्येतानि नारद ।

न निर्गतानि देहात्तु तावत्पापयुतो नरः ॥ 24 ॥

कृते तीर्थे यदैतानि देहात्त्र निर्गतानि चेत् ।

निष्फलः श्रम एवैकः कर्षकस्य यथा तथा ॥ 25 ॥

श्रमेणापीडितं क्षेत्रं कृष्टा भूमिः सुदुर्घटा ।

उप्तं बीजं महर्घं च हिता वृत्तिरुदाहता ॥ 26 ॥

अहोरात्रं परिक्लिष्टो रक्षणार्थं फलोत्सुकः ।

काले सुप्तस्तु हेमन्ते वने व्याघ्रादिभिर्भृशम् ॥ 27 ॥

भक्षितं शलभैः सर्वं निराशश्च कृतः पुनः ।

तद्वत्तीर्थश्रमः पुत्र कष्टदो न फलप्रदः ॥ 28 ॥

Lo! The cultivator takes hard labour to clear his fields and cultivate the hard soil, he then sows the valuable seeds, because this is considered as doing good. Next, in expectation of the harvest, he undergoes a good deal of pains, day and night, to protect his fields and goes down to sleep, in the cold season, in the forest surrounded by tigers and other dangerous animals; but alas! locusts coming eat away and destroy all the crops, to the utter disappointment of the cultivator. All his labours are spent in vain. So, O Nārada! The labour taken by one in going to the holy places yields pain, and pain only, instead of success and happiness.

सत्त्वं समुत्कटं जातं प्रवृद्धं शास्त्रदर्शनात् ।

वैराग्यं तत्फलं जातं तामसाथेषु नारदः ॥ 29 ॥

प्रसह्यभिभवत्येव तद्रजस्तमसी उभे ।

रजः समुत्कटं जातं प्रवृत्तं लोभयोगतः ॥ 30 ॥

तत्तथाभिभवत्येव तमः सत्त्वे तथा उभे ।

तमस्तथोत्कटं भूत्वा प्रवृद्धं मोहयोगतः ॥ 31 ॥

तत्सत्त्वरजसी चोभे संगम्याभिभवत्यपि ।

विस्तरं कथयाम्यद्य यथाभिभवतीति वै ॥ 32 ॥

When the *Sattva* quality grows in abundance, as a consequence of reading the Vedānta and the other Śāstras, dispassion comes towards the Rājasic and the Tāmasic qualities and things, and the *Sattva* quality overpowers the Rajas and Tamas. Similarly, when the Rājasic quality grows in abundance, as a natural consequence of greed and avarice, then it

overpowers *Sattva* and *Tamas*; so by delusion, when the Tāmasic quality grows in abundance, it overpowers the *Sattva* and the Rājasic qualities. O Nārada! I will now speak to you, in detail, about the overpowering of these qualities by one another.

यदा सत्त्वं प्रवृद्धं वै मतिर्धर्मं स्थिता तदा ।

न चिंतयति बाह्यार्थं रजस्तमःसमुद्भवम् ॥ 33 ॥

अर्थसत्त्वसमुद्भूतं गृह्णाति च न चान्यथा ।

अनायासकृतं चार्थं धर्मं यज्ञं च वाञ्छति ॥ 34 ॥

सात्त्विकेष्वेव भोगेषु कामं वै कुरुते तदा ।

राजसेषु न मोक्षार्थं तामसेषु पुनः कुतः ॥ 35 ॥

When the *Sattva* quality grows in preponderance, the individual rests in religious ideas and things; it no more thinks of those external things, the products of the Rajas and Tamas qualities. Rather it wants to enjoy the Sāttvik things; wealth, religious affairs, sacrifices that can be acquired or performed without any trouble. Then that individual yearns after salvation and renounces his pursuit after the Rājasic and Tāmasic objects.

एवं जित्वा रजः पूर्वं ततश्च तमसो जयः ।

सत्त्वं च केवलं पुत्र तथा भवति निर्मलम् ॥ 36 ॥

Thus, O Nārada! first try to conquer the Rajas and then the Tamas; then the *Sattva* becomes pure.

यदा रजः प्रवृद्धं वै त्यक्त्वा धर्मान्सनातनान् ।

अन्यथाकुरुते धर्माच्छ्रद्धां प्राप्त तु राजसीम् ॥ 37 ॥

When the Rājasic quality grows in preponderance, the individual imbibes the Rājasic faith, abandons his own Sanātan Dharma (settled eternal religion) and practises against his religious instructions.

राजसादर्थसंवृद्धिस्तथा भोगस्तु राजसः ।

सत्त्वं विनिर्गतं तेन तमसश्चापि निग्रहः ॥ 38 ॥

Under the Rājasic propensities, one is eager to amass wealth and enjoy the Rājasic things. The Rajas drives away the *Sattva* and curbs the Tamas.

यदा तमो विवृद्धं स्यादुत्कटं सम्बभूव ह ।

तदा वेदे हन विष्वासो धर्मशास्त्रे तथैव च ॥ 39 ॥

श्रद्धां च तामसीं प्राप्य करोति च धनात्ययम् ।

द्रोहं सर्वत्र कुरुते न शान्तिमधिगच्छति ॥ 40 ॥

जित्वा सत्त्वरजश्चैव क्रोधनो दुर्मतिः शठः ।
वर्तते कामचारेण भावेषु विततेषु च ॥ 41 ॥

Nārada! So, when the Tāmasic quality grows in preponderance, the faith in the Vedas and in religious Śāstras entirely disappears. Imbibing the Tāmasic faith, the individual squanders away his wealth and is always engaged in quarrels, and petty feelings, envy, violence and never enjoys peace. The individual with the Tāmasic quality in excess overpowers the Rājasic and Sāttvik qualities and becomes angry, wicked, and a great cheat and does everything, as he likes, without any regards to his superiors.

एकं सत्त्वं न भवति रजश्चैकं तमस्तथा ।
सहैवाश्रित्य वर्तते गुणा मिथुनधर्मिणः ॥ 42 ॥

Nārada! Thus you see that, of these three qualities, no one can remain entirely alone, free from the other qualities. These remain always in twos or threes.

रजो विना न सत्त्वं स्याद्भ्रजः सत्त्वं विना क्वचित् ।
तमो विना न चैवैते वर्तन्ते पुरुषर्षभः ॥ 43 ॥
तमस्ताभ्यां विहीनं तु केवलं न कदाचन ।
सर्वे मिथुनधर्माणो गुणाः कार्यान्तरेषु वै ॥ 44 ॥

The Sattva can never exist without the Rajas; the Rajas can never exist without the Tamas; and these two qualities can never exist without Tamas. Again Tamas cannot exist without Rajas and Sattva. These qualities act and react always in twos or threes.

अन्योन्यसंश्रिताः सर्वे तिष्ठन्ति न वियोजिताः ।
अन्योन्यजनकाश्चैव यतः प्रसवधर्मिणः ॥ 45 ॥
सत्त्वं कदाचिच्च रजस्तमसी जनयत्युत् ।
कदाचित्तु रजः सत्त्वतमसी जनयत्यपि ॥ 46 ॥
कदाचित्तु तमः सत्त्वरजसी जनयत्युभे ।
जनयत्येवमन्योन्यं मृत्पिंडश्च घटं यथा ॥ 47 ॥

They never exist separately; they live in pairs or threes and are the originators of each other; these qualities are of the nature of procreating things; in other words, Sattva originates the Rajas or Tamas; again the Rajas originates sometimes Sattva and Tamas. Again the Tamas sometimes originates Sattva and Rajas. Thus they generate each other as the earthen pots and earth are their mutual causes.

बुद्धिस्थास्ते गुणा कामान्बोधयन्ति परस्परम् ।
देवदत्तविष्णुमित्रयज्ञदत्तादयो यथा ॥ 48 ॥
यथा स्त्रीषु पुरुषश्चैव मिथुनौ च परस्परम् ।
तथा गुणाः समायान्ति युग्मभावं परस्परम् ॥ 49 ॥

Deva Datta, Viṣṇu Mitra, and Yajña Datta these three unitedly perform any action, so these three qualities united reside in the Buddhi, (intellect) of the Jīvas and generate their sense perceptions.

Just as the husband and wife form into a couple, the qualities get into couples.

रजसो मिथुने सत्त्वं सत्त्वस्य मिथुने रजः ।
उभे ते सत्त्वरजसी तमसो मिथुने विदुः ॥ 50 ॥

The Sattva with Rajas forms the couple Rajas Sattva; So, Sattva Rajas forms another couple, where the Sattva predominates. So, Sattva and Rajas forms each with Tamas the other couples.

नारद उवाच

इत्येतत्कथितं पित्रा गुणरूपमनुत्तमम् ।
श्रुत्वाप्येतत्स एवाहं ततोऽपृच्छं पितामहम् ॥ 51 ॥
इति श्रीमदेवीभागवते महापुराणे तृतीयस्कन्धे
अष्टमोऽध्यायः ॥ 8 ॥

Nārada said: "O Dvaipāyana! Hearing thus about these three qualities from my father, I asked him again these questions."

Thus ends the Eighth Chapter of the Mahāpurāṇam Śrīmaddevībhāgavatam containing the description of the Guṇas, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IX

On the Anecdote of Satyavrata

नारद उवाच

गुणानां लक्षणं तात भवता कथितं किल ।
न तृप्तोऽस्मि पिबन्मिष्टं त्वन्मुखात्प्रच्युतरसम् ॥ 1 ॥

गुणानां तु परिज्ञानं यथावदनुवर्णय ।
येनाहं परमां शान्तिमधिगच्छामि चेत्तसि ॥ 2 ॥

Nārada said: "Father! You have described to me the characteristics of the three qualities; though I have drunk the sweet juice from your lotus like mouth, still I am not quite satisfied. Kindly describe to me, in detail, in due order, how I can recognise clearly the three qualities, so that I can get the highest peace of mind."

व्यास उवाच

इति पृष्टस्तु पुत्रेण नारदेन महात्मना ।

उवाच न जगत्कर्ता रजोगुणसमुद्भवः ॥ 3 ॥

Vyāsa said: "O King! The Creator of the world, Brahmā, originated from the Rajo Guṇa, asked by his minded son Nārada, began to speak in the following terms."

ब्रह्मोवाच

शृणु नारद वक्ष्यामि गुणानां परिवर्णनम् ।

सम्यङ् नाहं विजानामि यथामति वदामि ते ॥ 4 ॥

"O Nārada! I myself do not possess fully the complete knowledge of the three qualities; but, as far as I know, I am telling that to you.

सत्त्वं तु केवलं नैव कुत्रापि परिलक्ष्यते ।

मिश्रीणावात्तु तेषां वै मिश्रत्वं प्रतिभाति वै ॥ 5 ॥

The pure Sattva quality is not found alone to exist anywhere; it manifests itself always, in mixed condition, in combination with the other qualities.

यथा काचिद्वरा नारी सर्वभूषणभूषिता ।

हावभावयुता कामं भर्तुः प्रीतिकरी भवेत् ॥ 6 ॥

मातापित्रोस्तथा सैव बन्धुवर्गस्य प्रीतिदा ।

दुःखं मोहं सपत्नीषु जनयत्यपि सैव हि ॥ 7 ॥

एवं सत्त्वेन तेनैव स्त्रीत्वपमापादितेन च ।

रजसस्तमसश्चैव जनिता वृत्तिरन्यथा ॥ 8 ॥

रजसा स्त्रीकृतेनैव तमसा च तथा पुनः ।

अन्योन्यस्य समायोगादन्यथा प्रीतिभाति वै ॥ 9 ॥

As a beautiful woman, well decorated with ornaments and endowed with amorous gestures, gives delight, on the one hand, to her husband, father, mother and friends; and, on the other hand, becomes a source of pain and delusion to her rival wives, so the Sattva quality, personified as a

beautiful woman, engenders the Sāttvik happiness of the mind to some individual, at one time, and at another time becomes as source of pain to the same individual (or at one and the same time becomes a source of happiness to one and a source of pain to another). Thus the Rajas or the Tamas quality, personified respectively as a beautiful woman becomes a source of pain or delusion to an individual at one time, and at another time, a source of a happiness to the same man. So, it is easily seen that one quality cannot remain single; it remains in union with the other qualities.

Note: It is very possible that a man, possessing the Sāttvik quality at any time, can be said not to possess only the Sāttvik quality but also the Rajas and the Tamas to a certain degree. At any subsequent time the Rajas might get preponderance, and that man may be in circumstances requiring money or so forth; but, due to his Sattva quality before hand he did not collect money and therefore he feels pain afterwards. So, with the Rajas. Or it may be thus: Suppose an earning member is Sāttvik. He earns just sufficient to meet his wants. But his family members require more money, for they are Rājasik. Therefore the earning member is happy for his Sāttvik quality; but the other members are unhappy for his Sāttvik quality. A man is, as it were, wedded to the three wives, Sattva, Rajas, and Tamas.

अवस्थानात्स्वभावेषु न वै जात्यंतराणि च ।

लक्ष्यंते विपरीतानि योगान्नारद कुत्रचित् ॥ 10 ॥

O Nārada! When the three qualities remain each in their own real natures, then the effects produced by them also remains always the same; no changes are perceived owing to the difference of time or person. But when they get combined, then each of them produces effects sometimes counter to their nature.

यथा रूपवती नारी यौवनेन विभूषिता ।

लज्जामाधुर्ययुक्ता च तथा विनयसंयुता ॥ 11 ॥

कामशास्त्रविधिज्ञा च धर्मशास्त्रेऽपि सम्मता ।

भुर्तुः प्रीतिकरी भूत्वा सपत्नीनां च दुःखदा ॥ 12 ॥

मोहदुःखस्वभावस्था सत्त्वस्थेत्युच्यते जनैः ।

तथा सत्त्वं विकुर्वाणमन्यभावं विभाति वै ॥ 13 ॥

A young beautiful woman, shy, modest and of sweet qualities, well versed in her religious learning, and full of good behaviour, skilled in love practices and full of sweet sentiments becomes a source of loving delight to her beloved and also a source of pain to her rival wives so each of the three qualities assume no doubt, different aspects according to the differences in time and in the nature of the person.

O Nārada! As one woman gives pain and delusion to her rival wives and gives pleasure to her husband and friends, so the Sattva quality, when perverted, gives pain and delusion to the person.

चौरैरुपद्रुतानां हि साधूनां सुखदां भवेत् ।

दुःखा मूढा च दस्यूनां सैव सेना तथागुणा ॥ 14 ॥

विपरीतप्रतीतिं वै वर्जयन्ति स्वभावतः ।

यथा च दुर्दिनं जातं महामेघघनावृतम् ॥ 15 ॥

विद्युत्स्तनितसंयुक्तं तिमिरेणावगुण्ठितम् ।

सिञ्चद्भूमिं प्रवर्षद्वै तमोरूपमुदाहृतम् ॥ 16 ॥

यदेतत्कर्षकाणां वै तदेवातीवदुर्दिनम् ।

बीजोपस्करयुक्तानां सुखदं प्रभवत्युत ॥ 17 ॥

अप्रच्छन्नगृहाणां च दुर्भगानां विशेषतः ।

तृणकाष्ठगृहीतानां दुःखदं गृहमेधिनाम् ॥ 18 ॥

प्रोषितभर्तृकाणां वै मोहदं प्रवदत्यपि ।

स्वभावस्था गुणाः सर्वे विपरीता विभाति वै ॥ 19 ॥

As the police, sepoy and constables are, on the one hand, delighting to the saints, troubled by thieves, and, on the other hand, sources of pain and confusion to the thieves and robbers; again as the heavy shower of rain in a pitch dark night, in the rainy season, when the sky is over clouded, and when there are flashes of lightning and thunder, is on the one hand, a source of highest delight to a farmer, who has all the seeds and necessary things and implements, and, on the other hand, is a source of pain to the unfortunate householder, whose house is not yet completely thatched with grass or who has not been able to collect his beams and grass for necessary roofing, and a source of utter bewildering confusion to the young woman, whose husband is abroad and expected back at that time,

so the three Guṇas produce contrary results, when perverted by contact with the remaining Guṇas, instead of what they would have produced, had they not been perverted so.

लक्षणानि पुनस्तेषां शृणु पुत्र ब्रवीम्यहम् ।

लघुप्रकाशकं सत्त्वं निर्मलं विशदं सदा ॥ 20 ॥

यदाऽङ्गानि लघून्येव नेत्रादीनीन्द्रियाणि च ।

निर्मलं च तथा चेतो गह्णाति विषयात् तान् ॥ 21 ॥

तदा सत्त्वं शरीरे वै मन्तव्यं च समुत्कटम् ।

जृभां स्तम्भं च तन्द्रां च चलं चैव रजः पुनः ॥ 22 ॥

यदा तदुत्कटं जातं देहे यस्य च कस्यचित् ।

कलिं मृगयते कर्तुं गन्तुं ग्रामान्तरं तथा ॥ 23 ॥

चलचित्तस्य सोऽत्यर्थं विवादे चोद्यतस्तथा ।

गुरुमावरणं कामं तमो भवति तद्यदा ॥ 24 ॥

तदाऽङ्गानि गुरुण्यःशु प्रभवन्त्यावृतानि च ।

इन्द्रियाणि मनः शून्यं निद्रां नैवाभिवाञ्छति ॥ 25 ॥

गुणानां लक्षणान्येवं विज्ञेयानीह नारद ।

O Child! Again I speak to you of the characteristics of the three Guṇas. The Sattva guṇas is pure, clear, illumining, light (not heavy) and white. When the senses, eyes, etc., and the limbs are felt very light (without any heaviness) and the heart and brain clear, and when there is dispassion towards the Rājasic and the Tāmasic enjoyments, know then that the Sattva quality has grown in preponderance in a body. When there is a tendency to yawn, when there is rigidity and suppression of the functions of faculties and when one feels drowsiness, consider that the Rājasic quality has gone to excess. Again, when one seeks after quarrels and goes to another village, when one is always restless and ready to fight, when one feels heaviness in one's body, as if wrapped by a very heavy darkness, when one's limbs and senses are heavy and obscure, when one's mind is vacant, and when one does not like to go to sleep, know that the Tamas has increased too much, Nārada!

नारद उवाच

विभिन्नलक्षणाः प्रोक्ताः पितामह गुणास्त्रयः ॥ 26 ॥

कथमेकत्र संस्थाने कार्यं कुर्वन्ति शाश्वतम् ।

Nārada said: "O Father! You have described the different characteristics of the three Guṇas; but I cannot understand how they act all in conjunction ?

परस्परं मिलित्वा हि विभिन्नाः शत्रवः किल ॥ 27 ॥

एकत्रस्थाः कथं कार्यं कुर्वतीति वदस्व मे ।

As those who are enemies to one another do not work united, so these Guṇas, of opposite characteristics, are enemies, as it were, to one another; how can, then, they act in unison? Kindly explain this to me".

ब्रह्मोवाच

शृणु पुत्र प्रवक्ष्यामि गुणास्ते दीपवृत्तयः ॥ 28 ॥

प्रदीपश्च यथा कार्यं प्रकरोत्यर्थदर्शनम् ।

वर्तिस्तैलं यथार्चिश्च विरुद्धाश्च परस्परम् ॥ 29 ॥

विरुद्धं हि तथा तैलमग्निना सह संगतम् ।

तैलं वर्तिविरोध्येव पावकोऽपि परस्परम् ॥ 30 ॥

एकत्रस्थाः पदार्थानां प्रकुर्वन्ति प्रदर्शनम् ।

Brahmā said: "O, Nārada! The three Guṇas may be likened to a lamp. As a lamp manifests a certain object, so these three qualities united do manifest or reveal a certain thing. See the wick, oil, and flame are all of different characteristics; though the oil goes against fire, still it unites with the fire. The oil, wick and fire though running against each other, all these united, serve the one common purpose of illumining, revealing a certain object.

So, O Nārada! All the three qualities, though of contrary nature, go to prove the same thing."

नारद उवाच

एवं प्रकृतिजाः प्रोक्ता गुणाः सत्यवतीसुत ॥ 31 ॥

विश्वस्य कारणं ते वै मया पूर्वं यथा श्रुतम् ।

Nārada said: O Son of Satyavatī! The lotus born Brahmā thus described the three qualities, as born of Prakṛti; and they are the causes of this Universe. What I heard of you about the nature of Prakṛti, I have now described before you."

व्यास उवाच

इत्युक्तं नारदेनाथ मम सर्वं सविस्तरम् ॥ 32 ॥

गुणानां लक्षणं सर्वं कार्यं चैव विभागशः ।

Vyāsa said: "O King! What you asked me, I asked the same before of Nārada and he described thus (as I told you above) to me about the characteristics and the effects of the three Guṇas in regular order and in detail.

आराध्या परमा शक्तिर्यया सर्वमिदं ततम् ॥ 33 ॥

सगुणा निर्गुणा चैव कार्यभेदे सदैव हि ।

अकर्ता पुरुषः पूर्णो निरीहः परमोऽव्ययः ॥ 34 ॥

करोत्येषा महामाया विश्वं सदसदात्मकम् ।

O King! Wherever in the Śāstras whatever is said, the essence of all that is this—that the Highest Energy, the Supreme Force, the Great Goddess who is pervading the Universe, is always with qualities and without qualities, according to the differences in the manifestation. This Supreme Force is to be worshipped with the highest devotion.

The Brahman, the Puruṣa (the Supporter, the Ultimate substratum), the Highest Energy considered as the Male Principle) though It is Undecaying, Supreme and Full, is still without any desires or emotions. It is not able to accomplish any action (without the help of its inherent force); this Mahāmāyā, the Supreme Force is doing all the junctions, real and unreal, of the universe.

ब्रह्मा विष्णुस्तथा रुद्रः सूर्यश्चन्द्रः शचीपतिः ॥ 35 ॥

अश्विनौ वसवस्त्वष्टा कुबेरो यादसां पतिः ।

वह्निर्वायुस्तथा पूषा सेनानीश्च विनायकः ॥ 36 ॥

सर्वे शक्तियुताः शक्ताः कर्तुं कार्याणि स्वानि च ।

अन्यथा तेऽप्यशक्ता वै प्रस्पंदितुमनीश्वराः ॥ 37 ॥

सा चैव कारणं राजञ्जगतः परमेश्वरी ।

Brahmā, Viṣṇu, Rudra, the Sun, Moon, Indra, the twin Aśvins, the Vasus, Viśvakarmā, . Kubera, Varuṇa, Fire, Air, Pūṣā, the Ṣaḍānana, and Gaṇeśa all are united with Śakti and can do their respective functions; else they are unable to move themselves. Therefore, O king! Know that Supreme Goddess Mahāmāyā as the cause of this Universe.

समाराधय तां भूप कुरु यज्ञं जनाधिपः ॥ 38 ॥

पूजनं परया भक्त्या तस्या एव विधानतः ।

O Lord of men! You worship this Goddess,

perform sacrifices in honour of Her and worship Her with the highest devotion.

महालक्ष्मी महाकाली तथा महासरस्वती ॥ ३९ ॥

ईश्वरी सर्वभूतानां सर्वकारणकारणम् ।

O King! That Mahāmāyā is Mahā Lakṣmī, She is Mahā Kālī, She is Mahā Sarasvatī; She is the Goddess of all the bhūtas and She is the Cause of all causes.

सर्वकामार्थदा शान्ता सुखसेव्या दयान्विता ॥ ४० ॥

नामोच्चारणमात्रेण वाञ्छितार्थफलप्रदा ।

That all peaceful, easily worshipped and the ocean of mercy, when worshipped, fulfills all the desires of Her devotees; what to say, the mere utterance of Her name is sufficient for the granting of desires.

देवैराराधिता पूर्वं ब्रह्माविष्णुमहेश्वरैः ॥ ४१ ॥

मोक्षकामैश्च विविधैस्तापसैर्विजितात्मभिः ।

In days of yore, Brahmā, Viṣṇu, Maheśvara and all the Devas and many other self controlled ascetics worshipped Her to attain liberation.

अस्पृष्टमपि यन्नाम प्रसंगेनापि भाषितम् ॥ ४२ ॥

ददाति वाञ्छितानर्थान्दुर्लभानपि सर्वथा ।

O King! What shall I speak now about Her more than this: If one takes Her name even with indistinctness, She grants the desired purposes; even if they are quite unattainable.

एरे इति भयार्तेन दृष्ट्वा व्याघ्रादिकं वने ॥ ४३ ॥

बिन्दुहीनमपीत्युक्तं वाञ्छितं प्रददाति वै ।

In the midst of forest, on the sight of tigers and other ferocious animals, if one becoming afraid, cries aloud Her seed mantra (twice) "Ai, Ai," without the Bindu (incorrectly) instead of "Aim, Aim" She grants immediately his desires.

तत्र सत्यव्रतस्यैव दृष्टान्तो नृपसत्तम ॥ ४४ ॥

प्रत्यक्ष एव चास्माकं मुनीनां भावितात्मनाम् ।

ब्राह्मणानां समाजेषु तस्योदाहरणं बुधैः ॥ ४५ ॥

कथ्यमानं मया राजञ्छ्रुतं सर्वं सविस्तरम् ।

O Best of Kings! There is an example of Satyavrata on this point. That the mere utterance of the name of Bhagavatī gives unforeseen results, has been witnessed by us and other high-minded Munis. Also in the assembly of the Brāhmanas I have heard fully many sages quoting in detail many instances on the above points.

अनक्षरो महामूर्खो नाम्ना सत्यव्रतो द्विजः ॥ ४६ ॥

श्रुत्वाऽक्षरं कोलमुखात्समुच्चार्य स्वयं ततः ।

बिन्दुहीनं प्रसंगेन जातोऽसौ विबुधोत्तमः ॥ ४७ ॥

O King! There was a Brāhman, named Satyavrata, illiterate, a thorough block-head. Once he heard the letter "Ai" "Ai" being uttered by a pig; and in course of a talk he himself uttered incidentally that letter and thereby became one of the best Pundits.

Note: "Aim" is the seed mantra of Sarasvatī, the Goddess of learning.

ऐकारोच्चरणाद्देवी तुष्टा भगवती तदा ।

चकार कविराजं तं दयार्द्रां परमेश्वरी ॥ ४८ ॥

इति श्रीमदेवीभागवते महापुराणे तृतीयस्कन्धे

नवमोऽध्यायः ॥ १९ ॥

The Goddess Devī, the Ocean of mercy, hearing the letter "Ai" being pronounced by that Brāhmin, became very glad and made him the best of the poets."

Here ends the Ninth Chapter of the Third Book on the characteristics of the Guṇas in Śrīmaddevībhāgavatam, the Mahāpurāṇam of 1,800 verses by Mahārṣi Veda Vyāsa.

CHAPTER X

On the Anecdote of Satyavrata

जनमेजय उवाच

कोऽसौ सत्यव्रतो नाम ब्राह्मणो द्विजसत्तमः ।

कस्मिन्देशे समुत्पन्नः कीदृशश्च वदस्व मे ॥ १ ॥

Janamejaya said: "O Mahārṣi! Who was

Satyavrata, the Brāhmin whose name you have just taken? In what country was he born? Of what nature was he? Please describe all these to me and satisfy my curiosity?

कथं तेन श्रुतः शब्दः कथमुच्चारितः पुनः ।

सिद्धिश्च कीदृशी जाता तस्य विप्रस्य तत्क्षणात् ॥ 2 ॥

How did he hear that sound "Ai"; how did he repeat that word? How came out the success to him, illiterate Brāhmaṇ, at that very instant?

कथं तुष्टा भवानी सा सर्वज्ञा सर्वसंस्थिता ।

विस्तरेण वदस्वाद्य कथामेतां मनोरमाम् ॥ 3 ॥

And how is it that the Great Goddess, who is omniscient and omnipresent, was pleased with him, kindly describe this interesting incident in detail".

सूत उवाच

इति पृष्टस्तदा राज्ञा व्यासः सत्यवतीसुत ।

उवाच परमोदारं वचन रसवच्छुचि ॥ 4 ॥

Sūta said: "Vyāsa, the son of Satyavatī, thus asked by the king, addressed in the following pure, sweet, and highly liberal words."

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।

श्रुता मुनिसमाजेषु मया पूर्वं कुरुद्वह ॥ 5 ॥

Vyāsa said: "Hear, O King! You are the best and foremost in the Kuru clan; what I before heard in the assembly of the Munis, I am now relating that ancient story, highly beneficial to you.

एकदाऽहं कुरुश्रेष्ठ कुर्वस्तीर्थटनं शुचि ।

सम्प्राप्तो नैमिषारण्यं पावनं मुनिसेवितम् ॥ 6 ॥

O best of the Kurus! Once in my peregrinations in the holy places of pilgrimages, I came to the Naimiṣāraṇya forest, that highly sacred place frequented by the Munis.

प्रणम्यायं मुनीन्सर्वान् स्थितस्तत्र वराश्रमे ।

विधिपुत्रास्तु यथासङ्गीवन्मुक्ता महाव्रताः ॥ 7 ॥

कथाप्रसंग एवासीतत्र विप्रसमागमे ।

जमदग्निस्तु पप्रच्छ मुनीनेवं समास्थितः ॥ 8 ॥

जमदग्निरुवाच

सन्देहोऽस्ति महाभाग मम चेतसि तापसाः ।

समाजेषु मुनीनां वै निःसन्देहो भवाम्यहम् ॥ 9 ॥

That time there were staying Sanaka, Sanātana and the other sons of Brahmā who were liberated while living. I went there and bowed down to the

Munis and took my seat. Then the religious conversations ensued there in the assembly, when the great sage Mahārṣi Jamadagni began to question the Munis in following terms:

"O highminded excellent ascetics and Munis! There has arisen a great doubt in my mind; I am desirous to have that doubt solved in this assembly of the Mahārṣis.

ब्रह्माविष्णुस्तथा रुद्रो मधवा वरुणोऽनलः ।

कुबेरः पवनस्त्वष्टा सेनानीश्च गणाधिपः ॥ 10 ॥

सूर्योऽश्विनौ भगः पूषा निशानाथो ग्रहास्तथा ।

आराधनीयतमः कोऽत्र वाञ्छितार्थं फलप्रदः ॥ 11 ॥

सुखसेव्यश्च सततं चाशुतोषश्च मानदः ।

ब्रुवन्तु मुनय शीघ्रं सर्वज्ञाः संशितव्रताः ॥ 12 ॥

O all-knowing Mahārṣis that have fulfilled your vows! O Givers of one's honour! Now, my question is this: "Of the following Devas Brahmā, Viṣṇu, Rudra, Indra, Varuṇa, Fire, Kubera, Wind, Viśvakarmā, Kārtikeya, Gaṇeśa, the Sun, the two Aśvins, Bhaga, Pūṣā, Moon, and the other planets, who is the first and best to be worshipped, that can easily be served; who is very quickly satisfied and grants the desired boons; kindly tell me this as early as possible."

एवं प्रश्ने कृते तत्र लोमशो वाक्यमब्रवीत् ।

जमदग्ने शृणुष्वैतद्यत्पृष्टं वै त्वयाऽधुना ॥ 13 ॥

Thus questioned by Muni Jamadagni, Mahārṣi Lomaśa, one in the assembly, spoke: "O Jamadagni! Hear in reply to your question.

सेवनीयतमा शक्तिः सर्वेषां शुभमिच्छताम् ।

परा प्रकृतिराद्या च सर्वगा सर्वदा शिवा ॥ 14 ॥

देवानां जननी सैव ब्रह्मादीनां महात्मनाम् ।

आदिप्रकृतिमूलं सा संसारपादपस्य वै ॥ 15 ॥

The Goddess of Energy is the best the Devas, most excellent and highest to be worshipped. Those who want welfare, they ought to worship this Supreme Force. She is the Parā Prakṛti, the Highest Nature, the Brahma, conditioned by Māyā (Time, space, and causation). She grants all the desires, does good to all, pervades everywhere, and is the

Mother of Bāhmā and the other high souled Devas. She is the First Prakṛti, and is the Root of this gigantic Tree of Universe.

सृता चोच्चारिता देवी ददाति किल वाञ्छितम् ।

सर्वदैवार्द्रचित्ता सा वरदानाय सेविता ॥ 16 ॥

If any one calls the Devī in remembrance or distinctly utters Her Name, She fulfills all the desires of the human beings. If anybody worships Her, she is at once filled with mercy and becomes ready to grant boons.

इतिहासं प्रवक्ष्यामि शृण्वन्तु मुनयः शुभम् ।

अक्षरोच्चारणादेव यथा प्राप्तं द्विजेन वै ॥ 17 ॥

O Munis! How, once upon a time, a Brāhmin, uttering one letter of Her mystical mantra, obtained Her Grace, I am now describing that most auspicious history before you. Be pleased to hear.

कोसलेषु द्विजः कश्चिद्देवदत्तेति विश्रुतः ।

अनपत्यश्चकारेष्टिं पुत्राय विधिपूर्वकम् ॥ 18 ॥

Once upon a time, there lived in the country of Kosala*, a famous Brāhmin, named Deva Datta. He had no issues and therefore started duly according to the prescribed rules a sacrifice called Puttreṣṭi for the sake of obtaining children.

*Note: Kosala is a country situated, according to Rāmāyaṇa, along the banks of the Sarayū (or Gogrā). It was divided into "Uttara-Kosala" and "Dakshina Kosala." The former is also called "Ganda" and it must have therefore signified the country, north of Ayodhyā comprising Gonda and Bahraich. Aja and Daśaratha, etc, are said to have ruled over the province. At the time of Rāma's death, his two sons Kuśa and Lava reigned respectively at Kuśāvati in Southern Kosala in the defiles of the Vindhya and at Śrāvastī in northern Kosala.

तमसातीरमास्थाय कृत्वा मण्डपमुत्तमम् ।

द्विजानाहूय वैदज्ञान्सन्नकर्मविशारदान् ॥ 19 ॥

कृत्वा वेदीं विधानेन स्थापयित्वा विभावसून् ।

पुत्रेष्टिं विधिवत्तत्र चकार द्विजसत्तमः ॥ 20 ॥

On the banks of the Tamasā river, the Brāhmin erected a temporary building (or an open shade) for performing the ceremony, and there built an altar and invited the Brāhmins, versed in the Vedas,

and clever in performing sacrificial rites. There he placed the fire and began to perform according to the strict rules, the Puttreṣṭi sacrifice.

ब्रह्माणं कल्पयामास सुहोत्रं मुनिसत्तमम् ।

अध्वर्युं याज्ञवल्क्यं च होतारं च बृहस्पतिम् ॥ 21 ॥

प्रस्तोतारं तथा पैलमुद्गातारं च गोभिलम् ।

सभ्यानन्यान्मुनीन्कृत्वा विधिवत्प्रददौ वसु ॥ 22 ॥

In that sacrifice, Suhotra, the best of the Munis acted the part of Brahmā (1); Yājñyavalkya acted the part of Adhvaryu (2); Brhaspati, that of Hotā (3); Paila, that of Prastotā (4); Govila, that of Udgātā (5); and the other Munis acted as assistants. These all were duly paid their remuneration.

उद्गाता सामगः श्रेष्ठः सप्तस्वरसमन्वितम् ।

रथन्तरमगायन्तु स्वरितेन समन्वितम् ॥ 23 ॥

तदाऽस्य स्वरभङ्गोऽभूत्कृते श्वासे मुहुर्मुहुः ।

देवदत्तश्चुकोपाशु गोभिलं प्रत्युवाच ह ॥ 24 ॥

(1) One of the four priests employed at a Same sacrifice as a superintendent.

(2) Any officiating priest technically distinguished from Hotri, Udgātri and Brāhmaṇa. His duty was "to measure the ground, build the altar, prepare sacrificial vessels, to fetch wood and water, light the fire, bring the animal and immolate it and while doing this to repeat the Yajurveda.

(3) A sacrificing priest who offers the oblations. Or one who recites the prayers of the Rg Veda at a sacrifice.

(4) One of the four principal priests at a sacrifice, one who chants the hymns of the Sāmaveda.

The Hotā Govila, the excellent reciter of the Sāma hymns, began to sing in accented tones called svarita (the accents are three Udātta, Anudātta and Svarita) and the Rathantara Sāma in 7 tunes.

Then he began to draw breath frequently; and consequently there was a break in time in the accent of Govila. Seeing this, Deva Datta was angry and immediately said to Govila.

मूर्खोऽसि मुनिमुख्याद्य स्वरभङ्गस्त्वया कृतः ।

काम्यकर्मणि संजाते पुत्रार्थं यजतश्च मे ॥ 25 ॥

Well, Govila, you are the foremost of the Munis and still you are doing your work like a quite illiterate man. I fear obstacles may arise in the getting of my son in this my sacrifice of Puttreṣṭi.

गोभिलस्तु तदोवाच देवदत्तं सुकोपितः ।

मूर्खस्ते भविता पुत्रः शठः शब्दविवर्जितः ॥ 26 ॥

सर्वप्राणिशरीरे तु श्वासोच्छ्वासः सुदुर्ग्रहः ।

न मेऽत्र दूषणं किञ्चित्स्वरभङ्गे महामते ॥ 27 ॥

Govila then became much enraged and told Deva Datta "your son will be illiterate, hypocrite, and dumb."

Behold! Every being is subject to breathing and respiring; it is very hard to control them; there is no fault of mine in the accents of my songs beings thus broken; it is strange that you, being intelligent, cannot understand this.

तच्छ्रुत्वा वचनं तस्य गोभिलस्य महात्मनः ।

शापाद्धीतो देवदत्तस्तमुवाचात्तिदुःखितः ॥ 28 ॥

Afraid of the curse from Govila, Deva Datta became very sorry and said "O Muni! I have done no serious offence; why are you so offended without any cause. See! the munis are void of anger and they always give delight to others."

कथं क्रुद्धोऽसि त्रिप्रेद्रं वृथा मयि निरागसि ।

अक्रोधना हि मुनयो भवन्ति सुखदाः सदा ॥ 29 ॥

स्वल्पेऽपराधे विप्रेद्रं कथं शप्तस्त्वया ह्यहम् ।

अपुत्रोऽहं सुतप्तः प्राक्तापयुक्तः पुनः कृतः ॥ 30 ॥

O best of Brāhmaṇas! My offence is very trifling; why have you inflicted on me so severe a curse? I was already under the mental agony, since I had no issues; and now you have made me suffer more pain.

मूर्खपुत्रादपुत्रत्वं वरं वेदविदो विदुः ।

तथापि ब्राह्मणो मूर्खः सर्वेषां निन्द्य एव हि ॥ 31 ॥

For the Vedic Pundits declare that it is better not to have any son than to have an illiterate son; the more so, when a Brāhmin's son is illiterate, he is blamed by one and all.

पशुवच्छूद्रवच्चैव न योग्यः सर्वकर्मसु ।

किं करोमीह मूर्खेण पुत्रेण द्विजसत्तम ॥ 32 ॥

An illiterate son is like a Śūdra or a beast; he is unfit for any action. O Brāhmin! What shall I do with an illiterate son?

यथा शूद्रस्तथा मूर्खो ब्राह्मणो नात्र संशयः ।

न पूजार्हो न दानार्हो निन्द्यश्च सर्वकर्मसु ॥ 33 ॥

An illiterate Brāhmin is like Śūdra; consequently not an object to be engaged in any act of worship or of gifts, he is not deserving to do any action.

देशे वै वसमानश्च ब्राह्मणो वेदवर्जितः ।

करदः शूद्रवच्चैव मंतव्यः स च भूभुजा ॥ 34 ॥

A Brāhmaṇa, bereft of the knowledge of the Vedas, lying in a country is treated as a Śūdra by the king of the place and is liable to pay taxes.

नासने पितृकार्येषु देवकार्येषु स द्विजः ।

मूर्खः समुपवेश्यश्च कार्यश्च फलमिच्छता ॥ 35 ॥

Whoever wants to have any fruit in any action will never invite an illiterate Brāhmin to take his seat in the ceremony relating to the Pitṛs or the Devas.

राज्ञा शूद्रसमो ज्ञेयो न योज्यः सर्वकर्मसु ।

कर्षकस्तु द्विजः कार्यो ब्राह्मणो वेदवर्जितः ॥ 36 ॥

The king will consider an illiterate Brāhmin as if a Śūdra and will never engage him in any religious ceremony but will order him to do the work of a farmer in cultivating fields.

विना विप्रेण कर्तव्यं श्राद्धं कुशचटेन वै ।

न तु विप्रेण मूर्खेण श्राद्धं कार्यं कदाचन ॥ 37 ॥

Rather to perform the funeral ceremonies by erecting a Kuśacaṭa than to engage an illiterate Brāhmin for the purpose.

आहारादधिकं चान्नं न दातव्यमपण्डिते ।

दाता नरकमाप्नोति ग्रहीता तु विशेषतः ॥ 38 ॥

One should give food to an illiterate Brāhmin just sufficient to fill his belly and no more. If he does not do that, the giver and especially the receiver are subject to go down to hell.

धिग्राज्यं तस्य राज्ञो वै यस्य देशेऽबुधा जनाः ।

पूज्यन्ते ब्राह्मणा मूर्खा दानमानादिकैरपि ॥ 39 ॥

Fie to a kingdom where honour is shewn to the illiterate stupid Brāhmaṇas.

आसने पूजने दाने यत्र भेदो न चाण्वपि ।
मूर्खपण्डितयोर्भेदो ज्ञातव्यो विबुधेन वै ॥ 40 ॥

Where no difference is observed when seats, worship and gifts are given to various person, sages should draw their inference how the literate and illiterate persons are treated there.

मूर्खा यत्र सुगर्विष्ठा दानमानपरिग्रहैः ।
तस्मिन्देशे न वस्तव्यं पण्डितेन कथंचन ॥ 41 ॥

When the illiterate fools become haughty, when they are paid honors and gifts, the literary persons should never dwell there.

असतामुपकाराय दुर्जनानां विभूतयः ।
पिचुमन्दः फलाढ्योऽपि काकैरेवोपभुज्यते ॥ 42 ॥

The wealth of the wicked goes to the enjoyments of the bad persons; for the Nim trees, though abounding richly in fruits, are enjoyed only by crows.

भुक्त्वान्न वेदविद्विप्रो वेदाभ्यासं करोति वै ।
क्रीडन्ति पूर्वजास्तस्य स्वर्गे प्रमुदिताः किल ॥ 43 ॥

Again, on the other hand, if the Brāhmins, versed in the Vedas, study the Vedas even after they have taken their food, still his father and forefathers are happy and play cheerfully in their heavens.

गोभिलातः किमुक्तं वै त्वया वेदविदुत्तम ।
संसारे मूर्खपुत्रत्वं मरणादतिगर्हितम् ॥ 44 ॥

Therefore, O Gobhila! You being the foremost of the Brāhmins, who are versed in the Vedas, what have you said just now? See in this world, death is better than to have an illiterate son.

कृपां कुरु महाभाग शापस्यानुग्रहं प्रति ।
दीनोद्धारणशक्तोऽसि पतामि तव पादयोः ॥ 45 ॥

How is it, then, that you have cursed me that I would get an illiterate son, when you are the best one, highly qualified with knowledge. O high minded one! You are capable to relieve the distressed; I am bowing down to your feet; shew your mercy and re-consider your curse."

लोमश उवाच

इत्युक्त्वा देवदत्तस्तु पतितस्तस्य पादयोः ।
स्तुवन्दीनहृदत्यर्थं कृपणः साश्रुलोचनः ॥ 46 ॥

Lomaśa said: O Munis! Devadatta, saying these words, fell prostrate at his feet and began to eulogise him in very pitiful words, being very much grieved and with tears in his eyes.

गोभिलस्तु तदा तत्र दृष्ट्वा तं दीनचेतसम् ।
क्षणकोपा महान्तो वै पापिष्ठाः कल्पकोपनाः ॥ 47 ॥

Seeing him thus distressed, Govila was moved with pity. The persons that are noble their anger satiated after a short while; the anger is of the ignoble lasts for a long time.

जलं स्वभावतः शीतं पावकातपयोगतः ।
उष्णं भवति तच्छीघ्रं तद्विना शिशिरं भवेत् ॥ 48 ॥

The water is naturally cool; but it gets hot in contact with fire or heat; and no sooner the heat is drawn away, water gets again cooled quickly. (

दयावान्गोभिलस्त्वाह देवदत्तं सुदुःखितम् ।
मूर्खो भूत्वा सुतस्ते वै विद्वानपि भविष्यति ॥ 49 ॥

The merciful Govila then addressed the distressed Devadatta "your son, though at first illiterate, will afterwards be very learned."

इति दत्तवरः सोऽथ मुदितोऽभूद्विजर्षभः ।
इष्टिं समाप्य विप्रान्वै विससर्ज यथाविधि ॥ 50 ॥

Brāhmin Deva Datta was very glad on getting this boon; then completing the sacrifice, rewarded the Brāhmins with their due dakṣiṇās and dismissed them.

कालेन कियता तस्य भार्या रूपमती सती ।
गर्भं दधार काले सा रोहिणी रोहिणीसमा ॥ 51 ॥

In due course of time, his fair chaste wife Rohiṇī, like the asterism Rohiṇī became pregnant.

गर्भाधानादिकं कर्म चकार विधिवद्विजः ।
पुसंवन्विधानं च शृङ्गारकरणं तथा ॥ 52 ॥

Deva Datta performed the Garbhādhāna (1) and Purnsavana (2) ceremonies and other purificatory (3) rites duly.

सीमंतोन्नयनं चैव कृतं वेदविधानतः ।
ददौ दानानि मुदितो मत्वेष्टिं सफलां तथा ॥ 53 ॥

He performed the Sīmantonnayana ceremony according to rules and considered his Putrveṣṭi sacrifice successful and made various offerings to Brāhmins.'

Note: (1) One of the Samskāras, purificatory ceremonies, performed after menstruation to ensure or facilitate conception (this ceremony legalises in a religions sense the consummation of marriage).

(2) It is a ceremony performed on a woman's perceiving the first signs of a living conception, with a view to the birth of a son.

(3) "Parting of the hair" one of the twelve Samskāras or purificatory rites observed by woman in the fourth, sixth, or eighth month of their pregnancy.

शुभेऽह्नि सुषुवे पुत्रं रोहिणी रोहिणीयुते ।

दिने लग्ने शुभेऽत्यर्थं जातकर्म चकार सः ॥ 54 ॥

पुत्रदर्शनकं कृत्वा नामकर्म चकार च ।

उत्थय इति पुत्रस्य कृतं नाम पुराविदा ॥ 55 ॥

In the auspicious lagna when Rohiṇī asterism was present and in the auspicious day, his wife Rohiṇī gave birth to a male child. Devadatta performed the natiivities of the new born child and saw its face. Next that knower of the Purāṇas, Devadatta kept the name of the child as Utathya.

स चाष्टमे तथा वर्षे शुभे वै शुभवासरे ।

तस्योपनयनं कर्म चकार विधिवत्पिता ॥ 56 ॥

When the son was eight years old, Devadatta performed the Upanayana (thread) ceremony duly.

वेदमध्यापयामास गुरुस्तं वै व्रते स्थितम् ।

नोच्चचार तथोत्थयः संस्थितो मुग्धवत्तदा ॥ 57 ॥

बहुधा पाठितः पित्रा न दधार मतिं शठः ।

मूढवत्तिष्ठतेऽत्यर्थं तं शुशोच पिता तदा ॥ 58 ॥

Next the child was made to accept the vow of Brahmācārī; and Devadatta made him study the Vedas; but the child could not pronounce a single word and used to sit simply like a stupid boy. Though he tried in various ways to read and write, that wicked boy never paid the slightest attention, simply sat idly. Seeing this, his father was very sorry and much grieved.

एवं कुर्वन्सदाऽभ्यासं जातो द्वादशवार्षिकः ।

न वेद विधिवत्कर्तुं संध्यावन्दनकं विधिम् ॥ 59 ॥

Thus twelve years passed. Yet the boy could not learn how to perform his Sandhyā Vandana duly.

मूर्खोऽभूदतिलोकेषु गता वार्ताऽतिविस्तरा ।

बाह्याणेषु च सर्वेषु तापसेष्वितरेषु च ॥ 60 ॥

Rumour went abroad that Utathya, the son of Devadatta turned out very illiterate. All the Brāhmaṇas, ascetics, and other persons came to learn this fact.

जहास लोकस्तं प्रं यत्र तत्र गतं मुने ।

पिता माता निनिंदाथ मूर्खं तमतिभर्त्सयन् ॥ 61 ॥

Wherever Utathya used to go in any forest on hermitage, people used to laugh at him, ridiculed his father and mother and began to chide that illiterate son.

निंदिताऽथ जनैः का पितृभ्यामथ बांधवैः ।

वैराग्यमगमद्विप्रो जगाम वनमप्यसौ ॥ 62 ॥

Thus blamed by father, mother and all other persons, dispassion occupied the heart of Utathya.

अंधो वरस्तथा पंगुन मूर्खस्तु वरः सुतः ।

इत्युक्तोऽसौ पितृभ्यां वै विवेश काननं प्रति ॥ 63 ॥

'Once when rebuked by his father and mother that it was better to have a blind and lame son instead of an illiterate brute, Utathya took recourse to renunciation and went to a dense forest.

गङ्गातीरे शुभे स्थाने कृत्वोटजमनुत्तमम् ।

वन्यां वृत्तिं च सङ्कल्प्य स्थितस्तत्र समाहितः ॥ 64 ॥

नियमं च परं कृत्वा नासत्यं प्रब्रवीम्यहम् ।

स्थितस्तत्राश्रमे रम्य ब्रह्मचर्यव्रतो हि सः ॥ 65 ॥

इति श्रीदेवीभागवते महापुराणे तृतीयस्कन्धे

दशमोऽध्यायः ॥ 10 ॥

On the banks of the Ganges in a beautiful spot free obstacles, he built a beautiful hut and began to subsist on the roots and fruits of the forest and with collected mind. Having made the excellent vow "I will never speak untruth" and holding the vow of celibacy, he lived in that beautiful hermitage.

Thus ends the Tenth Chapter in the Third Book of Śrīmaddevībhāgavatam of 1,800 verses by Mahārṣi Veda Vyāsa relating to the story of Satyavrata.

CHAPTER XI

On the Devi in the Anecdote of Satyavrata

लोमश उवाच

न वेदाध्ययनं किञ्चिज्जानाति न जपं तथा ।
 ध्यानं न देवतानां च न चैवाराधनं तथा ॥ 1 ॥
 नासनं वेद विप्रोऽसौ प्राणायामं तथा पुनः ।
 प्रत्याहारं तु नो वेद भूतशुद्धिं च कारणम् ॥ 2 ॥
 न मन्त्रकीलकं जाप्यं गायत्रीं च न वेद सः ।
 शौचं स्नानविधिं चैव तथाचमनकं पुनः ॥ 3 ॥
 प्राणारिहोत्रं नो वेद बलिदानं य चातिथिम् ।
 न संध्यां समिधो होमं विवेद च तथा मुनिः ॥ 4 ॥
 सोऽकरोत्प्रातरुत्थाय यत्किंचिदंतधावनम् ।
 स्नानं च शूद्रवत्तत्र गङ्गायां मन्त्रवर्जितम् ॥ 5 ॥

Lomaśa said: "O Munis Utathya, the son of Devadatta, was quite ignorant of anything of the Vedas, Japam (muttering of mantra), meditation of the deity, worship of the Devas, Āsana (Posture), Prāṇāyāma (withholding the breath by way of religious austerity), Pratyāhāra (restraint of mind), Bhūtaśuddhi (purification of the elements of the body by respiratory attraction and replacement), mantra (a mystical formula regarding some diety), Kīlaka (chanting of a mantra to serve as a pin of protection), Gāyatrī (the famous mantra of the Brāhmins), Śauca (cleanliness, external and internal), rules on how to bathe, Ācamana (sipping of water and reciting mantrams before worship), Prāṇāgnihoṭra (offering of oblations to the fire of Prāṇa or to the fire of life), the offering of a sacrifice, hospitality, Sandhyā (the morning, mid-day or evening prayer), collecting fuels for oblation, and offering of oblations. Daily he rose in the morning and somehow rinsed his mouth and washed his teeth and bathed in the Ganges river without any mantrams (like a Śūdra).

फलान्यादाय वन्यानि मध्याह्नेऽपि यदृच्छया ।

भक्ष्याभक्ष्यपरिज्ञानं न जानाति शठस्तथा ॥ 6 ॥

That stupid fellow ate indiscriminately, did not know what to eat and what not to eat. During the

mid-day he collected fruits from the forest and used to eat them.

सत्यं ब्रूते स्थितस्तत्र नानृतं वदते पुनः ।

जनैः सत्यतपानाम कृतमस्य द्विजस्य वै ॥ 7 ॥

But he always spoke truth while he stayed there; never did he say any untruth. The people of that place, seeing this, named him "Satyatapā"

नाहितं कस्यचित्कुर्यान्न तथाऽविहितं क्वचित् ।

सुखं स्वपिति तत्रैव निर्भयश्चिन्तयन्निति ॥ 8 ॥

कदा मे मरणं भावि दुःखं जीवामि कानने ।

जीवितं धिक्च मूर्खस्य तरसा मरणं ध्रुवम् ॥ 9 ॥

That Utathya did no good or bad to any body; he slept peacefully and blissfully; but he used to think when he would die; thus his troubles would be ended; he felt that the life of an illiterate Brāhmaṇa is a curse; his death would be a better alternative.

दैवेनाहं कृतो मूर्खो नान्योऽत्र कारणं मम ।

प्राप्य चैवोत्तमं जन्म वृथा जातं ममाधुना ॥ 10 ॥

He used to think thus: "Fate has made me fool; I do not find any other cause for it. Oh! I got the exceedingly good birth amongst men; but all this has been rendered in vain by Fate."

यथा वंध्या सुरूपा च यथ वा निष्फलो द्रुमः ।

अदुग्धदोहा धेनुश्च तथाऽहं निष्फलं कृतः ॥ 11 ॥

Oh! As a fair woman, if barren, a cow if giving no milk, and a tree without any fruit are all useless, so Fate has rendered my life, too, quite useless.

किं नु निंदायमहं दैवं नूनं कर्म ममेदृशम् ।

न दत्तं पुस्तकं कृत्वा ब्राह्मणाय महात्मने ॥ 12 ॥

Why am I cursing Fate? This is all the fruits of my past *Karma*. In my previous life I never wrote a book and presented to a good Brāhmin; hence, I am illiterate in this birth.

न वै विद्या मया दत्ता पूर्वजन्मनि निर्मला ।

तेनाहं कर्मयोगेन शठोऽस्मि च द्विजाधमः ॥ 13 ॥

'In my former birth I did not impart any

knowledge to my favourite pupils; hence, I am wicked and a cursed Brāhmin in this birth.

न च तीर्थे तपस्तप्तं सविता न च साधवः ।

नद्विजाः पूजिताद्रव्यैस्तेन जातोऽस्मिदुष्टधीः ॥ 14 ॥

I never performed any religious asceticism in any holy place, I did not serve the saints, I never worshipped the Brāhmin with any offerings. For all these reasons I am now born of perverted intellect in the present birth. (14).

वर्तन्ते मुनिपुत्राश्च वेदशास्त्रार्थपारगाः ।

अहं सुमूढः सञ्जातो दैवयोगेन केनचित् ॥ 15 ॥

Many a son of the Munis have learnt the meanings of the Vedas and the Śāstras; and I am whiling away my time thus in a quite illiterate condition by some wretched combination of incidents.

न जानामि तपस्तप्तुं किं करोमि सुसाधनम् ।

मिथ्यायं मेऽत्र सङ्कल्पो न मे भाग्यं शुभं किल ॥ 16 ॥

I do not know how to perform Tapasyā; what is the use, then, of my attempting to do so? I am of very bad luck, and thus my good resolve will not be crowned with success.

दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।

वृथा श्रमकृतं कार्यं दैवाद्भवति सर्वथा ॥ 17 ॥

I consider Fate to be the strongest of all; Fie on one's own prowess! For actions done with effort and hard labour are frustrated entirely by Fate.

ब्रह्मा विष्णुश्च रुद्रश्च शक्राद्याः किल देवताः ।

कालस्य वशगाः सर्वे कालो हि दुरतिक्रमः ॥ 18 ॥

Time can never be overstepped; See! Brahmā, Viṣṇu, Rudra, Indra, and others are all under the influence of the Great Time.

एवंविधान्वित्तर्कास्तु कुर्वाणोऽहर्निशं द्विजः ।

स्थितस्तत्राश्रमे तीरे जाह्नव्याः पावने स्थले ॥ 19 ॥

O Ṛṣis! Thus arguing in his mind, that Brāhmin son Utatthya stayed there in that hermitage on the bank of the holy Ganges.

विरक्तः स तु संजातः स्थितस्तत्राश्रमे द्विजः ।

कालातिवाहनं शान्तश्चकार विजने वने ॥ 20 ॥

"And gradually he become thoroughly

unattached to all the things and, being peaceful, passed away his time in that forest without any habitations and men, with great difficulty. (20).

एवं स्थितस्य तु वने विमलोदके वै

वर्षाणि तत्र नवपञ्च गतानि कामम् ॥

नाराधनं न च जपं न विवेद मन्त्र

कालातिवाहनमसौ कृतवान् वने वै ॥ 21 ॥

Thus passed away fourteen years in that forest where the Ganges was flowing. Still he did not learn how to worship the Supreme Deity, how to make Japam, nor did he learn any mantrams. Simply he lived there and whiled away his time.

जानाति तस्य विततं व्रतमेव लोकः

सत्यं वदत्यपि मुनिः किल नामजातम् ।

जातं यशश्च सकलेषु जनेषु कामं

सत्यव्रतोऽयमनिशं न मृषाभिभाषी ॥ 22 ॥

People surrounding that place this much knew only of him that this Muni spoke truth only and hence his name was Satyavrata. This one name made him celebrated that he is Satyavrata; never did he say any untruth.

तत्रैकदा तु मृगयां रममाण एव

प्राप्तो निषादनिशठो धृतचापबाणः ।

क्रीडन् वनेऽतिविपुले यमतुल्यदेहः

क्रूराकृत्तिर्हननकर्मणि चातिदक्षः ॥ 23 ॥

Once upon a time, a hunter named Niṣāda, exceedingly clever in hunting, came accidentally with bows and arms in his hands, while hunting a deer in that wide forest. He looked like a second God of Death (Yama) and seemed to be very cruel.

तेनातिकृष्टेन शरेण विद्धः कोलः किरातेन धनुर्धरेण ।

पलायमानो भयविह्वलश्च मुनेः समीपं विद्धतो जगाम । 24 ।

That savage mountaineer, drawing his bow so as to touch the ear, pierced a boar with his sharp arrows. The boar, being very much terrified, fled with enormous rapidity to the Muni Satyavrata.

विकंपमानो रुधिरार्द्रदेहो

यदा जगामाश्रममण्डलं वै ।

कालस्तदातीव दयार्द्रभावं

प्राप्तो मुनिस्तत्र समीक्ष्य दीनम् ॥ 25 ॥

On seeing the distressed condition of the boar trembling with fear and his body besmeared with blood, the Muni was moved with mercy.

अग्रे ब्रजन्तं रुधिराद्रदेहं दृष्ट्वा मुनिः सूकरमाशु विन्दम् ।
दयाभिवेशादतिकंपमानः सारस्वतं बीजमथोच्चचार ॥ 26 ॥

While the boar, pierced with arrows and besmeared with blood, was running away in front of him, mercy took possession of the Muni, therefore the Muni began to tremble and agreeably to the human nature exclaimed "Ai" "Ai" (go to that direction), the seed mantram of the Goddess of learning with "m" left out (Aim, Aim).

अज्ञातपूर्वं च तथा श्रुतं च
दैवान्मुखे वै समुपागतं च ।
न ज्ञातवान्बीजमसौ विमूढो
ममज्ज शोके स मुनिर्महात्मा ॥ 27 ॥

That illiterate Brāhmin son never heard before that "Ai" was the seed mantram of the Sarasvatī Devī; nor did he come to know of it by any other means. Accidentally it came out of his mouth, and he uttered. And afterwards that Mahātmā seeing the boar's distressed condition was merged in deep sorrow.

कोलः प्रविश्याश्रममण्डलं तद्गतो
निकुंजे प्रविलीय गूढम् ।
अप्राप्तमार्गो दृढनिर्विण्णचेता
प्रवेपमानः शरपीडितत्वात् ॥ 28 ॥

The boar entered trembling into the Muni's hermitage very much distracted and being very much pained with arrows. Being unable to find any other way the boar hid himself in the dense bushes.

ततः क्षणादाकरणांतकृष्टं
चापं दधानोऽतिकरालदेहः ।
प्राप्तस्तदन्ते स च मृग्यमाणो
निषादराजः किल काल एव ॥ 29 ॥

Instantly there appeared then, before the Muni, the terrible savage hunter, like a second God of Death, with string stretched to his ear, in pursuit of that boar.

दृष्ट्वा मुनिं तत्र कुशासने स्थितं
नाम्ना तु सत्यव्रतमद्वितीयम् ।

व्याधः प्रणम्य प्रमुखे स्थितोऽसौ
पप्रच्छ कोलः क्व गतो द्विजेश ॥ 30 ॥
जानामि तेऽहं सुव्रतं प्रसिद्धं
तेनाद्य पृच्छे मम बाणविद्धः ।
क्षुधादितं मे सकलं कुटुंबं
विभर्तुकामः किलः आगतोऽस्मि ॥ 31 ॥

On seeing Muni Satyavrata sitting there alone and silent on the Kuśa grass seat the hunter bowed down to him and asked 'O Brāhmin! Whither has that boar gone. I know very well everything about you that you never speak untruth; therefore I am enquiring about the boar pierced by my arrows.

वृत्तिर्ममैषा विहिता विधात्रा
नान्याऽस्ति विप्रेन्द्र ऋतं ब्रवीमि ।
भर्तव्यमेवेह कुटुम्बमंजसा
केनाप्युपायेन शुभाशुभेन ॥ 32 ॥
सत्यं ब्रवीत्वद्य सत्यव्रतोऽसि
क्षुधातुरो वर्तते पोष्यवर्गः ।
क्वासौ गतः सूकरो बाणविद्धः
पृच्छाम्यहं वाडव ब्रूहि तूर्णम् ॥ 33 ॥

My family members are all very hungry; and to feed them, I am come out in this hunting. This is the living, ordained by the Fate; I have got no other means of maintaining the livelihood of my family. This I speak truly to you; whether it is bad or good, I will have to maintain my family with it. O, Brāhmaṇa! You are famous as Satyavrata; my family members are starving; kindly reply quickly where that boar has gone?'

तेनेति पृष्टः स मुनिर्महात्मा
वितर्कमग्नः प्रबभूव कामम् ।
सत्यव्रतं मेऽद्य भवेन्न भग्नं
न दृष्ट इत्युच्चरितेन किं वै ॥ 34 ॥

Thus asked by the hunter the Mahātmā Satyavrata was merged in an ocean of doubt; he began to argue, if I say I have not see the boar, then my vow to speak the truth will certainly be broken.

गतोऽत्र कोलः शरविद्धदेहः
कथं ब्रवीम्यद्य मृषाऽमृषा वा ।

क्षुधार्दितोऽयं परिपृच्छतीव

दृष्ट्वा हनिष्यत्यपि सूकरं वै ॥ 35 ॥

The boar struck with arrows has gone this way, it is true. How can I tell a lie? Again this man is hungry and is therefore asking, he will instantly kill the boar no sooner he finds him. How then can I speak truth?

सत्यं न सत्यं खलु यत्र हिंसा

दयान्वितं चानृतमेव सत्यम् ।

हितं नराणां भवतीह येन

तदेव सत्यं न तथाऽन्यथैव ॥ 36 ॥

Where speaking out the truth causes injury and the loss of lives, that truth is no truth at all; moreover, even untruth, when tempered with mercy for the welfare of others, is recognised as truth. Really speaking, whatever leads to the welfare of all the beings in this world, that is truth; and every thing else is not truth.

हितं कथं स्यादुभयोर्विरुद्धयोस्तदुत्तरं

किं न यथा मृषा वचः ।

विचारयन्वाडव धर्मसङ्कटे न

प्राप वक्तुं वचनं यथोचितम् ॥ 37 ॥

O Jamadagni! Thus placed between the horns of a religious dilemma what shall I do now so as to meet both the ends—to save the life of the boar, to do the welfare, as well as not to speak untruth.

बाणाहतं वीक्ष्य दयान्वितं

च कोलं तदन्ते समुदाहतं वचः ।

तेन प्रसन्ना निजबीजतः शिवा

विद्यां दुरापां प्रददौ च तस्मै ॥ 38 ॥

When Satyavrata saw the boar wounded by the arrow of the hunter, he, moved with pity, uttered the seed mantra of the Goddess of Learning; and now that most auspicious Goddess, on account of his uttering Her seed mantram, was very pleased and gave him the knowledge, difficult to be attained otherwise.

बीजोच्चारणतो देव्या विद्या प्रस्फुरिताखिला ।

वाल्मीकेश्च यथापूर्वं तथा स ह्यभवत्कविः ॥ 39 ॥

The door of all his knowledge opened out at

once, and he became at once instantly the seer, the poet like the ancient Muni Vālmīki.

तमुवाच द्विजा व्याधं सम्मुखस्थं धनुर्धरम् ।

सत्यकामस्तु धर्मात्मा श्लोकमेकं दयापरः ॥ 40 ॥

Then that religiously disposed, merciful Brāhmaṇa, aiming at Truth, addressed that hunter before him with bows in his arms, thus.

या पश्यति न सा ब्रूते या ब्रूते सा न पश्यति ।

अहोव्याधस्वकार्यार्थिर्किंपृच्छसिपुनःपुनः ॥ 41 ॥

That force which sees (as witness) never speaks; and that force which speaks, never sees. O hunter! Why are you asking me repeatedly, impelled by your own selfish desire?

इत्युक्तस्तु तदा तेन गतोऽसौ पशुहा पुनः ।

निराशः सूकरे तस्मिन्परावृत्तो निजालये ॥ 42 ॥

The hunter, the killer of the animals, on hearing this was disappointed in the matter of finding out the boar and went back to his home.

ब्राह्मणस्तु कविर्जातः प्राचेतस इवापरः ।

प्रसिद्धः सर्वलोकेषु नाम्ना सत्यव्रतो द्विजः ॥ 43 ॥

That Brāhmin turned out a poet like Varuṇa and he became celebrated as Satyavrata, the speaker of truth, in all the worlds.

सारस्वतं ततो बीजं जजाप विधिपूर्वकम् ।

पण्डितश्चातिविख्यातो द्विजोऽसौ धरणीतले ॥ 44 ॥

He began to recite the Sārasvata mantram duly, and, by its influence, became a Pundit, rivalled by none in this world.

प्रतिपर्वसु गायन्ति ब्राह्मणा यद्यशः सदा ।

आख्यानं चातविस्तीर्णस्तुवन्तिमुनयःकिल ॥ 45 ॥

During every festival the Brāhmaṇas chanted his praise and the Munis used to narrate his story in detail.

तच्छ्रुत्वा सदनं तस्य समागम्य तदाश्रमे ।

येन त्यक्तः पुरा तेन गृहं नीतोऽतिमानितः ॥ 46 ॥

On hearing his fame spreading all around, his father Devadatta who forsook him before, recalled him to his hermitage and took him again in his family with great honour and affection.

तस्माद्राजन्सदा सेव्या पूजनीया च भक्तितः ।

आदिशक्तिः परा देवी जगतां कारणं हि सा ॥ 47 ॥

Therefore, O King! You should always worship and serve that Great Goddess, the Prime Energy, the Cause of all this Universe.

तस्या यज्ञं महाराज कुरु वेदविधानतः ।
सर्वकामप्रदं नित्यं निश्चयं कथितं पुरा ॥ 48 ॥

O King! With due Vedic rites you perform that sacrifice to that Goddess which will surely yield results at all times and all desires. I already spoke to you about this.

स्मृता सम्पूजिता भक्त्या ध्याता चोच्चारिता स्तुता ।
ददाति वाञ्छितानर्थान्नकार्यदा तेन कीर्त्यते ॥ 49 ॥

That Great Goddess is known as Kāmadā (the giver of all desires); for She grants all desires when men with devotion remember Her, worship Her, take Her name, meditate Her and eulogise Her.

अनुभावमिदं राजन्कर्तव्यं सर्वथा बुधैः ।
दृष्ट्वा रोगयुतान्दीनान्क्षुधितान्निर्धनाञ्छठान् ॥ 50 ॥
जनानार्तास्तथा मुखान्पीडितान् वैरिभिः सदा ।

दासानाज्ञाकरान्क्षुद्रान्विकलान्विह्वलानथ ॥ 51 ॥
अतृप्तान्भोजने भोगे सदार्तानजितेंद्रियान् ।

तृणाधिकानशक्तांश्च सदाधिपरिपीडितान् ॥ 52 ॥
तथा विभवसम्पन्नान्पुत्रपौत्रविवर्धनान् ।

पुष्टदेहांश्च सम्भोगैः संयुतान्वेदवादिनः ॥ 53 ॥
राजलक्ष्म्या युताञ्छूरान्वशीकृतजनानथ ।

स्वजनैरवियुक्तांश्च सर्वलक्षणलक्षितान् ॥ 54 ॥
व्यतिरेकान्वयाभ्यां च विचेतव्यं विचक्षणैः ।

एभिर्न पूजिता देवो सर्वार्थफलदा शिवा ॥ 55 ॥
समाराधिता च तथा नृभिर्नेभिः सदाऽम्बिका ।

यातोऽमी सुखिनः सर्वे संसारेऽस्मिन्न संशयः ॥ 56 ॥

O King! The wise sages ought to see the persons diseased, distressed, hungry, those without any

wealth, the hypocrite, the cheat, the afflicted, the sensual, the covetous, the incapable, always suffering from mental troubles; again those who are wealthy with their children and grand-children, prosperous, healthy, with enjoyments, versed in the Vedas, literary, kings, heroes, those who command over many, those attended with relations and kinsmen and endowed with all good qualities; and then judge for themselves that those people did not worship the Goddess and therefore they were sufferers and these people worshipped the Goddess and hence they were happy in this world."

व्यास उवाच

इति राजञ्छ्रुतं तत्र मया मुनिसमागमे ।

लोमशस्य मुखात्कामं देवीमाहात्म्यमुत्तमम् ॥ 57 ॥

Vyāsa said: "Thus I heard from the mouth of Lomaśa Muni, in the assembly of the sages, the good merits of the Great Goddess.

इति सञ्चित्य राजेन्द्र कर्तव्यं च सदाऽर्चनम् ।

भक्त्या परमया देव्याः प्रीत्या च पुरुषर्षभ ॥ 58 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

एकादशोऽध्यायः ॥ 11 ॥

O King! Consider all these and you will find that the Highest Goddess, the Bhagavati is to be worshipped always with devotion and unselfish love."

Here ends the Eleventh Chapter on the merits of the Devī in the story of Śatyavrata in the Third Book of the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On the Ambā Yajña

राजोवाच

वद यज्ञविधिं सम्यग्देव्यास्तस्याः समंततः ।

श्रुत्वा करोम्यहं स्वामिन्यथाशक्ति ह्यतंद्रितः ॥ 1 ॥

The King spoke: "O Lord! Kindly describe the rules and regulations as to how the Devī Yajña (sacrifice) is performed with its duly prescribed

rites and ceremonies. Hearing it I will unwearied perform it, as far as it lies in my power, with as little delay as possible.

पूजाविधिं च मन्त्रांश्च होमद्रव्यमसंशयम् ।

ब्राह्मणाः कतिसंख्याःश्च दक्षिणाश्च तथा पुनः ॥ 2 ॥

How the worship is done, what are the mantras,

what are the articles required for oblations, how many Brāhmins are required and what Dakṣiṇās are to be paid to them, describe in detail all these.”

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि देव्या यज्ञं विधानत ।
त्रिविधं तु सदा ज्ञेयं विधिदुष्टेन कर्मणा ॥ 3 ॥
सात्त्विकं राजसं चैव तामसं च तथापरम् ।
मुनीनां सात्त्विकं प्रोक्तं नृपाणां राजसं स्मृतम् ॥ 4 ॥
तामसं राक्षसानां वै ज्ञानिनां तु गुणोज्झितम् ।
विमुक्तानां ज्ञानमयं विस्तरात्प्रब्रवीमि ते ॥ 5 ॥

Vyāsa said: “O King! I am telling you duly how the Devī Yajña is performed, hear. The actions are always three-fold according as the preparations are made and according as they are practised with regard to the observed rules. The three-fold divisions are Sāttvik, Rājasik and Tāmasic. The Munis do the Sāttvik Pūjā, the kings celebrate the Rājasik and the Rakṣasas do the Tāmasik Pūjās. There is another Pūjā which is devoid of qualities and which is performed by the liberated wise ones. I will describe to you all these in detail.

देशः कालस्तथा द्रव्यं मन्त्राश्च ब्राह्मणास्तथा ।
श्रद्धा च सात्त्विकी यत्र तं यज्ञं सात्त्विकं बिदुः ॥ 6 ॥
द्रव्यशुद्धिः क्रियाशुद्धिमन्त्रशुद्धिश्च भूमिप ।
भवेद्यदि तदा पूर्णं फलं भवति नान्यथा ॥ 7 ॥

O king! The Yajña is then called Sāttvik, when it is performed in a Sāttvik country, like Benares, etc., in Sāttvik time e.g. in Uttarāyaṇa, when the materials collected are earned rightly, when the mantras are those of the Vedas, when the Brāhmin is Śrotriya, where there is Sāttvik faith, void of any attachment towards the sensual objects. when all these happen to coincide. O King! When all the above takes place and where there is purification of materials, actions, and mantras, i.e. when the materials are all right, when the actions are done as they ought to be, and where there is no error or omission, etc. in the mantras, etc.) then and then only the Yajña becomes perfect and no doubt yields full results; there would be nothing contrary to this.

अन्यायोपार्जितेनैव कर्तव्यं सुकृतं कृतम् ।
न कीर्तिरिह लोके च परलोके न तत्फलम् ॥ 8 ॥
तस्मान्नायार्जितेनैव कर्तव्यं सुकृतं सदा ।
यशसे परलोकाय भवत्येव सुखाय च ॥ 9 ॥

If the Yajña is performed with articles not rightly earned, then there is no fame either in this world nor there is any reward in the next world. Therefore, it is necessary that the Yajña should be performed with rightly earned materials; then there is fame in this world and better state in the next world; and happiness is also acquired; there is no doubt in this.

प्रत्यक्षं तव राजेन्द्र पांडवैस्तु मखः कृत ।
राजसूयः क्रतुवरः सामप्तवरदक्षिणः ॥ 10 ॥

O King! It is before your eyes, as it were, that the Pāṇḍavas performed the Rājasūya Yajña, the king of sacrifices, and on the completion whereof, the excellent Dakṣiṇās were paid to Brāhmins and others.

यत्र साक्षाद्भरिः कृष्णो यादवेन्द्रो महामनाः ।
ब्राह्मणाः पूर्णविद्याश्च भारद्वाजादयस्तथा ॥ 11 ॥

In that Yajña the highly intelligent Śrī Kṛṣṇa Himself, Lord of the Yādavas was present, as well as many Brāhmaṇas, like Bharadvāja and other fully enlightened souls.

कृत्वा यज्ञं सुसंपूर्णं मासमात्रेण पाण्डवैः ।
प्राप्तं महत्तरं कष्टं वनवासश्च दारुणः ॥ 12 ॥

But within three months after completing the sacrifice, the Pāṇḍavas suffered extreme hardships and had to live, with extreme difficulty, as exile in the forest.

पीडनं चैव पाञ्चाल्यास्तथा द्यूते पराजयः ।
वनवासो महत्कष्टं क्व गतं मखजं फलम् ॥ 13 ॥

Consider the insult shown towards Draupadī, the Pāṇḍava's defeat in the play of gambling, their going away to dwell in the forest; these hardships were borne by the Pāṇḍavas. What rewards did then the Pāṇḍavas derive from the Rājasūya yajña?

दासत्वं च विराटस्य कृतं सर्वैर्महात्मभिः ।
कीचकेन परिक्लिष्टा द्रौपदी च प्रमद्वरा ॥ 14 ॥
आशीर्वादा द्विजातीनां क्व गताः शुद्धचेतसाम् ।
भक्तिर्वा वासुदेवस्य क्व गता तत्र सङ्कटे ॥ 15 ॥

All the high-souled Pāṇḍavas had to work as slaves of Virāṭa; and Draupadī, the best of women, was very much troubled and insulted by Kīcaka. When all these occurred, any one can easily ask where were the aśīrvādas of the pure souled Brāhmaṇas? Also what result did they derive from their unflinching devotion towards Śrī Kṛṣṇa when they were involved in the above critical state?

न रक्षिता तदा बाला केनापि द्रुपदात्मजा ।

प्राप्तकेशग्रहा काले साध्वी च वरवाणंणी ॥ 16 ॥

No one protected Draupadī, the chaste and the best, the daughter of Drupada, when she was drawn by her hair on her head into the hall of assembly where gambling was being played.

किमत्र चिंतनीयं वै धर्मवैगुण्यकारणम् ।

केशवे सति देवेशे धर्मपुत्रे युधिष्ठिरे ॥ 17 ॥

O King! How could all these happen in a place where Śrī Bhagavān Keśava Himself and the high souled Yudhiṣṭhira were present? If one argues, one would conclude "there must have been something wrong in that Yajña".

भवितव्यमिति प्रोक्ते निष्फलः स्यात्तदागमः ।

वेदमन्त्रास्तथाऽन्ये च वितथाः स्युरसंशयम् ॥ 18 ॥

If you say that nothing wrong happened in the Yajña, all these were caused by Fate; then it comes to this: that the Vedic mantras, Āgamas and the other Vedic rites are all fruitless.

साधनं निष्फलं सर्वमुपायश्च निरर्थकः ।

भवितव्यं भवत्येव वचने प्रतिपादके ॥ 19 ॥

If it be argued that thought the Vedic mantras are powerful enough to bear fruits, yet whatever is predestined to come to pass, will surely pass, then the proposition resolves into this: that all the means, expedients, and appliances lead to meaningless conclusions.

आगमोऽप्यर्थवादः स्यात्क्रियाः सर्वा निरर्थकाः ।

स्वर्गार्थं च तपो व्यर्थं वर्णधर्मश्च वै तथा ॥ 20 ॥

Then the Āgamas, the Vedas merely recommend a vidhi or precept by stating the good arising from its proper observance and the evils arising from its

omission and also by adducing historical instances as its support; in other words, they are powerless as far as bearing fruits is concerned; all the acts are meaningless, asceticism to attain Heaven comes as useless and the peculiar duties of caste are fruitless. O king! This view is exceedingly culpable; it is never fit for acceptance by the high-souled persons.

सर्वं प्रमाणं व्यर्थं स्याद्भवितव्ये कृते हृदि ।

उभयं चापि मन्तव्यं दैवं चोपाय एव च ॥ 21 ॥

O King! If what is laid by God in the womb of futurity, (a state of things preordained by God in which it is sure to take place in the fulness of time) be taken as the first-hand proof, then all the other proofs are rendered null and void. Therefore, Fate and human exertion both are to be undoubtedly taken into account to ensure success.

कृते कर्मणि चेत्सिद्धिर्विपरीता यदा भवेत् ।

वैगुण्यं कल्पनीयं स्यात्प्राज्ञैः पण्डितमौलिभिः ॥ 22 ॥

Human exertion being applied, if the results come otherwise, wise Pundits would infer that some defect, omissions or imperfections crept into the work.

तत्कर्म बहुधा प्रोक्तं विद्वद्भिः कर्मकारिभिः ।

कर्तुं भेदान्मन्त्रभेदाद्भव्यभेदात्तथा पुनः ॥ 23 ॥

All the Pundits, very learned and instituters of sacrifices have classed Karma under different headings according as the agents, mantras, and articles employed in the worship vary.

यथा मद्यवता पूर्वं विश्वरूपो वृत्तो गुरुः ।

विपरीतं कृतं तेन कर्म मातृहिताय वै ॥ 24 ॥

E.g. Once on an occasion Viśvarūpa, ordained as a Guru by Indra (in a Yajña) (intentionally) did things contrary so as to benefit the Daityas, who belonged to his mother's side.

देवेभ्यो दानवेभ्यस्तु स्वस्तीत्युक्त्वा पुनः पुनः ।

असुरा मातृपक्षीयाः कृतं तेषां च रक्षणम् ॥ 25 ॥

Viśvarūpa uttered repeatedly the mantrams beneficial to the gods, while they were present; and, during their absence, prayed heartily for the

welfare of the Daityas; and, in the long run, protected the Daityas.

दैत्यान् दृष्ट्वातिसम्पुष्टांश्चुकोप मघवा तदा ।

शिरांसि तस्य वज्रेण चिश्छेद तरसा हरिः ॥ 26 ॥

On seeing the Asuras gaining strength, Indra, the Lord of the Devas, became very much enraged and instantly cut off Viśvarūpa's head by his thunderbolt.

क्रियावैगुण्यमत्रैव कर्तृभेदादसंशयम् ।

नोचेत्पंचालराजेन रोषेणापि कृता क्रिया ॥ 27 ॥

O King! This is then the instance where that contrary fruits were borne out by the agent employed in performing the Yajña; there is no doubt in this. This is not possible in the other cases.

भारद्वाजविनाशाय पुत्रस्योत्पादनाय च ।

धृष्टद्युम्नः समुत्पन्नो वेदिमध्याच्च द्रौपदी ॥ 28 ॥

See, again, the king of Pāñcāla performed sacrifice to get a son to kill Droṇa, the son of Bharadvāja; and though he did this out of angry motives, still Dhṛṣṭadyumna was born out of fire; and Draupadī sprang out of the altar.

पुरा दशरथेनापि पुत्रेष्टिस्तु कृता यदा ।

अपुत्रस्य सुतास्तस्य चत्वारः संप्रजज्ञिरे ॥ 29 ॥

Again, in days of yore, Daśaratha, the king of Kosala, was sonless; and he instituted a sacrifice to get one son; and lo! he got four sons.

अतः क्रिया कृता युक्त्या सिद्धिदा सर्वथा भवेत् ।

अयुक्त्या विपरीता स्यात्सर्वथा नृपसत्तम ॥ 30 ॥

Therefore O King! If the Yajña be performed according to proper rules and regulations, it yields fruites in all respects; again if it be done unrighteously, without any regard for the rules etc. it yields results just the contrary; there is no doubt in this.

पाण्डवानां यथा यज्ञे किञ्चिद्द्वैगुण्ययोगतः ।

विपरीतं फलं प्राप्तं निर्जितास्ते दुरोदरे ॥ 31 ॥

सत्यवादी तथा राजन्धर्मपुत्रो युधिष्ठिरः ।

द्रौपदी च तथा साध्वी तथान्येष्यनुजाः शुभाः ॥ 32 ॥

Therefore, there must have been some defects in the Yajña of the Pāṇḍavas; hence contrary effects

ensued, and therefore the truthful king Yudhiṣṭhira and his powerful brothers and the chaste Draupadī were all defeated in the play at dice.

कुद्रव्ययोगाद्द्वैगुण्यं समुत्पन्नं मखेऽथवा ।

साभिमानैः कृताद्वापि दूषणं समुपस्थितम् ॥ 33 ॥

It might be that the materials were not of a good stamp; they were all earned by killing the kings, good many in number, and earned thus unrighteously; or it might happen that the Pāṇḍavas did their Yajña with too much egoism. However, this is certain that there had crept in some defects in their actions.

सात्त्विकस्तु महाराज दुर्लभो वै मखः स्मृतः ।

वैखानसमुनीनां हि विहितोऽसौ महामखः ॥ 34 ॥

O King! The Sāttvik Yajña is rare; it can be done only by the Sāttvik Munis who live in the 3rd order of the household life or who live as hermits.

सात्त्विकं भोजनं ये वै नित्यं कुर्वन्ति तापसाः ।

न्यायार्जितं च वन्यं च तथा ऋष्यं सुसंस्कृतम् ॥ 35 ॥

पुरोडाशपरा नित्यं विद्युपा मन्त्रपूर्वकाः ।

श्रद्धाधिका मखा राजन्सात्त्विकाः परमाः स्मृताः ॥ 36 ॥

The ascetics that eat daily the Sāttvik food, the roots and fruits, collected from forests and obtained rightly, that is good to the Munis and that is well cleaned and purified, are the only ones that can perform with full devotions the Sāttvik Yajñas, where no animals are sacrificed (where there are no sacrificial posts to which the victim is fastened at the time of immolation) and where offerings of cakes of ground rice in vassels are given. These are the best of all the Sāttvik Yajñas.

राजसा द्रव्यबहुलाः सयुपाश्च सुसंस्कृताः ।

क्षत्रियाणां विशां चैव साभिमानाश्च वै मखाः ॥ 37 ॥

The Kṣattriyas and the Vaiśyas perform the Yajñas with Abhimāna (self-conceit and egoism) where many presents are given, animals are sacrificed, and all things are well cleansed, purified and elaborately decorated. This Yajña is called Rājasic.

तामसा दानवानां वै सक्रोधा मदवर्धकाः ।

सामर्षाः संस्कृताः क्रूरा मखाः प्रोक्ता महात्मभिः ॥ 38 ॥

That Yajña is according to the sages, Tāmasik, where the Dānavas, puffed up with arrogance, infatuated with anger, jealousy and wickedness perform their acts with the sole object of killing their enemies.

मुनीनां मोक्षकामानां विरक्तानां महात्मनाम् ।

मानसस्तु स्मृतो यागः सर्वसाधनसंयुतः ॥ 39 ॥

That Yajña is called Mānas Yāga or mānasic (mental) where the high-souled Munis, void of worldly desires, collect mentally all the necessary articles and perform the Yajña the sole object of liberation from the bondages of the world.

अन्येषु सर्वयज्ञेषु किञ्चिद्भ्रूयन् भवेदपि ।

द्रव्येण श्रद्धया वाऽपि क्रियया ब्राह्मणैस्तथा ॥ 40 ॥

In all the other Yajñas (than the Mānas Yāga) some imperfections or other naturally arise, due to some defects in the materials, or want of faith, or in the performance or in the Brāhmins.

देशकालपृथग्द्रव्यसाधनैः सकलैस्तथा ।

नान्यो भवति पूर्णो वै तथा भवति मानसः ॥ 41 ॥

No other Yajñas can be so complete as the Mānas Yajña; the reason being that in the other Yajñas some, imperfections come out due to time, place, and separate ingredients to be collected.

प्रथमं तु मनः शोध्यं कर्तव्यं गुणवर्जितम् ।

शुद्धे मनसि देहो वै शुद्ध एव न संशयः ॥ 42 ॥

इन्द्रियार्थपरित्यक्तं यदा जातं मनः शुचि ।

तदा तस्य मखस्यासौ प्रभवेदधिकारवान् ॥ 43 ॥

Now hear who are the persons fit to undertake this mental Yajña in honour of the Great Goddess. First this mind is to be purified, by making it void of the Guṇas; the mind being pure, the body becomes also pure, there is no doubt. When the mind becomes completely pure, after it has abandoned all sensual objects, fit for enjoyment, then that man is entitled to perform the Mother's Yajña.

तदाऽसौ मण्डपं कृत्वा बहुयोजनविस्तृतम् ।

स्तवैश्च विपुलैः श्लक्ष्णैर्यज्ञियद्रुमसम्भवैः ॥ 44 ॥

वेदीं च विशदां तत्र मनसा परिकल्पयेत् ।

अग्नयोऽपि तथा स्थाप्य विधिवन्मनसा किल ॥ 45 ॥

There he should build mentally the big hall for sacrifice, many Yojñas wide, decorated with high polished pillars out of the materials brought for the purpose (e.g. fortitude, etc.). Within the hall he will imagine a wide and spacious altar and place the Holy Fire on it mentally according to due rules and regulations.

ब्राह्मणानां च वरणं तथैव प्रतिपाद्य च ।

ब्रह्माऽध्वर्युस्तथा होता प्रस्तोता विधिपूर्वकम् ॥ 46 ॥

उद्गाता प्रतिहर्ता च सभ्याश्चान्ये यथाविधि ।

पूजनीयाः प्रयत्नेन मनसैव द्विजोत्तमाः ॥ 47 ॥

He is to select mentally the Brāhmin priests and consecrate them as Brahmā, Adhvaryu, Hotā, Prastotā, Udgātā, Pratihartā and other assistants. He is to worship mentally all these priests.

प्राणोऽपानस्तथा व्यानः समानोदान एव च ।

पावकाः पञ्च एवैते स्थाप्या वेद्यां विधानतः ॥ 48 ॥

Then he will have to imagine the five Vāyus Prāṇa, Apāna, Vyāna, Samāna, and Udāna as the five fires and locate them duly on the altar.

गार्हपत्यस्तदा प्राणोऽपानश्चाहवनीयकः ।

दक्षिणाग्निस्तथा व्यानः समानश्चावसथ्यकः ॥ 49 ॥

सम्योदानः स्मृता ह्येते पावकाः परमोत्कटाः ।

द्रव्यं च मनसा भाव्यं निर्गुणं परमं शुचि ॥ 50 ॥

Prāṇa Vāyu stands for Gārhapatya; Apāna, for Ahavanīya; Vyāna for Dakṣiṇā; Samāna for Avasathya; and Udāna for Samya Agni. These fires are all very terrible; then one should place these carefully on the altar with great concentration of mind. He is to collect then all the other necessary materials and think all are very pure and free from any defects.

मन एव तदा होता यजमानस्तथैव तत् ।

यज्ञाधिदेवता ब्रह्म निर्गुणं च सनातनम् ॥ 51 ॥

फलदा निर्गुणा शक्तिः सदा निर्वेददा शिवा ।

ब्रह्मविद्याऽखिलाधारा व्याप्य सर्वत्र संस्थिता ॥ 52 ॥

तदुद्देशेन तद्द्रव्यं हुनेत्प्राणाग्निषु द्विजः ।

पश्चाच्चित्तं निरालम्बं कृत्वा प्राणानपि प्रभो ॥ 53 ॥

कुण्डलीमुखमार्गेण हुनेद् ब्रह्मणि शाश्वते ।

स्वानुभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥ 54 ॥

समाधिनैव योगेन ध्यायेच्चेतस्थनाकुलः ।

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥ 55 ॥

यदा पश्यति भूतात्मा तदा पश्यति तां शिवाम् ।

दृष्ट्वा तां ब्रह्मविद्भूयात्सच्चिदानंदरूपिणीम् ॥ 56 ॥

तदा मायादिकं सर्वं दग्धं भवति भूमिप ।

प्रारब्धं कर्ममात्रं तु यावद्देहं च तिष्ठति ॥ 57 ॥

In the Mānasic Yajña, mind is the offerer of oblations and mind is the Yajamāna, the performer of the Sacrifice; and the Presiding Deity of the Sacrifice is the Nirguṇa Brahma. The Great Goddess, the Nirguṇa Energy, who is always auspicious and gives the feeling of dispassion and indifference to worldly objects is the awarder of fruits in this Yajña. She is the Brahma Vidyā, She is the substratum of all and She is all pervading. The Brāhmin is to take Devī's name and offer oblations in the fire of Prāṇa, the necessary articles for the Devī's satisfaction. Then he is to make his Citta and Prāṇa void of any worldly thought or any worldly support and to offer oblations to the Eternal Brahma through the mouth of Kuṇḍalinī (the Serpent Fire). Next, within his Nirvikalpa mind, by means of Samādhi, he should meditate his own Self, the Māheśvari Herself by his consciousness. Thus, when we will see his own self in all the beings and all the beings in his own self, then the Jīva will get the vision of the Goddess Mahāvidyā, giving auspicious liberation (Mokṣa) O King! After the high souled Munis have seen the Goddess, of everlasting intelligence and bliss, then he becomes the knower of Brahman. All the Māyā, the cause of this Univirse becomes burnt up; only, as long as the body remains, the Prārabdha Karma remains.

जीवन्मुक्तस्तदा जातो मृतो मोक्षमवाप्नुयात् ।

कृतकृत्यो भवेत्तात यो भजेज्जगदम्बिकाम् ॥ 58 ॥

Then the Jivas become liberated, while living; and when the body dissolves, he attains to final liberation. Therefore, O Child! Whoever worships the Mother becomes crowned with success; there is no doubt in this.

तस्मात्सर्वयत्नेन ध्येया श्रीभुवनेश्वरी ।

श्रोतव्या चैव मंतव्या गुरुवाक्यानुसारतः ॥ 59 ॥

Therefore follow the advise of the Guru, the Spiritual Teacher; and with all attention, hear, think and meditate on the Great Goddess of the World.

राजत्रेवं कृतो यज्ञो मोक्षदो नात्र संशयः ।

अन्ये यज्ञाः सकामास्तुप्रभवन्ति क्षयोन्मुखाः ॥ 60 ॥

O King! Liberation is sure to ensue of this Mānasa Yajña. All the other Yajñas are Sakāma (with some object in view) and therefore their effects are temporary.

अग्निष्टोमेन विधिवत्स्वर्गकामो यजेदिति ।

वेदानुशासनं चैतत्प्रवदन्ति मनीषिणः ॥ 61 ॥

क्षीणे पुण्ये मृत्युलोकं विशन्ति च यथामति ।

तस्मात्तु मानसः श्रेष्ठो यज्ञोऽप्यक्षय एव सः ॥ 62 ॥

He who wants enjoyments in Heaven, should perform the Agniṣṭoma Yajña, with due rites and ceremonies; such is the Vedic injunction. But when the acquired merit expires, the sacrificer will have to come again into this world of mortals. Therefore the Mānasa Yajña is eternal and best.

न राज्ञा साधितुं योग्यो मखोऽसौ जयमिच्छता ।

तामसस्तु कृतः पूर्वं सर्पयज्ञस्त्वयाऽधुना ॥ 63 ॥

वैरं निर्वाहितं राजंस्तक्षकस्य दुरात्मनः ।

यत्कृतेनिहताः सर्पास्त्वयाऽग्नौकोटिशः परे ॥ 64 ॥

देवीयज्ञं कुरुष्वद्य विततं विधिपूर्वकम् ।

विष्णुना यः कृतं पूर्वं सृष्ट्यादौ नृपसत्तम ॥ 65 ॥

O King! Hear now about the Devī Yajña, that was perofrmed by Viṣṇu in the beginning of the creation. You better now do that Devī Yañja with due rules.

तथा त्वं कुरु राजेन्द्र विधिं ते प्रब्रवीम्यहम् ।

ब्राह्मणाः सन्ति राजेन्द्र विधिज्ञा वेदवित्तमाः ॥ 66 ॥

देवीबीजविधानज्ञा मन्त्रमार्गविचक्षणाः ।

याजकास्ते भविष्यन्ति यजमानस्त्वमेव हि ॥ 67 ॥

I will tell you all about the rules; there are Brāhmins that know the rules and know best also the Vedas; they know also the seed mantrams of the Devī, as well as the rules of their application; they are clever in all the mantrams. These will be your priests and you yourself will be the sacrificer.

कृत्वा यज्ञं विधानेन दत्त्वा पुण्यं मखार्जितम् ।
समुद्धर महाराज पितरं दुर्गतिं गतम् ॥ 68 ॥

O King! Do this sacrifice duly and deliver your father from hell by the merits that you will acquire thereby.

विप्रावमानजं पापं दुर्घटं नरकप्रदम् ।
तथैव शापजो दोषः प्राप्तः पित्रा तवानघ ॥ 69 ॥

O Sinless One! The sin incurred on account of insulting a Brāhmin is serious and leads the sinner to hell. Your father committed that sin and incurred the curse from a Brāhmin. Therefore he has gone to the hell.

तथा दुर्मरणं प्राप्तं सर्पदंशेन भूभुजा ।
अन्तराले तथा मृत्युर्न भूमौ कुशसंस्तरे ॥ 70 ॥

Your father died also out of a snake bite which is not a meritorious one. The death occurred also in a palace built high up in the air (on a pillar), instead of taking place on the ground on a bed of Kuśa grass.

न संग्रामे न गङ्गायां स्नानदानादिवर्जितम् ।
मरणं ते पितुस्तत्र सौधे जातं कुरूद्रुह ॥ 71 ॥

O best of the Kurus! The death did not occur in any battle nor on the banks of the Ganges. Void of proper bathing and charities, etc., he died in a palace.

कृपणानि च सर्वाणि नरकस्य नृपोत्तम ।
तत्रैकं कारणं तस्य न जातं चातिदुर्लभम् ॥ 72 ॥

O best of Kings! All the ugly causes, leading to hell, were present in the case of your father. See, again, there is also one thing which done will lead to one's liberation; but that was absent too with your father.

यत्र यत्र स्थितः प्राणो ज्ञात्वा कालं समागतम् ।
साधनानामभावेऽपि ह्यवशश्चातिसङ्कटे ॥ 73 ॥

यदा निर्वेदमायाति मनसा निर्मलेन वै ।
पञ्चभूतात्मको देहो मम किं चात्र दुःखदम् ॥ 74 ॥

पतत्वद्य यथाकामं मुक्तोऽहं निर्गुणोऽव्ययः ।
नाशात्मकानि तत्त्वानि तत्र का परिदेवना ॥ 75 ॥

ब्रह्मैवाहं न संसारी सदा मुक्तः सनातनः ।
देहेन मम सम्बन्धः कर्मणा प्रतिपादितः ॥ 76 ॥

That is this: Let a man remain, wherever he may, whenever he comes to learn that his end is approaching, even if he had not practised before any good practises or meritorious deeds, and even if he becomes senseless in the trial time of death, when dispassion comes to an individual whose mind gets, for the time being, clear and free from any worldly thoughts, then he should think thus: "Thus my body, composed of five elements, will soon be destroyed; there is no cause whatsoever in having any remorse for it; let whatever come, that it may; I am free, void of qualities; and I am the Eternal Puruṣa; death is not capable to do any harm to me. All the elements are liable to decay and destruction; what remorse can overtake me? I am not a man of the world, I am always free, Eternal Brahma; I have got no connection with this body that is merely the outcome of actions.

तानि सर्वाणि मुक्तानि शुभानि चेताराणि च ।
मनुष्यदेहयोगेन सुखदुःखानुसाधनात् ॥ 77 ॥

Before I did meritorious or unmeritorious acts, leading to happiness and pain; therefore I have got this mortal coil and am enjoying the fruits of my past auspicious or inauspicious Karma.

विमुक्तोऽतिभयाद्घोरादस्मात्संसारसंकटात् ।
इत्येवं चिन्त्यमानस्तु स्नादानविवर्जितः ॥ 78 ॥

Whoever thinks thus and dies, even if he does not take proper purificatory bath or make any charity, he gets himself freed from the awful Saṁsāra and never comes to see himself again born in this world.

मरणं चेदवाप्नोति स मुच्येज्जन्मदुःखतः ।
एषा काष्ठा परा प्रोक्ता योगिनामपि दुर्लभा ॥ 79 ॥

O King! This method of parting from one's body is rarely attained even by the Yogins; this is the acme, the highest height of all the human efforts towards liberation.

पिता ते नृपशार्दूल श्रुत्वा शापं द्विजोदितम् ।
देहे ममत्वं कृतवान्न निर्वेदमवाप्तवान् ॥ 80 ॥

But your father, hearing even the curse from a

Brāhmin, retained his attachment towards his body; therefore, he did not attain dispassion.

नीरोगो मम देहोऽयं राज्यं निहतकण्टकम् ।
कथं जीवाम्यहं कामं मन्त्रज्ञानानयन्तु वै ॥ 81 ॥

He thought thus: "My body is now free from any disease; my kingdom is free from enemies or any other source of danger; how can I now get myself saved from this untimely death." Thinking thus, he ordered to call the Brāhmaṇas, who know the mantrams.

औषधं मणिमन्त्रं च यन्त्रं परमकं तथा ।
आरोहणं तथा सौधे कृतवाचपतिस्तदा ॥ 82 ॥

Then that king ascended to the palace, with medicines, maṇi mantras and many other instruments.

न स्नानं न कृतं दानं न देव्याः स्मरणं कृतम् ।
न भूमौ शयनं चैव दैवं मत्वा परं तथा ॥ 83 ॥
मग्नो मोहार्णवे धोरे मृतः सौधेऽहिना हतः ।
कृत्वा पापं कलेर्योगात्तापसस्यावमानजम् ॥ 84 ॥

He considered his fate to be the strongest and, therefore, did not take his bath in any holy place; he did not perform any charities, did not sleep on the ground or remember any mantram of the Devī. Due to Kali entering into his body, he committed the sin of insulting an ascetic and plunged himself

in the ocean of delusion and died bitten by the Takṣaka snake on the top of a palace.

अवश्यमेव नरकं एतैराचरणैर्भवेत् ।
तस्मात्तं पितरं पापात्समुद्धर नृपोत्तम ॥ 85 ॥

The King has now fallen undoubtedly to hell, on account of those vicious deeds. Therefore, O King! dost Thou deliver your father from the sin.

सूत उवाच

इति श्रुत्वा वचस्तस्य व्यासस्यामिततेजसः ।
साश्रुकण्ठोऽतिदुःखार्तो बभूव जनमेजयः ॥ 86 ॥

Sūta said, O Ṛṣi! Hearing these words from the fiery Vyāsa, the king Janamejaya became very sad and tears came from his eyes and flowed down his cheeks and throat.

धिगिदं जीवितं मेऽद्य पिता मे नरके स्थितः ।
तत्करोमि यथैवाद्य स्वर्गं यात्युत्तरासुतः ॥ 87 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
द्वादशोऽध्यायः ॥ 12 ॥

He then exclaimed in a suffocating voice "Fie on me! my father is still in the hell. I will now do at once whatever leads my father to heaven."

Thus ends the Twelfth Chapter on the Ambā Yajña rules in the Third Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses composed by Mahārṣi Veda Vyāsa.

CHAPTER XIII

On the Devī Yajña

राजोवाच

हरिणा तु कथं यज्ञः कृतः पूर्वं पितामह ।
जगत्कारणरूपेण विष्णुना प्रभविष्णुना ॥ 1 ॥
के सहायास्तु तथासन्ब्राह्मणाः के महामते ।

ऋत्विजो वेदतत्त्वज्ञास्तन्मे ब्रूहि परन्तप ॥ 2 ॥
पश्चात्करोम्यहं यज्ञं विधिदृष्टेन कर्मणा ।

श्रुत्वा विष्णुकृतं यागमंबिकायाः समाहित ॥ 3 ॥

The King spoke: "O Grandfather! How did Viṣṇu, the Powerful, the Cause of the world, perform the Devī Yajña? Whose help did he receive and what priests with their knowledge of the Vedas did he engage, kindly tell all these to me in special

details. I will very attentively hear first this Devī Yajña, performed by Viṣṇu; and then I will make arrangements to do that myself accordingly.

व्यास उवाच

राजञ्छृणु महाभाग विस्तरं परमाद्भुतम् ।
यथा भगवता यज्ञः कृतश्च विधिपूर्वकः ॥ 4 ॥

Vyāsa said: "O noble one! Hear in detail that very wonderful thing, how Viṣṇu celebrated the Devī Yajña conformably to the rules laid down in the Śāstras.

विसर्जिता यदा देव्या दत्त्वा शक्तीश्च तास्त्रयः ।
काजेशाः पुरुषा जाता विमानवरमास्थिताः ॥ 5 ॥

When Brahmā, Viṣṇu, and Maheśa were each given powers by the Devī, the Goddess of the Universe, and when they parted, these three Devas became free of their womanhood, while they were coming back in their aerial cars and turned out men, as they were before.

प्राप्ता महार्णवं घोरं त्रयस्ते विबुधोत्तमाः ।

चक्रुः स्नानानि वासार्थं समुत्पाद्य धरां स्थिताः ॥ 6 ॥

These three Devas, found the great ocean before them. They brought out world from it; and built, in that world, dwelling abodes; and they themselves began to live in some of them.

आधारशक्तिरचला मुक्ता देव्या स्वयं ततः ।

तदाधारा स्थिता जाता धरा मेदः समन्विता ॥ 7 ॥

That world became fixed, steady and the supporter of all beings when the Goddess imparted the power of fixture, steadiness, and the power of supporting to the world. The earth, filled marrow, then, became fixed and the great supporter by Her power.

मधुकैटभयोर्मेदःसंयोगान्मेदिनी स्मृता ।

धारणाच्च घरा प्रोक्ता पृथ्वी विस्तारयोगतः ॥ 8 ॥

मही चापि महीयस्त्वाद्दृता सा शेषमस्तके ।

गिरयश्च कृताः सर्वे धारणार्थं प्रविस्तराः ॥ 9 ॥

लोहकीलं यथा काष्ठे तथा ते गिरयः कृताः ।

महीधरो महाराज प्रोच्यते विबुधैर्जनैः ॥ 10 ॥

O King! The name of this earth is Medinī, since it was made out of the marrow of the two Asuras, Madhu and Kaiṭabha. This earth is termed Dharā because it supports all; is termed Pṛthvī because it is very capacious; and it is called Mahī because it is great, since it supports so many beings. O King! the Ananta serpent is holding it on her thousand hoods. To make the earth remain solid and compact, Brahmā built at places mountains. An iron nails in a log of wood, so these hills and mountains within this earth made it fixed. Therefore, the Pundits call these mountains "Mahīdhara" holder of the earth.

जातरूपमयो मेरुर्बहुयोजनविस्तरः ।

कृतो मणिमयैः शृंगैः शोभितः परमाद्भुतः ॥ 11 ॥

O King! Thus the golden Meru, the great mountain, many Yojanas wide, adorned with many golden mountain peaks was created.

मरीचिनारदोऽत्रिश्च पुलस्त्यः पुलहः क्रतुः ।

दक्षो वसिष्ठ इत्येते ब्रह्मणः प्रथिताः सुताः ॥ 12 ॥

Next Marīci, Nārada, Atri, Pulastya, Kratu, Dakṣa, and Vasiṣṭha were created by Brahmā; these are the Brahmā's mental sons (sons created by the sheer power of mind).

मरीचेः कश्यपो जातो दशकन्यास्त्रयोदश ।

ताभ्यो देवाश्च दैत्याश्च समुत्पन्ना ह्यनेकशः ॥ 13 ॥

The son Kaśyapa was born to Marīci and thirteen daughters were born of Dakṣa. From these daughters and out of the seed of Kaśyapa, various Devas and Daityas were born.

ततस्तु काश्यपी सृष्टिः प्रवृत्ता चातिविस्तरा ।

मनुष्यपशुसर्पादिजातिभेदैरनैकधा ॥ 14 ॥

Then human beings, animals, serpents and many other classes were created. This is called the Kāśyapī Sṛiṣṭi or the Kāśyapa's creation.

ब्रह्मणश्चाधदेहातु मनुः स्वायंभुवोऽभवत् ।

शतरूपा तथा नारी संजाता वामभागतः ॥ 15 ॥

Next Svāyambhu Manu sprang from the lower half of Brahmā; and the daughter named Śatarūpā came out of the left hand side of the Brahmā's body.

प्रियव्रतोत्तानपादौ सुतौ तस्या बभूवतुः ।

तिस्रः कन्या वरारोहा ह्यभवन्नतिसुन्दरीः ॥ 16 ॥

Two sons Priyavrata and Uttānapāda were born of Manu in the womb of Śatarūpā and the three daughters, very beautiful and fair complexioned, were also born of him.

एवं सृष्टिं समुत्पाद्य भगवान्कमलोद्भवः ।

चकार ब्रह्मलोकं च मेरुशृंगे मनोहरम् ॥ 17 ॥

Creating then, the Bhagavān, the lotus born Brahmā built the beautiful Brahma-loka, on the top of the Meru mountain.

वैकुण्ठं भगवान्विष्णु रमारमणमुत्तमम् ।

क्रीडास्थानं सुरम्यं च सर्वलोकोपरि स्थितम् ॥ 18 ॥

Then Bhagavān Viṣṇu built the Vaikuṇṭha city on the top of all the lokas or worlds to dwell with his consort Lakṣmī.

शिवोऽपि परमं स्थानं कैलासाख्यं चकार ह ।

समासाद्य भूतगणं विजहार यथारुचि ॥ 19 ॥

Mahādeva, too, built the exceedingly beautiful Kailāsa and stayed there with his Bhūtas and played with them at his will.

स्वर्गस्त्रिविष्टपो मेरुशिखरोपरि कल्पितः ।

तच्च स्थानं सुरेन्द्रस्य नानारत्नविराजितम् ॥ 20 ॥

The third Loka termed Heaven was built on the top of Meru, decorated with various precious gems and jewels and stones. It was fixed as the abode of Indra.

समुद्रमथनात्प्राप्तः पारिजातस्तरूत्तमः ।

चतुर्दंतस्तथा नागः कामधेनुश्च कामदा ॥ 21 ॥

उच्चैः श्रवास्तथाऽश्वो वै रंभाद्याप्सरसस्तथा ।

इंद्रपोपात्तमखिलं जातं वै स्वर्गभूषणम् ॥ 22 ॥

When the great ocean was churned, Pārijāta, the best of all the trees, the elephant Airāvata with four tusks, the Heavenly cow yielding the milk of all desires, the Uccaiḥśravā horse and Apsarās, Rambhā and others, arose and were taken by Indra. These became the ornaments of Heaven.

धन्वंतरिश्चन्द्रमाश्च सागराच्च समुद्रभौ ।

स्वर्गस्थितौ विराजेते देवौ बहुगणैर्वृतौ ॥ 23 ॥

Moon and Dhanvantarī, the great physician also came out of the churning of the ocean. These surrounded with many other members began to shine, being situated above the Heaven.

एवं सृष्टिः समुत्पन्ना त्रिविधा नृपसत्तम ।

देवतिर्यङ्मनुष्यादिभेदैर्विविधकल्पिता ॥ 24 ॥

O King! Thus the three varieties, human beings, Devas, and Tiryakas (birds, etc.) and their great subvarieties sprang up.

अंडजाः स्वेदजाश्चैव चोद्भिज्जाश्च जरायुजाः ।

चतुर्भेदैः समुत्पन्ना जीवाः कर्मयुताः किल ॥ 25 ॥

The four classes of Jīvas, Aṇḍaja (born from the eggs) Svedaja (born out of sweats) Udbhija (plants etc.) and Jarāyuja (men etc.) were created, being endowed with the fruits of their past auspicious or inauspicious Karmas, as the case may be.

एवं सृष्टिं समासाद्य ब्रह्मविष्णुमहेश्वराः ।

विहारं स्वेषु स्थानेषु चक्रुः सर्वे यथेप्सितम् ॥ 26 ॥

Brahmā, Viṣṇu, and Maheśa began to play and walk about at their leisures in their respective spheres, after they finished all their creations.

एवं प्रवर्तिते सर्गे भगवान्प्रभुरच्युतः ।

महालक्ष्म्या समं तत्र चिक्रीड भुवने स्वके ॥ 27 ॥

Thus the wheel of creation being started, the Great God Bhagavān Viṣṇu Acyuta remained in sport with Mahā Lakṣmī in His own sphere Vaikuṇṭha.

एकस्मिन्समये विष्णुर्वेकुण्ठे संस्थितः पुरा ।

सुधासिंघुस्थितं द्वीपं सस्मार मणिमण्डितम् ॥ 28 ॥

Then Bhagavān Viṣṇu, while sitting one day in Vaikuṇṭha, got in his mind the memory of that beautiful island, called Maṇi Dvīpa, adorned with precious stones, gems and jewels.

यत्र दृष्ट्वा महामायां मन्त्रश्चासादित शुभः ।

स्मृत्वा तां परमां शक्तिं स्त्रीभावं गमितो यथा ॥ 29 ॥

यज्ञं कर्तुं मनश्चक्रे अग्निकाया रमापतिः ।

उत्तीर्य भुवनात्तस्मात्समाहूय महेश्वरम् ॥ 30 ॥

ब्रह्माणं वरुणं शक्रं कुबेरं पावकं यमम् ।

वसिष्ठं कश्यपं देवं वामदेवं बृहस्पतिम् ॥ 31 ॥

संभारं कल्पयामास यज्ञार्थं चातिविस्तरम् ।

महाविभवसंयुक्तं सात्त्विकं च मनोहरम् ॥ 32 ॥

मण्डपं विततं तप कारयामास शिल्पिभिः ।

ऋत्विजो वरयामास सप्तविंशति सुव्रतान् ॥ 33 ॥

O King! In this Maṇi Dvīpa, the Bhagavān Viṣṇu got the vision of the Mahā Māyā and the auspicious mantra. He now thought to celebrate a Yajña in honour of the Devī, when he recollected the highest Energy, the Great Goddess. He then went out of his abode and invited Brahmā, Maheśvara, Kubera, Indra, Varuṇa, Fire, Yama, Vasiṣṭha, Kaśyapa, Dakṣa, Vānadeva, Bṛhaspati and others and began to collect lots of materials necessary for the Devī sacrifice. Selecting a site Sāttvik, beautiful, and possessing great spiritual powers, Viṣṇu erected, with the help of the great artists and engineers, a wide capacious sacrificial

hall, and for the due celebration and fulfilment of it, appointed twenty seven priests; who pledged a solemn view to complete it duly.

चित्तिं च कारयामास वेदींश्चैव सुविस्तराः ।

प्रजेपुर्बाह्याणा मन्त्रान्देव्या बीजसमन्वितान् ॥ 34 ॥

When the big altar and chiti (pile of wood for burning). (Stack of sacrificial bricks) were finished, the Brāhmaṇas began to recite, slowly the Devī mantrams with their root mantrams.

Note: Citi, lit, pile of wood for burning, is perhaps the Mūlādhāra, the sacral plexus, where the fire called Kuṇḍalinī is first kindled by processes of Yoga.

हुहुवुस्ते हविः कामं विधिवत्परिकल्पिते ।

कृते तु वितते होमे वागुवाचाशरीरिणी ॥ 35 ॥

विष्णुं तदा समाभाष्य सुस्वरा मधुराक्षरा ।

विष्णो त्वं भव देवानां हरे श्रेष्ठतमः सदा ॥ 36 ॥

मान्यश्च पूजनीयश्च समर्थश्च सुरेष्वपि ।

सर्वे त्वामर्चयिष्यन्ति ब्रह्माद्याश्च सवासवाः ॥ 37 ॥

Then the profuse quantities of ghee were offered as oblations to the Sacred Fire. Thus when the Homa (offering oblations of ghee to the fire) ceremony was finished elaborately and conforming to the rules of the Śāstras, the sweet and melodious Heavenly voice was heard in the air, addressing Viṣṇu Bhagavān, thus: "O Viṣṇu! Let You be the supreme amongst the gods; honour and worship shall be Thine first; and you would be the most powerful of the Devas. Indra together with Brahmā and the other Devas, all will worship You.

प्रभविष्यन्ति भो भक्त्या मानवा भुवि सर्वतः ।

वरदस्त्वं च सर्वेषां भविता मानवेषु वै ॥ 38 ॥

कामदः सर्वदेवानां परमः परमेश्वरः ।

सर्वयज्ञेषु मुख्यस्त्वं पूज्यः सर्वैश्च याज्ञिकैः ॥ 39 ॥

O Acyuta! (O Infallible One!) Those men on the earth that will be devoted to you, will certainly be endowed with power and you shall be the bestower of boons and all their desires. O Viṣṇu! you will be the Supreme of the Devas and you will be the God of the gods; you will be the first and foremost in all the sacrifices and you will be worshipped by the sacrificers.

त्वां जना पूजयिष्यन्ति वरदस्त्वं भविष्यसि ।

श्रयिष्यन्ति च देवास्त्वां दानवैरतिपीडिताः ॥ 40 ॥

शरणस्त्वं च सर्वेषां भविता पुरुषोत्तम ।

पुराणेषु च सर्वेषु वेदेषु विततेषु च ॥ 41 ॥

त्वं वै पूज्यतमः कामं कीर्तिस्तव भविष्यति ।

People will worship you; and you will favor them with the boons. O best of the Puruṣas! When the Devas will be troubled by the Asuras, they will come and take refuge in Thee. You will be the Protector of all, there is no doubt in this. In all the Purāṇas and all this vast Vedas, You will be first worshipped.

यदा यदा हि धर्मस्य ग्लानिर्भवति भूतले ॥ 42 ॥

तदांशेनावतीर्याशु कर्तव्यं धर्मरक्षणम् ।

O Keśava! Wherever there will be decay and decline in religion, You will incarnate in your parts and preserve the religion.

अवताराः सुविख्याताः पृथिव्यां तव भागशः ॥ 43 ॥

भविष्यन्ति धरायां वै माननीया महात्मनाम् ।

अवतारेषु सर्वेषु नानायोनिषु माधव ॥ 44 ॥

विख्यातः सर्वलोकेषु भविता मधुसूदन ।

O Mādhava! Avatāras, renowned in all the worlds, will come down on earth as Your part incarnations in all sorts of wombs, in due order, and will be respected by all the high souled personages. O Madhusūdana! Those Avatāras and will be famous in all the Lokas, the worlds.

अवतारेषु सर्वेषु शक्तिस्ते सहचारिणी ॥ 45 ॥

भविष्यति ममांशेन सर्वकार्यप्रसाधिनी ।

In all your Avatāras, you will get your attendants, the Śaktis (females) drawing their energies from My parts; and they will serve all your purposes.

वाराही नारसिंही च नानाभेदैरनेकधा ॥ 46 ॥

नानायुधाः शुभाकाराः सर्वाभरणमण्डिताः ।

ताभिर्युक्तः सदा विष्णो सुरकार्याणि माधव ॥ 47 ॥

साधयिष्यसि तत्सर्वं महत्तवरदानतः ।

Vārāhī, Nārasirhī, etc. and various other Śaktis of auspicious appearances, endowed with various weapons and decked with all the ornaments will

serve as your attendants; no doubt in this. O Viṣṇu! Always with their help and under the influence of My favour, you will no doubt be quite competent to serve the purpose of the Devas.

तास्त्वया नावमन्तव्याः सर्वदा गर्वलेशतः ॥ 48 ॥

पूजनीयाः प्रयत्नेन माननीयाश्च सर्वथा ।

You should respect and worship all those powers by all means and with very great attention; never shew the slightest trace of pride to them; never do you thus insult them.

नूनं ता भारते खण्डे शक्तयः सर्वकामदाः ॥ 49 ॥

भविष्यन्ति मनुष्याणां पूजिताः प्रतिमासु च ।

These Śaktis, capable of bestowing all the desires, will be worshipped in Pratimās (images of clay, etc.) in the whole of India.

तासां तव च देवेश कीर्तिः स्यादखिलेष्वपि ॥ 50 ॥

द्वीपेषु सप्तस्वपि च विख्याता भुवि मण्डले ।

O Deva of the Devas! The fame of all these Śaktis, as well as of You will be spread in the seven worlds and in the whole Universe.

ताश्च त्वां वै महाभाग मानवा भुवि मण्डले ॥ 51 ॥

अर्चयिष्यन्ति वाञ्छार्थं सकामाः सततं हरे ।

O Hari! Human beings on this earth will constantly worship with selfish ends these powers and you, for the fructification of their desires.

अर्चासु चोपहारैश्च नानाभावसमन्विताः ॥ 52 ॥

पूजयिष्यन्ति वेदोक्तैर्मन्त्रैर्नामिजपैस्तथा ।

Having various desires, men will, in your worship, present various offerings, recite the Veda mantrams, and repeat the names of you and the powers.

महिमा तव भूर्लोकैस्वर्गे च मधुसूदन ॥ 53 ॥

पूजनाद्देवदेवेश वृद्धिमेष्यति मानवैः ।

O Viṣṇu! You will be the God of the Immortals and your glory will be enhanced by worship offered by the human beings in the world as well as in the heavens.'

व्यास उवाच

इति दत्त्वा वरान्वाणी विरराम खसम्भवा ॥ 54 ॥

भगवानपि प्रीतात्मा ह्यभवच्छ्रवणादिव ।

Vyāsa said: "O King! The heavenly voice, thus, bestowing boons on Viṣṇu, ceased. Viṣṇu Bhagavān became very glad to hear this."

समाप्य विधिवद्वाङ्मं भगवान्हरिरीश्वरः ॥ 55 ॥

विसर्जयित्वा तान्देवान्ब्रह्मपुत्रान्मुनीन्थ ।

जगामानुचरैः सार्धं वैकुण्ठं गरुडध्वजः ॥ 56 ॥

स्वानि स्वानि च धिष्यन्ति पुनः सर्वे सुरास्ततः ।

मुनयो विस्मिता वार्ता कुर्वतस्ते परस्परम् ॥ 57 ॥

ययुः प्रमुदिताः कामं स्वाश्रमान्यावनानथ ॥ 58 ॥

Then Hari, the God of Gods, completed duly the sacrifice and dismissed the Devas and the Munis, the sons of Brahmā. Then ascending on Garuḍa, (His Vāhana), He went up to Vaikuṇṭha with his followers. The Devas also went to their own respective places. The Munis also retired gladly to their own hermitages, all thounderstruck to see these things, conversing with each about this sacrifice"

श्रुत्वा वाणीं परमविशदां व्योमजां श्रोत्ररम्यां

सर्वेषां वै प्रकृतिविषये भक्तिवश्च जातः ।

चक्रुः सर्वे द्विजमुनिगणाः पूजनं भक्तियुक्तास्तस्याः

कामं निखिलफलदं चागमोक्तं मुनीन्द्राः ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

त्रयोदशोऽध्यायः ॥ 13 ॥

O King! All were filled with best devotion towards the Supreme Force, on hearing this clear beautiful, sonorous heavenly voice; then the Dvijas, the Munis, and Munīndras began to worship with devotion, according to the Vedas, that Highest Force, the Supreme Goddess, giving all desired objects profusely in all the details.

Here ends the Thirteenth Chapter on the Devī Yajña by Śrī Viṣṇu in the Third Book in Śrīmaddevībhāgavatam, the Mahā Purāṇam of

18,000 verses composed by Mahārṣi

Veda Vyāsa.

CHAPTER XIV

On the Glories of the Devi

जनमेजय उवाच

श्रुतो वै हरिणा क्लृप्तो यज्ञो विस्तरतो द्विज ।
महिमानं तथाऽम्बया वद विस्तरतो मम ॥ 1 ॥
श्रुत्वा देव्याश्चरित्रं वै कुर्वे मखमनुत्तमम् ।
प्रसादात्तव विप्रेंद भविष्यामि च पावनः ॥ 2 ॥

Janamejaya spoke: "O Dvija! I have heard in detail the Devī Yajña, performed by Śrī Viṣṇu. Now describe Her Glory and glorious deeds. After hearing these, the Devī's glorious deeds, I will also perform that, the best of all sacrifices. Thereby I will no doubt be pure through your favour."

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि देव्याश्चरितमुत्तमम् ।
इतिहास पुराणं च कथयामि सुविस्तरम् ॥ 3 ॥

Vyāsa said: "O King. Hear, I am describing to you the history of the most auspicious mighty deeds of the Devī, according to the Purāṇas.

कौसलेषु नृपश्रेष्ठः सूर्यवंशसमुद्भवः ।
पुष्यपुत्रो महातेजा ध्रुवसंधिरिति स्मृतः ॥ 4 ॥
धर्मात्मा सत्यसंधश्च वर्णाश्रमहिते रतः ।
अयोध्यायां समृद्धायां राज्यं चक्रे शुचिब्रतः ॥ 5 ॥

In days of yore, there reigned in the country of Kosala, King Dhruvasandhi of the Solar Dynasty. He was the son of Puṣpa and celebrated on account of his great prowess. He was truthful religious, engaged in doing good to his subjects, obeying the laws of the four castes and Āśramas. He being pure, performed his regal duties in the flourishing city of Ayodhyā.

बाह्यणाः क्षत्रिया वैश्याः शूद्राश्चान्ये तथा द्विजाः ।
स्वां स्वां वृत्तिं समास्थाय तद्राज्ये धर्मतोऽभवन् ॥ 6 ॥

The Brāhmaṇas, Kṣattriyas, Vaiśyas, and Sūdras and other good persons all lived religiously under his rule, each abiding by his own profession.

न चौराः पिशुना धूर्तास्तस्य राज्ये च कुत्रचित् ।
दंभाः कृतघ्ना मूर्खाश्च वसन्ति किल मानवाः ॥ 7 ॥

No thieves, cheats, cunning persons, vain and arrogant persons treacherous and illiterate men were allowed to remain in his kingdom.

एवं वै वर्तमानस्य नृपस्य कुरुसत्तम ।
द्वे पत्न्यौ रूपसम्पन्ने ह्यासतुः कामभोगदे ॥ 8 ॥

O best of Kurus! Thus ruling virtuously, the king had two wives, both of them young, fair and beautiful and well able to give delights and enjoyments to the king.

मनोरमा धर्मपत्नी सुरूपाऽतिविचक्षणा ।
लीलावती द्वितीया च साऽपि रूपगुणोन्विता ॥ 9 ॥

The first and lovely wife was Manoramā, and the second was Līlāvātī. Both of them were exceedingly handsome, intelligent and qualified.

विजहार सपत्नीभ्यां गृहेषूपवनेषु च ।
क्रीडागिरौ दीर्घिकासु सौधेषु विविधेषु च ॥ 10 ॥

The king enjoyed much with them in palaces, gardens, romantic hills, lakes, and various beautiful mansions.

मनोरमा शुभे काले सुषुवे पुत्रमुत्तमम् ।
सुदर्शनाभिधं पुत्रं राजलक्षणसंयुतम् ॥ 11 ॥

In the auspicious moment, Manoramā gave birth to a beautiful child, endowed with all royal qualifications. The child was named, in due course, Sudarśana.

लीलावत्यपि तत्पत्नी मासेनैकेन भाभिनी ।
सुषुवे सुन्दरं पुत्रं शुभे पक्षे दिने तथा ॥ 12 ॥

Next within one month, his second wife the fair Līlāvātī in the auspicious fortnight and in the auspicious day, gave birth to an excellent child.

चकार नृपतिस्तत्र जातकर्मादिकं द्वयोः ।
ददौ दानानि विप्रेभ्यः पुत्रजन्मप्रमोदितः ॥ 13 ॥

The King then performed the Jāta-Karma (ceremonies on the birth of a child) and being very glad, made lots of presents, wealth etc., to the Brāhmaṇas.

प्रीतिं तयोः समां राजा चकार सुतयोर्नृप ।
नृपश्चकार सौहार्देष्वन्तरं न कदाचन ॥ 14 ॥

The King shewed affection equally to the two children; never he made any distinction between them.

चूडाकर्म तयोश्चक्रे विधिना नृपसत्तमः ।
यथाविभवमेवासौ प्रीतियुक्तः परन्तपः ॥ 15 ॥

The king, the tormenter of the foes, was very glad and performed duly the Cūḍākaraṇa ceremony according to his position and wealth.

कृतचूडौ सुतौ कामं जहतुर्नृपतेर्मनः ।
क्रीडमानावुभौ कान्तौ लोकानामनुरंजकौ ॥ 16 ॥

The sight of these two sons delighted very much the people. Now seeing these Kṛtacūḍas, and playing, the king was merged in the ocean of pleasure.

तयो सुदर्शनो ज्येष्ठो लीलावत्याः सुतः शुभः ।
शत्रुजित्संज्ञकः कामं चाटुवाक्यो वभूव ह ॥ 17 ॥

नृपतेः प्रीतिजनको मञ्जुवाक्चारुदर्शनः ।
प्रजानां वल्लभः सोऽभूत्तथा मन्त्रिजनस्य वै ॥ 18 ॥

Sudarśana was the eldest; but Śatrujit, the second beautiful son by Lilāvati was of sweet and persuasave speech. His beautiful figure and sweet words gave very much delight to the king, and for these qualities, the child Śatrujit turned out also a favourite of the people and ministers.

तथा तस्मिन्नृपः प्रीतिं चकार गुणयोगतः ।
मन्दभाग्यान्मन्दभावो न तथा वै सुदर्शने ॥ 19 ॥

The king could not show so much affection to the unfortunate Sudarśana as he shewed to Śatrujit.

एवं गच्छति काले तु ध्रुवसन्धिर्नृपोत्तमः ।
जगाम वनमध्येऽसौ मृगयाभिरतः सदा ॥ 20 ॥

निघ्नन्मृगान् रुरुकंबून्सूकरान्गवाञ्छशान् ।
महिषाञ्छरभान्खड्गांश्चिक्रीड नृपतिर्वने ॥ 21 ॥

Thus some days having passed, one day King Dhruvasandhi went out on a hunting expedition to the forest. He killed in the forest many deer, Ruru (a kind of deer), elephants, boar, hare, buffaloes, rhinoceros, camels and amused himself very much with this hunting affair.

क्रीडमाने नृपे तत्र वने घोरेऽतिदारुणे ।
उदतिष्ठन्निकुञ्जात्तु सिंहः परमकोपनः ॥ 22 ॥

राजा शिलीमुखेनादौ विद्धः क्रोधवशं गतः ।
दृष्ट्वाऽग्रे नृपतिं सिंहो ननाद मेघनि स्वनः ॥ 23 ॥

While he was hunting thus, a lion got very much enraged, and, from a bush, suddenly jumped and came upon the king. That king of the beasts was already struck with arrows; now seeing the king in front, he loudly roared.

कृत्वा चोर्ध्वं स लांगूलं प्रसारितवृहत्सटः ।
हंतुं नृपतिमाकाशाद्दुत्पपातातिकोपनः ॥ 24 ॥

नृपतिस्तरसा वीक्ष्य दधारासिं करे तदा ।
वामे चर्म समादाय स्थितः सिंह इवापरः ॥ 25 ॥

He angrily lifted his long tail high up in the air and, puffing up his manes, jumped up high in the air to attack and to take the life of the king. Seeing this, instantly the king took sword in his right hand and shield in his left and stationed himself like another lion before him.

सेवकास्तस्य ये सर्वे तेऽपि बाणान्मृथक् ।
अमुंचन्कुपिताः कामं सिंहोपरि रुषान्विताः ॥ 26 ॥

The king's followers, one and all, angrily shot arrows on the lion.

हाहाकारो महानासीत्संप्रहारश्च दारुणः ।
उत्पपात तत सिंहो नृपस्योपरि दारुणः ॥ 27 ॥

Then a loud uproar ensued; and all began to hurl arrows as best as they could. But, after all, that dangerous lion fell upon the king.

तं पतन्तं समालोक्य खड्गेनाभ्यहनन्नृपः ।
सोऽपि क्रूरैर्नखाग्रैश्च तत्रागत्य विदारितः ॥ 28 ॥

स नखैराहतो राजा पपात च ममार वै ।
चुकुशुः सैनिकास्ते तु निर्जघ्नुर्विशिखैस्तदा ॥ 29 ॥

Seeing thus, the king struck him with his sword, but the lion also tore asunder the king, with his sharp nails. The king thus struck by the lion, fell on the spot and died. The soldiers cried aloud and killed the lion with arrows.

मृतः सिंहोऽपि तत्रैव भूपतिश्च तथा मृतः ।
सैनिकैर्मत्रिमुख्याश्च तत्रागत्य निवेदिताः ॥ 30 ॥

Thus both the king and lion lay dead on the spot; and the soldiers turned back to the palace and gave all the informations to the royal ministers.

परलोकगतं भूयं श्रुत्वा ते मन्त्रिसत्तमाः ।
संस्कारं कारयामासुर्गत्वा तत्र वनांतिके ॥ 31 ॥

When the munis heard the demise of the king, they went to the forest, performed the burning of the dead body of the king.

परलोकक्रियां सर्वा वसिष्ठो विधिपूर्वकम् ।
कारयामास तत्रैव परलोकसुखावहम् ॥ 32 ॥

The Mahārṣi Vasiṣṭha performed duly on the same spot, all the funeral ceremonies, thus ensuring the king the safe journey to the next world.

प्रजाः प्रकृतयश्चैव वसिष्ठश्च महामुनिः ।
सुदर्शनं नृपं कर्तुं मन्त्रं चक्रुः परस्परम् ॥ 33 ॥

All the subject and the citizens and the Muni Vasiṣṭha counselled each other to install Sudarśana on the throne as the king.

धर्मपत्नीसुत शान्तः पुरुषश्च सुलक्षणः ।
अयं नृपासनार्हश्च ह्यबुवन्मन्त्रिसत्तमाः ॥ 34 ॥

वसिष्ठोऽपि तथैवाह योग्योऽयं नृपतेः सुतः ।
बालोऽपि धर्मवान् राजा नृपासनमिहार्हति ॥ 35 ॥

The minister-in-chief as well as the other members proposed that as Sudarśana is the son of the legal wife, calm and quiet, beautiful and endowed with all the royal qualifications, he is fit for the throne. Mahārṣi Vasiṣṭha said, the royal son, though not attained to proper age is still religious; therefore he is really fit to be installed as king on the royal throne.

कृते मन्त्रे मन्त्रिवृद्धैर्युधाजिन्नाम पार्थिवः ।
तत्राजगाम तरसा श्रुत्वा तूज्जयिनीपतिः ॥ 36 ॥

When the wise aged ministers thus decided, Yudhājit, the king of Ujjain, on hearing the decision hastened to the spot.

मृतं जामातरं श्रुत्वा लीलावत्याः पिता तदा ।
तत्राजगाम त्वरितो दौहित्रप्रियकाम्यया ॥ 37 ॥

He was the father of Līlāvati; on hearing the demise of his son-in-law he came there, so that his daughter's son might get the kingdom.

वीरसेनस्तथाऽऽयातः सुदर्शनहितेच्छया ।
कलिं गाधिपतिश्चैव मनोरमापिता नृपः ॥ 38 ॥

Next, Virasena, the king of the country of

Kaliṅga and the father of Manoramā, came there also with the object that his daughter's son Sudarśana be the Emperor.

उभौ तौ सैन्यसंयुक्तौ नृपौ साध्वससंस्थितौ ।

चक्रतुमन्त्रिमुख्यैस्तेर्मन्त्रं राज्यस्य कारणात् ॥ 39 ॥

The two kings, accompanied respectively by their own army and soldiers, began to counsel with the aged ministers, each trying so that his daughter's son may get the throne.

युधाजित्तु तदाऽपृच्छज्येष्ठः कः सुतयोर्द्वयोः ।

राज्यं प्राप्नोति ज्येष्ठो वै न कनीयान्कदाचन ॥ 40 ॥

Yudhājit made the question: 'Who is the eldest of the two sons? Is it always the case that the eldest will inherit the kingdom? Will not the youngest ever be able to acquire it?'

वीरसेनोऽपि तत्राह धर्मपत्नीसुत किल ।

राज्यार्हः स यथा राजञ्छास्त्रज्ञेभ्यो मया श्रुतम् ॥ 41 ॥

Virasena said: "O King! He who is the son of the legal wife inherits the kingdom; this I have heard from the learned who are proficient in the knowledge of the Śāstras".

युधाजित्पुनराहेदं ज्येष्ठोऽयं च तथा गुणैः ।

राजलक्षणसंयुक्तो न तथाऽयं सुदर्शनः ॥ 42 ॥

Hearing Virasena, Yudhājit repeated "Sudarśana is not so qualified with royal qualifications and other matters as this son of the late king, Śatrujit. How can then Sudarśana inherit the throne?"

विवादोऽत्र सुसंपन्नो नृपयोसतत्र लब्धयोः ।

कः सदेहमपाकर्तुं क्षमः स्यादतिसङ्कटे ॥ 43 ॥

O King! Then quarrels ensued amongst the two kings. Now, at this critical juncture, who is able to solve their doubts?

युधाजिन्मन्त्रिणः ग्राह यूयं स्वार्थपराः किल ।

सुदर्शनं नृपं कृत्वा धनं भोक्तुं किलेच्छय ॥ 44 ॥

Yudhājit then addressed the ministers: "You all are prompted by selfish ends; you want to acquire a good deal of money by making Sudarśana the king.

युष्माकं तु विचारोऽयं मया ज्ञातस्तथेङ्गि ।

शत्रुजित्सवलस्तस्मात्संमतो वो नृपासने ॥ 45 ॥

मयि जीवति कः कुर्यात्कनीयांसं नृपं किल ।

त्यक्त्वा ज्येष्ठं गुणार्हं च सेनया च समन्वितम् ॥ 46 ॥

I have come to know by your gestures and postures that your decision is to the above affect. After all, as Śatrujit possesses many more qualifications than Sudarśana, he has more claims to the throne; and, therefore, he is fit to occupy the throne and no other. Moreover, let me see as long as I live who can set aside the claims of a qualified prince, in possession of an army, and put forward the claims of a prince who has no qualifications at all.

नूनं युद्धं करिष्यामि तस्मिन्खड्गस्य मेदिनी ।

धारया च द्विधा भूयाद्युष्माकं तत्र का कथा ॥ 47 ॥

I am ready to fight and I will tear into two pieces by my sword. What more have you to say on this?"

वीरसेनस्तु तच्छ्रुत्वा युधाजित्तमभाषत ।

बालौ द्वौ सदृशप्रज्ञौ को भेदोऽत्र विचक्षण ॥ 48 ॥

Hearing this, Virasena addressed Yudhājit "I see the two boy's intelligence as the same. You are intelligent; kindly mention where is the difference?"

एवं विवदमानौ तौ संस्थितौ नृपती तदा ।

प्रजाश्च ऋषयश्चैव बभूवुर्व्यग्रमानसाः ॥ 49 ॥

O King! The two kings quarrelling with each other, remained there; the subject and the Ṛṣis, seeing this, were very anxious.

व्यास उवाच

संयुगे च सति तत्र भूपयोराहवाय

समुपात्तशस्त्रयोः ।

क्रोधलोभवशयोः समं ततः

संबभूव तुमुलसतु विमर्दः ॥ 1 ॥

Vyāsa said: O King! When the war was declared, the two kings, excited by greed and anger, took up arms; and a dreadful encounter ensued.

संस्थितः स समरे धृतचापः

पार्थिवः पृथुलबाहुयुधाजित् ।

समाजगमुश्च सामन्ताः ससैन्याः क्लेशतत्पराः ।

विग्रहं चाभिकांक्षतः परस्परमतंत्रिताः ॥ 50 ॥

Hundreds of tributary princes wanting that the two kings might be involved into quarrels with each other, came to the spot, with their soldiers, though they had to undergo great hardships in doing so.

निषादा ह्याययुस्तत्र शृङ्गवेरपुराश्रयाः ।

राजद्रव्यमपाहर्तुं मृतं श्रुत्वा महीपतिम् ॥ 51 ॥

Many aborigines, from the inhabitants of Śṛṅgaverpur, hearing the demise of the late king, also appeared on the scene with the sole object to plunder.

पुत्रौ च बालकौ श्रुत्वा विग्रहं च परस्परम् ।

चौरास्तत्र समाजगमुर्देशेशान्तरादपि ॥ 52 ॥

The two princes are minors; and hearing their parties at war with each other, many robbers from various adjoining countries came also there.

संमर्दस्तत्र सञ्जातः कलहे समुपस्थिते ।

युधाजिद्वीरसेनश्च युद्धकामौ बभूवतुः ॥ 53 ॥

इति श्रीपद्मेश्वरभगवते महापुराणे तृतीयस्कन्धे चतुर्दशोऽध्यायः ॥ 14 ॥

Thus when the war broke out between the two kings, the great confusion and tumult arose within the kingdoms; on the other hand, Yudhājit and Virasena both became ready to fight."

Thus ends the Fourteenth Chapter on the narration of the glories of the Devī and the death of the Kosala king Dhruva Sandhi in the Third Book of

Śrīmaddevībhāgavatam.

CHAPTER XV

On the Fight between Yudhājit and Virasena

संयुतः स्वबलवाहनादि-

कैराहवाय कृतनिश्चयो नृपः ॥ 2 ॥

On one side, King Yudhājit of long arms, surrounded by his own army, with bows and arrows came ready to fight.

वीरसेन इह सैन्यसंयुतः क्षात्रधर्ममनुसृत्य संगरे ।

पुत्रिकात्मजहिताय पार्थिवः संस्थितः सुरपतेः समतेजाः ॥ 3 ॥

On the other hand, the fiery Virasena, the second God of the Devas appeared in the battle, following a true Kṣatriya custom, on behalf his daughter's son.

स बाणवृष्टिं विससर्ज पार्थिवो
 युधाजितं वीक्ष्य रणे स्थितं च ।
 गिरिं तडित्वानिव तोयवृष्टिभिः
 क्रोधान्वितः सत्यपराक्रमोऽसौ ॥ 4 ॥

Then that truthful king Virasena, seeing Yudhājī in battle, became very angry and hurled arrows on him, as a cloud rains on the mountain top.

तं वीरसेनो विशिखैः शिलाशितैः
 समावृणोदाशुगमैरजिह्वगैः ।
 चिच्छेद बाणैश्च शिलीमुखानसौ
 तेनैव मुक्तानतिवेगपातिनः ॥ 5 ॥

On being covered, as it were, by the sharp and swift arrows, sharpend on a stone slab hurled at him by Virasena, Yudhājī, too, quickly, shot arrows at Virasena and cut off all his arrows.

गजरथतुरगाणां सम्बभूवातियुद्धं
 सुरनरमुनिसंघैर्वीक्षितं चातिघोरम् ।
 विततविहगवृन्दैरावृतं व्योम सद्यः
 पिशितमशितुकामैः कामगृधादिभिश्च ॥ 6 ॥

O King! A dreadful fight then ensued between the cavalries, the warriors on the elephants; and the Devas, men, and Munis began to witness this terrible battle with wonder and astonishment. Birds, vultures and crows, desirous to eat the flesh of the dead soldiers, flew in the air.

तत्राद्भुता क्षतजसिन्धुरुवाह घोरा
 वृन्देभ्य एव गजवीरतुरंगमाणाम् ।
 त्रासावहा नयनमार्गगता नराणां
 पापात्मनां रविजमार्गभवेव कामम् ॥ 7 ॥

Blood of elephants, horses and warriors, the bodies that lay dead, flowed in torrents awfully like rivers in that deadly battle ground. The torrent of blood excited fear amongst those who came to see it, as the river Vaitaraṇi on the way to hell (the Lord of Death) is very fearful to the sinners.

कीर्णानि भिन्नपुलिने नरमस्तकानि
 केशावृतानि न विभांति यथैव सिन्धौ ।
 तुम्बीफलानि विहितानिविहर्तुकामै-
 बालैर्यथा रविसुताप्रभवैश्च नूनम् ॥ 8 ॥

Human skulls were driven ashore by the current and they looked like so many hollow shells of gourds scattered there for the play of the boys on the banks of the Yamunā.

वीरं मृतं भुवि गतं पतितं रथाद्धै
 गृधः पलार्थमुपरि भ्रमतीति मन्ये ।
 जीवोऽप्यसौ निजशरीरमवेक्ष्य कान्तं
 कांक्षत्यहोऽतिविवशोऽपि पुनः प्रवेष्टुम् ॥ 9 ॥

When any warrior lay dead on the field, the vultures began to fly about in the air for devouring his flesh. It seemed then that the soul of the warrior beholding his beautiful body tried to reenter into his body, though he thought that it had become very inaccessible to him.

आजौ हतोऽपि नृवरः सुविमानरूढः
 स्वाङ्के स्थितां सुरबधूं प्रवदत्यभीष्टम् ।
 पश्याधुना मम शरीरमदं पृथिव्या
 बाणाहतं निपतितं करभोरु कान्तम् ॥ 10 ॥

Some warrior on being slain in the battle instantly arose in a celestial car to the heavens and was seen addressing the celestial nymph, who came already within his embrace, thus "O one of beautiful thighs. Behold! how my beautiful body is lying on the earth below!"

एको हतस्तु रिपुणैव गतोऽन्तरिक्षं
 देवांगनां समधिगम्य युतो विमाने ।
 तावत्प्रिया हुतवहे सुसमर्प्य देहं जग्राह
 कान्तमबला सबला स्वकीया ॥ 11 ॥

Another warrior thus slain got up in the heavens on a celestial car, came in possession of a celestial nymph and when he was sitting with her in the car, his former wife in the earth made herself a sati and burnt herself up in the funeral pyre, thus got a celestial body, came up to the heavens; and that chaste virtuous woman drew away perforce her own husband away from that celestial nymph.

युद्धे मृतौ च सुभटौ दिवि संगतौ
 तावन्योन्यशस्त्रनिहतौ सह सम्प्रयातौ ।
 तत्रैव जघ्नतुरलं परमाहितास्त्रा-
 वैकाप्सरोर्यविहतौ कलहाकुलौ च ॥ 12 ॥

Two warriors, went up, slew each other and lay down dead at the same time. They went up in the heavens at the same time and there began to quarrel with each other and fight with their weapons for one and the same celestial nymph.

कश्चिद्ब्रुवा समधिगम्य सुरांगनां वै
रूपाधिकां गुणवतीं किल भक्तियुक्ताम् ।
स्वीयान् गुणान्प्रविततान्प्रवदंस्तदाऽसौ
तां प्रेमदामनुचकार च योगयुक्तः ॥ 13 ॥

Some hero got in the heavens a nymph more lovely and beautiful than himself and he thus became very much attached and devoted to her. He began to describe his own heroic qualities and also to copy dotedly the qualities of his lover so that she might remain faithfully attached to him.

भौमं रजोऽतिविततं दिवि संस्थितं च
च रात्रिं चकार तरणिं च समावृणोद्यत् ।
मग्नं तदेव रुधिरांबुनिधावकस्मात्-
प्रार्दुर्बभूव रविरप्यतिकान्तियुक्तः ॥ 14 ॥

Thus dust, arising from the dreadful encounter of the soldiers in the battlefield, rose up in the air and covered the sun. It appeared night. After a while that dust became absorbed in the blood below, and the sun appeared very red, reflected with the colour of the blood.

कश्चिद्गतस्तु गगनं किल देवकन्यां
सम्प्राप्य चारुवदनां किल भक्तियुक्ताम् ।
नांगीचकार चतुरो व्रतनाशभीतो
यास्यत्ययं मम वृथा ह्यनुकूलशब्दः ॥ 15 ॥

Some Brahmacārī fought in the battle and was slain. He went up to the heavens; instantly a lovely-eyed Devakanyā, a celestial nymph desired to select him as a bridegroom with great devotion. But that clever man did not accept the offer, thinking that his vow of Brahmacarya would be thus broken.

संग्रामे संवृते तत्र युधाजित्पृथिवीपतिः ।
जघान वीरसेनं तं बाणैस्तीव्रैः स दारुणैः ॥ 16 ॥
निहतः स पपातोर्व्यां छिन्नमूर्धा महीपतः ।
प्रभग्नं तदबलं सर्वं निर्गतं च चतुर्दिशम् ॥ 17 ॥

O King! Thus when the battle was deadly, king Yudhājīit shot a sharp, dreadful arrow at Vīrasena

and severed his head from his body. Vīrasena lay dead on the battle field and his army was routed. The soldiers fled away from the battle.

मनोरमा हतं श्रुत्वा पितरं रणमूर्धनि ।
भयत्रस्ताऽथ संजाता पितुर्वैरमनुस्मरन् ॥ 18 ॥
हानिष्यति युधाजिद्वै पुत्रं मम दुराशयः ।
राज्यलोभेन पापात्मा सेति चिन्तापराऽभवत् ॥ 19 ॥

Hearing that his father was slain in the battle, Manoramā became very terrified and anxious. She then began to think that the vicious wicked king Yudhājīit will surely slay her son, for kingdom's sake and to satisfy his enmity with her father.

किं करोमि क्व गच्छामि पिता मे निहतो रणे ।
भर्ता चापि मृतोऽद्यैव पुत्रोऽयं मम बालकः ॥ 20 ॥

What shall I do now? My father is slain in the battle. My husband is no more. My child is a minor today. Where shall I go?

लोभोऽतीव च पापिष्ठस्तेन को न वशीकृतः ।
किं न कुर्यात्तदाविष्टः पापं पार्थिवसत्तमः ॥ 21 ॥

Greed is very sinful; who is there that cannot be bought over by love of gold? and what vicious act can there be, that cannot be done when actuated by covetousness?

पितरं मातरं भ्रातृन्गुरुन्स्वजनबांधवान् ।
हन्ति लोभसमाविष्टो जनो नात्र विचारणा ॥ 22 ॥

A greedy man does not hesitate to kill his father, mother, spiritual guide, friends and others. There is no doubt in this.

अभक्ष्यभक्षणं लोभादगम्यागमनं तथा ।
करोति किल तृष्णार्तो धर्मत्यागं तथा पुनः ॥ 23 ॥

It is the inordinate love of worldly things that makes a man eat what is held unclean in society, that makes a man approach a woman who is unapproachable, and it is greed that makes a man discard his own religion and become an apostate.

न सहायोऽस्ति मे कश्चिन्नगरेऽत्र महाबलः ।
यदाधारे स्थिता चाहं पालयामि सुतं शुभम् ॥ 24 ॥

In this city I find none so powerful as I can remain there under his shelter and be able to rear up my child.

हते पुत्रे नृपेणाद्य किं करिष्याम्यहं पुनः ।

न मे त्राताऽस्ति भुवने येन वै सुस्थिता ह्यहम् ॥ 25 ॥

What can I do if king Yudhājit slays my son? There is none in this world who can save me, and, counting on whose shelter, I can stay here without any anxiety.

सापि वैरयुता कामं सपत्नी सर्वदा भवेत् ।

लीलावती न मे पुत्रे भविष्यति दयावती ॥ 26 ॥

And this my co-rival wife Līlāvātī will always practise enmity with me. She will never shew mercy on my son.

युधाजिति समायाते न मे निःसरणं भवेत् ।

ज्ञात्वा बालं सुतं सोऽद्य कारागारं नधिष्यति ॥ 27 ॥

When Yudhājit will arrive in this city, I will never be able to go out of it and he will today put my son in the prison on the pretext that he is a minor.

श्रूयते हि पुरेन्द्रेण मातुर्गर्भगतः शिशुः ।

कृतितः सप्तधा पश्चात्कृतास्ते सप्त सप्तधा ॥ 28 ॥

प्रविश्य चोदरं मातुः करे कृत्वाऽल्पकं पविम् ।

एकोनपञ्चाशदपि तेऽभवन्मरुतो दिवि ॥ 29 ॥

I heard that, in days of yore, Indra entered the womb of his pregnant step-mother with a small thunderbolt in his hand and divided the foetus into seven parts with that weapon, again each of these seven into seven parts again, thus the forty nine Maruts were born in the Heavens.

सपत्न्यै गरलं दत्तं सपत्न्या नृपभार्यया ।

गर्भनाशार्थमुद्दिश्य पुरैतद्वै मया श्रुतम् ॥ 30 ॥

जातस्तु बालकः पश्चाद्देहे विषयुतः किल ।

तेनासौ सगरो नाम विख्यातो भुविमण्डले ॥ 31 ॥

I heard also that in ancient times one queen gave poison to destroy the foetus in the womb of her rival wife. When the child came out of the womb, he was celebrated by the name of Sagara (with poison) in this earth.

जीवमानोऽथ भर्ता वै कैकेय्या नृपभार्यया ।

रामः प्रव्राजितो ज्येष्ठो मृतो दशरथो नृपः ॥ 32 ॥

The husband was alive, and still his queen Kaikeyī banished the eldest son of his kings, Śrī

Rāmcandra to the forest; and the king Daśaratha sacrificed his life for that very reason.

मन्त्रिणस्त्ववशा कामं ये मे पुत्रं सुदर्शनम् ।

राजानं कर्तुकामा वै युधाजिद्विशगाश्च ते ॥ 33 ॥

The ministers no doubt wanted before to install my son as the king; but now they are not independent; they have now yielded themselves to king Yudhājit.

न मे भ्राता तथा शूरो यो मां बन्धात्प्रमोचयेत् ।

महत्कष्टं च सम्प्राप्तं मया वै दैवयोगतः ॥ 34 ॥

There is no brother of mine powerful enough to release me from my bondage; I see I have fallen into a great difficulty by the combination of unforeseen circumstances.

उद्यमः सर्वथा कार्यः सिद्धिर्देवाद्धि जायते ।

उपायं पुत्ररक्षार्थं करोम्यद्य त्वरान्विता ॥ 35 ॥

Though the success depends on Fate, still one should make an earnest effort. If one does not make any effort, fate also remains asleep. I will therefore soon make out a plan to save my son.

इति सञ्चित्य सा बाला विदल्लं चातिमानिम् ।

निपुणं सर्वकार्येषु चिन्त्यं मन्त्रिवरोत्तमम् ॥ 36 ॥

समाहूय तमेकांते प्रोवाच बहुदुःखिता ।

गृहीत्वा बालकं हस्ते रुदती दीनमानसा ॥ 37 ॥

मिता मे निहतः संख्ये पुत्रोऽयं बालकस्तथा ।

युधाजिदबलवान्राजा किं विधेयं वदस्व मे ॥ 38 ॥

O King! Thinking thus, that woman Manoramā called in private the best and very respectable minister Vidalla, who was intelligent and expert in everything, and holding the hands of her son and weeping, said humbly in a depressed spirit "O Minister! My father is slain in the battle field, this my son is a minor, and Yudhājit is a powerful king; consider all these and tell me what I should do now?"

तामुवाच विदल्लोऽसौ नात्र स्थातव्यमेव च ।

गमिष्यामो वने कामं वाराणस्याः पुनः किल ॥ 39 ॥

तत्र मे मातुलः श्रीमान्वर्तते बलवत्तरः ।

सुबाहुरिति विख्यातो रक्षिता स भविष्यति ॥ 40 ॥

The venerable minister Vidalla then said to the

queen Manoramā "It is never advisable for us to stay here. Soon we will go into the forests of Benares. There I have got my powerful uncle Subāhu. He is prosperous and has got a strong army. He will protect us."

युधाजिद्दर्शनोत्कण्ठमनसा नगराद्बहिः ।
निर्गत्य रथमारुह्य गंतव्यं नात्र संशयः ॥ 41 ॥

"I will make the pretext that I am become very anxious for the king and therefore I am going out to see King Yudhājī and will go out of the city in my chariot. There is no doubt in this."

इत्युक्त्वा तेन सा राज्ञी गत्वा लीलावतीं प्रति ।
उवाच पितरं द्रष्टुं गच्छाम्यद्य सुलोचने ॥ 42 ॥
इत्युक्त्वा रथमारुह्य सैरंधीसंयुता तदा ।
विदल्लेन च संयुक्ता निःसृता नगराद्बहिः ॥ 43 ॥

Hearing, thus, the Vidalla's words, queen Manoramā went to Līlavatī and said "O faireyed! Today I am going to see the father Yudhājī." Thus saying, she went out of the city in a chariot accompanied by her son, attendants and Vidalla.

त्रस्ता ह्यार्ताऽतिकृपणा पितुः शोकसमाकुला ।
दृष्ट्वा युधाजितं भूपं पितरं गतजीवितम् ॥ 44 ॥
संस्कार्य च त्वरायुक्ता वेपमाना भयाकुला ।
दिनदयेन संप्राप्ता राज्ञी भागीरथीतटम् ॥ 45 ॥

Grieved at the loss of her father, fearful, distressed, and helpful fatigued, Manoramā saw Yudhājī and performed the cremation of her father Virasena; and, trembling with fear, got to the banks of the Ganges after two days' swift journey.

निषादैर्लुण्ठिता तत्र गृहीतं सकलं वसु ।
रथं चापि गृहीत्वा ते निर्गता दस्यवः शठाः ॥ 46 ॥

रुदती सुतमादाय चारुवस्त्रा मनोरमा ।
निर्ययौ जाह्नवीतीरे सैरंधीकरलम्बिता ॥ 47 ॥

आरुह्य च भवाच्छीघ्रगुडुषं सा भयाकुला ।
तीर्त्वा भागीरथीं पुण्यां ययौ त्रिकूटपर्वतम् ॥ 48 ॥

There the robbers, the Niṣādas plundered all their riches and took the chariot and went away. Manoramā had only her clothings, that she wore, left to her. She began to weep, and, holding the hands of her attendant, went to the Ganges shore,

and being afraid crossed the river on a raft and went to the Citrakūṭa mountain.

भारद्वाजाश्रमं प्राप्ता त्वरया च भयाकुला ।
संवीक्ष्य तापसांस्तत्र संजाता निर्भया तदा ॥ 49 ॥

That terrified Devī went to the hermitage of Bhāradvāja as early as possible. There she saw the ascetics and was relieved of her fear.

मुनिना सा ततः पृष्ठा काऽसि कस्य परिग्रहः ।
कष्टेनात्र कथं प्राप्ता सत्यं ब्रूहि शुचिस्मिते ॥ 50 ॥

Bhāradvāja asked, "O lotus-eyed! Who are you and whose wife are you? Why have you taken so much trouble to come here? Answer all these truly.

देवी वा मानुषी वाऽसि बालपुत्रा वने कथम् ।
राज्यभ्रष्टेव वामोरु भासि त्वं कमलेक्षणे ॥ 51 ॥

"O beautiful one! are you a Devī or a human being? your son is a very minor. Why have you come in this dense forest? It seems, as if you are deprived of your kingdom."

एवं सा मुनिना पृष्ठा नोवाच वरवर्णिनी ।
रुदती दुःखसंतप्ता विदल्लं च समादिशत् ॥ 52 ॥

Thus asked by the best of the Munis, the beautiful Manoramā became very much afflicted with grief and began to weep; she could not speak anything herself and ordered Vidalla to inform the Muni all what had happened.

विदल्लस्तमुवाचेदं ध्रुवसंधिनृषोत्तमः ।
तस्य भार्या धर्मपत्नी नाम्ना चेयं मनोरमा ॥ 53 ॥

सिंहेन निहतो राजा सूर्यवंशी महाबलः ।
पुत्रोऽयं नृपतेस्तस्य नाम्ना चैव सुदर्शनः ॥ 54 ॥

Vidalla then said: Therefore was a king of Kosala, named Dhruvasandhi. She is the legal wife of that king. Her name is Manoramā. That powerful king of the Solar Dynasty was killed by a lion in a forest. This boy Sudarśana is his son.

अस्या पिताऽतिधर्मात्मा दौहित्रार्थे मृतो रणे ।
युधाजिद्भयासंत्रस्ता संप्राप्ता विजने वने ॥ 55 ॥

The father of this Manoramā was very religious. He died fighting for the cause of his daughter's son. Now the present queen has become much afraid and has therefore come to this wild forest.

त्वामेव शरणं प्राप्ता बालपुत्रा नृपात्मजा ।
त्राता भव महाभाग त्वमस्या मुनिसत्तम ॥ 56 ॥

The son of this woman is now a minor; he is now taking your refuge. O best of the Munis! Protect them.

आर्तस्य रक्षणे पुण्यं यज्ञाधिकमुदाहृतम् ।
भयतस्तस्य दीनस्य विशेषफलदं स्मृतम् ॥ 57 ॥

To give protection to any distressed person is to acquire merits higher than performing a sacrifice. Therefore to protect one who is very much afflicted with fear and who is helpless will have still higher merits.

ऋषिरुवाच

निर्भया वस कल्याणि पुत्रं पालय सुव्रते ।
न ते भयं विशालाक्षि कर्तव्यं शत्रुसम्भवम् ॥ 58 ॥

Bhāradvāja said: "O beautiful one! Remain in this hermitage without any fear; rear up your son here. O auspicious one! There is no cause of fear here from your enemies.

पालयस्व सुतं कान्तं राजा तेऽयं भविष्यति ।
नात्र दुःखं तथा शोकः कदाचित्सम्भविष्यति ॥ 59 ॥
Better nourish and support your child. Your son

will surely be a king and if you remain in this hermitage, no sorrow or grief will overtake you.

व्यास उवाच

इत्युक्त्वा मुनिना राज्ञी स्वस्था सा सम्बभूव ह ।
उदजे मुनिना दत्ते वीतशोका तदाऽवसत् ॥ 60 ॥

Vyāsa said: When the great Muni Bhāradvāja said thus, the queen Manoramā became peaceful. The Muni gave them a cottage to live in and there they dwelt without any sorrow.

सैरंधीसहिता तत्र विदल्लेन च संयुता ।
सुदर्शनं पालयाना न्यवसत्सा मनोरमा ॥ 61 ॥
इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
पञ्चदशोऽध्यायः ॥ 15 ॥

Thus Manoramā dwelt obediently with her maid servant, liked by all. Vedalla also remained there and Manoramā began to nourish her child.

Here ends the Fifteenth Chapter on the Devī Māhātmya and the battle between Yudhājī and Virasena and the going away of Manoramā to the forest in the Thrid Book of Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa.

CHAPTER XVI

On Yudhājī's Going to the Hermitage of Bharadvāja

व्यास उवाच

युधाजित्त्वथ संग्रामाद्गत्वाऽयोध्यां महाबलः ।
मनोरमां च पप्रच्छ सुदर्शनजिघांसया ॥ 1 ॥

Vyāsa said: After gaining the victory in the battle, the king Yudhājī returned to the city of Ayodhyā, with his huge army and asked where are Sudarśana and Manoramā? He wanted to kill Sudarśana.

सेवकान् प्रेषयामास क्व गतेति मुहुर्वदन् ।
शुभे दिनेऽथ दौहित्रं स्थापयामास चासने ॥ 2 ॥

He repeatedly exclaimed "Where are they gone?" and sent his servants on their search. Then, on an auspicious day, he installed his daughter's son on the throne.

मन्त्रिभिश्च वसिष्ठेन मन्त्रैराथर्वणैः शुभैः ।
अभित्तश्च सम्पूर्णैः कलशैर्जलपूरितैः ॥ 3 ॥

Mahārṣi Vasiṣṭha was engaged as the priest; he and the other ministers began to chant the auspicious hymns of the Atharvaveda and with the jars, filled with water, and consecrated by these hymns, installed Śatrūjit on the throne.

भेरिशङ्खनिनादैश्च तूर्याणां चाथ निःस्वनैः ।
उत्सवस्तु नगर्या वै सम्बभूव कूरुद्धह ॥ 4 ॥

O best of the Kurus! Conch shells resounded; bheris and tūrīyas resounded; and great festivals and rejoicings took place in the city.

विप्राणां वेदपाठैश्च वंदिनां स्तुतिभिस्तथा ।
अयोध्या मुदितेवासीज्जयशब्दैः सुमङ्गलैः ॥ 5 ॥

and the other ministers began to chant the auspicious hymns of the Atharvaveda and with the jars, filled with water, and consecrated by these hymns, installed Śatrūjit on the throne.

The reciting of the Vedic mantrams by the Brāhmaṇa, the chanting of hymns by the bards and the auspicious acclamation of Victory to their new king resounded the whole city of Ayodhyā with joy.

हृष्टपुष्टजनाकीर्णा स्तुतिवादित्रनिःस्वना ।
नवे तस्मिन्महीपाले पूर्वभौ नूतनेव सा ॥ 6 ॥

When the new king Śatrujit ascended on the throne, the subject were filled with joy; everywhere hymns were sung; drums were resounded. At this Ayodhyā looked as fresh as ever.

केचित्साधुजना ये वै चक्रुः शोकं गृहे स्थिताः ।
सुदर्शनं विचिंत्याद्य क्व गतोऽसौ नृपात्मजः ॥ 7 ॥
मनोरमाऽतिसाध्वी सा क्व गता सुतसंयुता ।
पिताऽस्या निहतः संख्ये राज्यलोभेन वैरिणा ॥ 8 ॥

O King! Though there were thus great rejoicings and festivals, yet some good persons were found that remembered Sudarśana and gave vent to this feeling of sorrow, thus: "Alas! Where has that prince gone? Where has that chaste queen Manoramā gone with her son? Oh! the enemies have killed his father for greed of kingdom."

इत्येवं चिंत्यमानास्ते साधवः समबुद्धयः ।
अतिष्ठन्दुःखितास्तत्र शत्रुजिद्विशवर्तिनः ॥ 9 ॥

The saints with their views impartial, thus rendered uneasy, sorry, began to pass away their time there subject to Śatrujit.

युधाजिदपि दौहित्रं स्थापयित्वा विधानतः ।
राज्यं च मन्त्रिसात्कृत्वा चलितः स्वां पुरीं प्रति ॥ 10 ॥

After installing duly his daughter's son on the throne and after having made over the charge of the kingdom to the wise councillors, Yudhājī turned towards his own city.

श्रुत्वा सुदर्शनं तत्र मुनीनामाश्रमे स्थितम् ।
हन्तुकामो जगामाशु चित्रकूटं स पर्वतम् ॥ 11 ॥
निषादाधिपतिं शूरं पुरस्कृत्य बलाभिधम् ।
दुर्दर्शाख्यमगादाशु शृङ्गवेरपुराधिपम् ॥ 12 ॥

Afterwards Yudhājī heard that Sudarśana was staying in the hermitage with the Munis. He started at once for Citrakūṭa and went quickly to Durdarśa,

the chief of the city of Śṛṅgavera, being accompanied by Bala, the chief of the Niṣādas.

श्रुत्वा मनोरमा तत्र बभूवातिसुदुःखिता ।
आगच्छंतं बालपुत्रा भयार्ता सैन्यसंयुतम् ॥ 13 ॥
तमुवाचातिशोकार्ता मुनिं साश्रुविलोचना ।
किं करोमि क्व गच्छामि युधाजित्समुपस्थितः ॥ 14 ॥
पिता मे निहतोऽनेन दौहित्रो भूपतिः कृतः ।
सुतं मे हन्तुकामोऽत्र समायाति बलान्वितः ॥ 15 ॥

Hearing that Yudhājī was coming there with his army, Manoramā began to think that his son was a minor and became very sorrowful, distressed and terrified. Then she with tears in her eyes addressed the Muni thus: "Yudhājī is coming here; what shall I do and whither shall I go? He has slain my father, and has installed his daughter's son on the throne. Still he is not satisfied and he is now coming with his army here to kill my minor child."

पुरा श्रुतं मया स्वामिन्याण्डवा वै वने स्थिताः ।
मुनीनामाश्रमे पुण्ये पाञ्चाल्या सहितास्तदा ॥ 16 ॥
गतास्ते मृगयां पार्था धातरः पञ्च एव ते ।
त्रौपदी संस्थिता तत्र मुनीनामाश्रमे शुभे ॥ 17 ॥
धौम्योऽत्रिर्गालवः पैलो जाबालिर्गौतमो भृगुः ।
च्यवनश्चात्रिगोत्रश्च कण्वश्चैव जतुः क्रतुः ॥ 18 ॥
वीतिहोत्रः सुमंतुश्च यज्ञदत्तोऽथ वत्सलः ।
राशासनः कहोडश्च यवक्रीर्यज्ञकृत्क्रतुः ॥ 19 ॥
एते चान्ये च मुनयो भारद्वाजादयः शुभाः ।
वेदपाठयुताः सर्वे संस्थिताश्चाथमे स्थिताः ॥ 20 ॥
दासीभिः सहिता तत्र याज्ञसेनी स्थिता मुने ।
आश्रमे चारुसर्वाङ्गी निर्भया मुनिसंवृते ॥ 21 ॥

O Lord! In days of yore, I heard that the Pāṇḍavas, when they went to the forest, lived in the holy hermitage of the Munis with Draupadī. One day the five brethren went a hunting, and the beautiful Draupadī stayed without any fear with other maid servants in the hermitage where there was the chanting of the Vedas by Dhaumya, Attri, Gālava, Paila, Jābāli, Gautama, Bhṛgu, Cyavana, Kaṇva of the Atrigotra, Jatu, Kratu, Vītihotra, Sumantu, Yajñadatta, Vatsala, Rāsāsana, Kahoḍa Yavakrī Yajñakrit, Kratu and other holy high souled Ṛṣis like Bhāradvāja and others.

पार्था मृगानुगास्तावत्प्रयाताश्च वनाद्वनम् ।
धनुर्वाणधरा वीराः पञ्च वै शत्रुतापनाः ॥ 22 ॥
तावत्सिन्धुपतिः श्रीमान्मार्गस्थौ बलसंयुतः ।
आगताश्चाश्रमाभ्यांशे श्रुत्वा तु निगमं ध्वनिम् ॥ 23 ॥

While the five great heroes Arjuna and others, the destroyers of their enemies, were rearing in the forests, Jayadratha, the king of Sindhu came with his army to the hermitage, hearing the reciting of the Vedic hymns.

श्रुत्वा वेदध्वनिं राजा मुनीनां भावितात्मनाम् ।
उत्ततार रथात्तूर्णं दर्शनाकांक्षया नृपः ॥ 24 ॥

Hearing thus, that king quickly descended from the chariot so that he might have a sight of these holy Maharṣis.

यदा निरगमत्तत्र भृत्यद्वयसमन्वितः ।
वेदपाठयुतान्वीक्ष्य मुनीनुद्यमसंस्थितः ॥ 25 ॥
कृताञ्जलिपुटः स्वस्मिन्संस्थितोऽथ जयद्रथः ।
आश्रमे मुनिभिर्जुष्टे भूपतिः संविवेश ह ॥ 26 ॥
तत्रोपविष्टं राजानं द्रष्टुकामाः स्त्रियस्तदा ।
आययुर्मुनिभार्याश्च कोऽयमित्यबुवञ्चपम् ॥ 27 ॥

Accompanied by two attendants only, he approached to the Munis and, finding them engaged in the study of the Vedas, waited there with folded hands for an opportunity. O Lord! When the king Jayadratha on entering the hermitage took his seat, the wives of the Munis came there to see the king and began to enquire "who is this person?"

तासां मध्ये वरारोहा याज्ञसेनी समागता ।
यजद्रथेन दृष्टा सा रूपेण श्रीरिवापरा ॥ 28 ॥

With the wives of the Munis came there also the beautiful Draupadī. Jayadratha looked upon Draupadī as if she were the second goddess Lakṣmī.

तां विलोक्यासितापाङ्गीं देवकन्यामिवापराम् ।
प्रपच्छ नृपतिर्धौम्यं केयं श्यामा वरानना ॥ 29 ॥
भार्या कस्य सुता कस्य नाम्ना का वरवर्णिनी ।
रूपलावण्यसंयुक्ता शचीव वसुधां गता ॥ 30 ॥

Looking at that lovely royal daughter who looked like the Deva girls Jayadratha asked Maharṣi Dhaumya, "Who is this beautiful lotus eyed lady? Whose wife is she and who is her father?"

What is her name? Oh! From her beautiful appearance it seems that the goddess Śacī has come down on earth."

बब्बूलवनमध्यस्था लवंगलतिका यथा ।
राक्षसीवृन्दगा नूनं रम्भेवाभाति भामिनी ॥ 31 ॥

This fair woman is shining like the celestial nymph Rambhā surrounded by the Rākṣasīs or like the beautiful creeper Lavaṅgalatika encircled by thorny trees.

सत्यं वद महाभाग कस्येयं वल्लभाऽबला ।
राजपत्नीव चाभाति नैषा मुनिवधूर्द्विज ॥ 32 ॥

O good ones! Tell truly whose beloved is she? O Brāhmins! It seems that she is the wife of some king, not the wife of a Muni.

धौम्य उवाच

पाण्डवानां प्रिया भार्या द्रौपदी शुभलक्षणा ।
पाञ्चाली सिन्धुराजेन्द्र वसत्यत्र वराश्रमे ॥ 33 ॥

Dhaumya said: "O king of Sindhu! She is the daughter of Pāñcāla; her name is Draupadī; she is the wife of the Pāṇḍavas; they are residing in this forest, having got rid of their fears."

जयद्रथ उवाच

क्व गताः पाण्डवाः पञ्च शूराः सम्प्रति विश्रुताः ।
वसत्यत्र वने वीरा वीतशोका महाबलाः ॥ 34 ॥

Jayadratha said: "Where have those powerful Pāṇḍavas of great prowess gone now? Are they dwelling in this forest, free from fears?"

धौम्य उवाच

मृगयार्थं गताः पञ्च पाण्डवा रथसंस्थिता ।
आमिष्यन्ति मध्याह्ने मृगानादाय पार्थिवाः ॥ 35 ॥

Dhaumya said: "The five Pāṇḍavas have gone out on hunting, ascended on a chariot. They will return at noon with their game."

तच्छ्रुत्वा वचनं तस्य उदतिष्ठदसो नृपः ।
द्रौपदीसन्निधौ गत्वा प्रगम्येदमुवाच ह ॥ 36 ॥

Hearing the Muni's words Jayadratha got up, and going near Draupadī, bowed down to her and

कुशलं ते वरारोहे क्व गताः पतयश्च ते ।
एकादश गतान्यद्य वर्षाणि च वने किल ॥ 37 ॥

said: "O Fair One! Is there every thing well with you? Where have your husbands gone? Today it is eleven years that you are residing in the forest."

द्रौपदी तु तदोवाच स्वस्ति तेऽस्तु नृपात्मज ।

विश्रमस्वाश्रमाभ्यांशे क्षणादायान्ति पाण्डवाः ॥ 38 ॥

Draupadī then said: "O prince! Let all be well with you, wait here for a short while; the Pāṇḍavas are coming quickly.

एवं बुवंत्यां तस्यां तु लोभाविष्टः स भूपतिः ।

जहार द्रौपदीं वीरोऽनादृत्य मुनिसत्तमान् ॥ 39 ॥

While Draupadī thus spoke, that powerful king, being overpowered with greed and avarice, stole her away, disregarding all the Munis present there.

कस्यचिन्नैव विश्वासः कर्तव्यः सर्वथा बुधैः ।

कुर्वन्दुःखमवाप्नोति दृष्टान्तस्त्वत्र वै बलिः ॥ 40 ॥

वैरोचनसुतः श्रीमान्धर्मिष्ठ सत्यसङ्गरः ।

यज्ञकर्ता च दाता च शरण्य साधुसम्मतः ॥ 41 ॥

नाधर्मो निरतः क्वापि प्रह्लादस्य च पौत्रकः ।

एकोनशतयज्ञान्वै स चकार सदक्षिणान् ॥ 42 ॥

O Lord! The wise should never trust anybody; if on anybody he places his trust, he will surely come to grief. For example, see the case of the King Bali. Bali, the son of Virocana, and the grandson of Prahlāda, was prosperous, devoted to his religion, true to his promise, performer of sacrifices, generous, always giving protection to and liked by the saints and a great warrior. His mind never turned to any irreligious subject and he performed ninety-nine Yajñas with full Dakṣiṇās (remunerations).

सत्त्वमूर्तिः सदा विष्णुः सेव्यः स योगिनामपि ।

निर्विकारोऽपि भगवान्देवकार्यार्थसिद्धये ॥ 43 ॥

कश्यपाच्च समुद्भूतो विष्णुः कपटवामनः ।

राज्यं छलेन हतवान्मर्ही चैव ससागराम् ॥ 44 ॥

But the Bhagavān Viṣṇu, who is all full of Sāttvik purity and who is never affected with passions and changeless, who is always worshipped by the Yogīs, He, in the form of a dwarf in his Vāmana incarnation as the son of Kaśyapa Rṣi, to serve the Devas, stole away his whole seagirt earth and kingdom deceitfully on hypocritical pretext.

सोऽभवत्सत्यवाग्राजा बलिर्वैरोचनिस्तदा ।

कपटं कृतवान्विष्णुरिन्द्रार्थे तु मया श्रुतम् ॥ 45 ॥

O Lord! I heard that the son of Virocana was a generous largehearted king. He truly resolved to give what was wanted; but Viṣṇu behaved with him deceitfully to serve the cause of Indra.

अन्यः किं न करोत्येवं कृतं वै सत्त्वमूर्तिना ।

वामनं रूपमास्थाय यज्ञपातं चिकीर्षता ॥ 46 ॥

When the pure, Sāttvik Viṣṇu could assume this dwarf incarnation to bring about the hindrance to Bali's Yajña, what wonder is that other ordinary mortals would practise things like that?

न च विश्वसितव्यं वै कदाचित्केनचित्था ।

लोभश्चेतसि चेत्स्वस्मिन्कीदृक्पापकृतं भयम् ॥ 47 ॥

Therefore never trust anybody in any way. Lord! Where there are greed and avarice, reigning in one's heart, what fear can he have to perpetrate any evil deed?

लोभाहताः प्रकुर्वन्ति पापानि प्राणिनः किल ।

परलोकाद्भयं नास्ति कस्यचित्कर्हिचिन्मुने ॥ 48 ॥

मनसा कर्मणा वाचा परस्वादानहेतुतः ।

प्रपतन्ति नराः सम्यग्लोभोपहतचेतसः ॥ 49 ॥

O Muni! It is through avarice that men commit sinful deeds; they do not care what good or bad will happen to them in the next world. Thoroughly overpowered by greed, they take away in mind, word and deed other's things; and thus they become fallen.

देवानाराध्य सततं वाञ्छन्ति च धनं नराः ।

न देवास्तत्करे कृत्वा समर्था दातुमंजसा ॥ 50 ॥

अन्यस्यानीयते वित्तं प्रयच्छन्ति मनीषितम् ।

वाणिज्येनाथ दानेन चौर्येणापि बलेन वा ॥ 51 ॥

Lo! Human beings always worship Gods for wealth; but the Devas do not give them wealth instantly; they give them these things through others by making them carry on trade, make gifts, or shew their strength or by making them steal.

विक्रयार्थं गृहीत्वा च धान्यवस्त्रादिकं बहु ।

देवानर्चयते वैश्यो महर्द्धिर्मे भवेदिति ॥ 52 ॥

The Vaiśyas worship the Gods simply because

they they will be highly prosperous and therefore, they sell many things as grains, cloth and the like.

नात्र किं परवित्तेच्छा वाणिज्येन परन्तप ।

ग्रहणकाले तु सम्प्राप्ते महर्घं चापि काङ्क्षति ॥ 53 ॥

O Controlled one! Is there not the desire to take away the other's property in this act of merchandise? Certainly there is. Besides the merchants, when they find that when people are in urgent need of buying articles from them, expect that the price of those articles might run higher.

एवं हि प्राणिनः सर्वे परस्वादानतत्पराः ।

वर्तन्ते सततं ब्रह्मन् विश्वासः कीदृशः पुनः ॥ 54 ॥

O Muni! Thus every one is anxious to take away other's properties. How, then, can we trust them?

वृषा तीर्थं वृथा दानं वृथाऽध्ययनमेव च ।

लोभमोहावृतानां वै कृतं तदकृतं भवेत् ॥ 55 ॥

Those who are clouded by greed and delusion, their going to places of pilgrimages, their making charities, their reciting the Vedas, all are rendered useless. Though they go to the holy places, etc, still these things bear no fruits to them, as if they have not done these things at all.

तस्मादेनं महाभाग विसर्जय गृहं प्रति ।

सपुत्राऽहं वसिष्ठ्यामि जानकीवद्विजोत्तम ॥ 56 ॥

Therefore, O Enlightened one! You make Yudhājit go back to his own place. Then I will be able to remain here, like Sītā, with my son.

इत्युक्तोऽसौ मुनिस्तावद्गत्वा युधाजितं नृपम् ।

उवाच वचनं राज्ञे भारद्वाजः प्रतापवान् ॥ 57 ॥

गच्छ राजन्यथाकामं स्वपुरं नृपसत्तम ।

नेयं मनोरमाऽभ्येति बालपुत्रा सुदुःखिता ॥ 58 ॥

On Manoramā's thus speaking to the Muni, the fiery Mahārṣi went to Yudhājit and said: "O King! You better go back to your own place or anywhere else you like. The son of Manoramā is a minor; that queen is very much grieved; she cannot come to you now."

युधाजिदुवाच

मुने मुंच हठं सौम्यां विसर्जय मनोरमाम् ।

न च यास्याम्यहं मुक्त्वा नेष्याम्यद्य बलात्पुनः ॥ 59 ॥

Yudhājit said "O peaceful ones! Kindly cease shewing this impudence and give me Manoramā. I will never go away leaving her. If you do not give her easily, I will take her away by force."

ऋषिरुवाच

नयस्व यदि शक्तिस्ते बलेनाद्य ममाश्रमात् ।

विश्वामित्रो यथा धेनुं वसिष्ठस्य मुनेः पुरा ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

षोडशोऽध्यायः ॥ 16 ॥

The Ṛṣis said: "O King! If there be any strength in you, you can take away Manoramā by force; but the result will be similar to that when the King Viśvāmitra wanted to take away the heavenly cow by force from the hermitage of Vasiṣṭha."

Thus ends the Sixteenth Chapter on the glory of the Devī and the going of the king Yudhājit to the hermitage of Bhāradvāja, to kill Sudarśana, in the the Third Book of Śrīmaddevībhāgavatam by Mahārṣi

Veda Vyāsa.

CHAPTER XVII

On the Story of Viśvāmitra

व्यास उवाच

इत्याकर्ण्य वचस्तस्य मुनेस्तत्रावनीपतिः ।

मन्त्रिवृद्धं समाहूय पप्रच्छ तमतन्द्रितः ॥ 1 ॥

किं कर्तव्यं सुबुद्धेऽत्र मयाऽद्य वद सुव्रत ।

बलान्नयामि तां कामं सपुत्रां च सुभाषिणीम् ॥ 2 ॥

रिपुरल्पोऽपि नोपेक्ष्यः सर्वथा शुभमिच्छता ।

राजयक्षमेव संवृद्धो मृत्यवे परिकल्पयेत् ॥ 3 ॥

Vyāsa said: O King! Hearing thus the words of the Mahārṣi Bhāradvāja and seeing that he made a firm resolve, King Yudhājit called his prime minister quickly and asked, "O intelligent one! What am I to do now? I want to carry away by force this boy with his mother sweet Manoramā; no one desirous of one's welfare wo'nt trifle away

his enemy, be he even a very weak one; if he does so, that enemy will get stronger day by day, as the disease consumption becomes stronger; and will ultimately become the cause of death."

नात्र सैन्यं न योद्धास्ति यो मामत्र निवारयेत् ।
गृहीत्वा हन्मि तं तत्र दौहित्रस्य रिपुं किल ॥ 4 ॥

"There is no warrior, nor any soldier here of the other party; no one will be able to resist me; I can take away, as I like, the enemy of my daughter's son and can kill him."

निष्कटकं भवेद्राज्यं यताम्यद्य बलादहम् ।
हृते सुदर्शने नूनं निर्भयोऽसौ भवेदिति ॥ 5 ॥

"I will try today to carry him away by force, and Sudaršana being killed, my daughter's son will reign fearlessly without an enemy; there is no doubt in this."

प्रधान उवाच

नाहसं न हि कर्तव्यं श्रुतं राजन्मनेर्वचः ।
विश्वामित्रस्य दृष्टान्तः कथितस्तेन मारिष ॥ 6 ॥

The prime minister said: "No such hazardous courage need be shewn now; you have heard the Maharṣi's words; he quoted you the example of Viśvāmitra."

पुरा गाधिसुतः श्रीमान्विश्वामित्रोऽतिविश्रुतः ।
विचरन्स नृपश्रेष्ठो वसिष्ठाश्रममभ्यगात् ॥ 7 ॥

"O King! In days of yore, Viśvāmitra, the son of the King Gādhi, was a celebrated monarch; one day while roaming, he accidentally reached the hermitage of Vasiṣṭha.

समस्कृत्य च तं राजा विश्वामित्रः प्रतापवान् ।
उपविष्टो नृपश्रेष्ठो मुनिना दत्तविष्टरः ॥ 8 ॥

The powerful king Viśvāmitra bowed down before the Muni, and the Muni gave him a seat. The king took his seat there.

निमन्त्रितो वसिष्ठेन भोजनाय महात्मना ।
ससैन्यश्च स्थितो राजा गाधिपुत्रो महायशाः ॥ 9 ॥

Then the high souled Vasiṣṭha invited the king to a dinner. Viśvāmitra, the king, went there with his whole army.

नन्दिन्याऽऽसादितं सर्वं भक्ष्यभोज्यादिकं च यत् ।
भुक्त्वा राजा ससैन्यश्च वाञ्छितं तत्र भोजनम् ॥ 10 ॥
प्रतापं तं च नन्दिन्याः परिज्ञाय स पार्थिवः ।
यथाचे नन्दिनीं राजा वसिष्ठं मुनिसत्तमम् ॥ 11 ॥

विश्वामित्र उवाच

मुने धेनुसहस्रं ते घटोष्णीनां ददाम्यहम् ।
नन्दिनीं देहि मे धेनुं प्रार्थयामि परन्तपः ॥ 12 ॥

There was a cow, named Nandinī, of Vasiṣṭha. The Muni prepared all sorts of eatables from her milk and entertained them all. The king with his whole army was very much pleased; and, coming to know of the divine power of the cow, asked Vasiṣṭha to give his cow Nandinī over to him and said: "The udder of your cow Nandinī is like a big jar. I will give you thousand cows like that; I pray you to let me have your cow Nandinī."

वसिष्ठ उवाच

होमधेनुरियं राजन्न ददामि कथंचन ।
सहस्रं चापि धेनूनां तवेदं तव तिष्ठतु ॥ 13 ॥

Vasiṣṭha said: "O King! This is my sacrificial cow; I cannot give you this cow any way, let your thousand cows be yours."

विश्वामित्र उवाच

अयुतं वाऽथ लक्षं वा ददामि मनसेप्सितम् ।
देहि मे नन्दिनीं साधो ग्रहीष्यामि बलादथ ॥ 14 ॥

Viśvāmitra said: "O Saint! I will give you cows lakhs or tens and hundreds of lakhs or any number you like. Please give me your cow; in case you be unwilling, I will carry her away perforce."

वसिष्ठ उवाच

कामं गृहाण नृपते बलादद्य यथारुचि ।
नाहं ददामि ते राजन्वेच्छया नन्दिनीं गृहात् ॥ 15 ॥

Vasiṣṭha said: "O King! As you like, better take it perforce; I will never be able to give you my cow Nandinī from my house."

तच्छ्रुत्वा नृपतिर्भृत्यानादिदेश महाबलान् ।
नयध्वं नन्दिनीं धेनुं बलदर्पसुसंस्थिताः ॥ 16 ॥

O King! Hearing thus Vasiṣṭha's words,

Viśvāmitra, the king, ordered at once his powerful followers to carry the cow Nandinī away by fastening a cord round her neck per sheer force.

ते भृत्या जगृहस्तां तु हठादाक्रम्य यन्त्रिताम् ।
 वेपमाना मुनिं प्राह सुरभिः साश्रुलोचना ॥ 17 ॥
 मुने त्यजसि मां कस्मात्कर्षयन्ति सुयन्त्रिताम् ।
 मुनस्तां प्रत्युवाचेदं त्यजे नाहं सुदुग्धदे ॥ 18 ॥
 बलान्नयति राजाऽसौ पूजितोऽद्य मया शुभे ।
 किं करोमि न चेच्छामि त्यक्तुं त्वां मनसा किल ॥ 19 ॥

The followers, obeying the order at once bound the cow with ropes and began to carry her away by force. At this Nandinī, trembling and with tears in her eyes, began to say to the Muni "O One! whose wealth consists only in asceticism! Are you going to leave me? Otherwise why these fellows are binding me with a cord and dragging me away?" At this the Muni replied: "O Nandinī! I have never parted with you; I perform all my sacrifices through your milk. O auspicious one! I honoured this king, my guests, with eatables prepared from your food; and for that reason he is carrying you away from me by sheer force. What can I do? O Nandinī! I have not the least desire to part with you.

इत्युक्त्वा मुनिना धेनुः क्रोधयुक्ता बभूव ह ।
 हंभारवं चकाराशु क्रूरशब्दं सुदारुणम् ॥ 20 ॥

Hearing these words from the Muni, the cow became very angry and bellowed terribly.

उदगतास्तस्या देहात्तु दैत्या घोरतरास्तादा ।
 सायुधास्तिष्ठ तिष्ठेति बुवंतः कवचावृताः ॥ 21 ॥

At once came out from her body, on that very spot, the terrible demons wearing coats of armour, and holding various weapons; and they uttered aloud, "Wait; you will soon meet with vengeance."

सैन्यं सर्वं हतं तैस्तु नन्दिनी प्रतिमोचिता ।
 एकाकी निर्गतो राजा विश्वामित्रोऽतितुःखितः ॥ 22 ॥

They then destroyed all the forces of the king. And the king alone was left and he went away alone, much dejected and sorrowful.

हतं पापोऽतिदीनात्मा निन्दन्नात्रबलं महत् ।
 ब्राह्मं बलं दुराराध्यं मत्वा स तपसि स्थितः ॥ 23 ॥

Oh! That wicked king then cursed with great humility the Kṣātriya Śakti; and thinking the Brāhmanic power would be attained with great exertion, began to practise asceticism and penance.

तप्त्वा बहुनि वर्षाणि तपो घोरं महावने ।
 ऋषित्वं प्राप गधेयस्त्यक्त्वा क्षात्रं विधिं पुनः ॥ 24 ॥

Performing penance and tapasyā, very hard indeed, in the great forest, Viśvāmitra, the son of Gādhi, succeeded at last in becoming a Ṛṣi and then he renounced his Kṣātriya Dharma.

तस्मात्त्वमपि राजेन्द्र मा कृथा वैरमद्भुतम् ।
 कुलनाशकरं नूनं तापसैः सह संयुगम् ॥ 25 ॥

Therefore, O King! Dost Thou never quarrel with these ascetics and be involved in wars resulting in great enmity and causing the extinction of the race."

मुनिवच्यं ब्रजाद्य त्वं समाश्वास्य तपोनिधिम् ।
 सुदर्शनोऽपि राजेन्द्र तिष्ठत्वत्र यथासुखम् ॥ 26 ॥

"Better dost appease the Muni and now go back to your own kingdom. Let Sudarśana remain here at his pleasure."

बालोऽयं निर्धनः किं ते करिष्यति नृपाहितम् ।
 वृथा ते वैरभावोऽयमनाथे दुर्बले शिशौ ॥ 27 ॥

O King! This minor boy has no wealth; what harm can he do to you? It is useless to show your enmity towards an orphan, a weak minor boy.

दया सर्वत्र कर्तव्या दैवाधीनमिदं जगत् ।
 ईर्ष्याया किं नृपश्रेष्ठ यद्भाष्यं तद्भविष्यति ॥ 28 ॥

This world is under the control of Destiny; therefore one should shew mercy to all. O king! What use is there to shew one's jealousy? What is inevitable will surely come to pass."

वज्रं तृणायते राजन्दैवयोगान्न संशयः ।
 तृणं वज्रायते क्वापि समये दैवयोगतः ॥ 29 ॥

O King! The thunderbolt comes sometimes like a blade of grass; and a blade of grass acts sometimes like a thunderbolt.

शशको हन्ति शार्दूलं मशको वै तथा गजम् ।
 साहसं मुञ्च मेधाविन् कुरु मे वचनं हितम् ॥ 30 ॥

O King! You are very intelligent; consider that

by, combinations of circumstances, a hare can kill a powerful tiger and a gnat can kill an elephant. Therefore dost thou forsake this rashness and hear my beneficent advice.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य युधाजिञ्चपसत्तमः ।
प्रणम्य तं मुनिं मूढर्ना जगाम स्वपुरं नृपः ॥ 31 ॥

Vyāsa said: O king! The best of kings, Yudhājit hearing the prime minister's advice bowed down humbly at the feet of the Muni and returned to his own city.

मनोरमाऽपि स्वस्थाऽमूदाश्रमे तत्र संस्थिता ।
पालयामास पुत्रं तं सुदर्शनमृतव्रतम् ॥ 32 ॥

Manoramā, too, became free from anxiety, and, remaining peaceful in the hermitage, began to nourish and support her child, engaged in vows?

दिने दिने कुमारोऽसौ जगामोपचर्य ततः ।
मुनिबालगतः क्रीडन्निर्भयः सर्वतः शुभः ॥ 33 ॥

The lovely son of the king began to grow daily like the phases of the waxing moon and sport fearlessly with the boys of the Munis, all together, wherever they liked, a sight very auspicious.

एकस्मिन्समये तत्र विदल्लं समुपागतम् ।
क्लीबेति मुनिपुत्रस्तमामंत्रयत्तदन्तिके ॥ 34 ॥

One day the minister Vidalla came there and the sons of the Munis seeing him began, in the presence of Sudarśana, to address him Klīb, "Klīb."

सुदर्शनस्तु तच्छ्रुत्वा दधारैकाक्षरं स्फुटम् ।
अनुस्वारयुतं तच्च प्रोवाचापि पुनः पुनः ॥ 35 ॥
Sudarśana, too, hearing them pronounce "Klīb," "Klīb" took up the one letter "Klī" and uttered this only repeatedly, which is, in fact, the prince of the root mantras of Kāma, with anusvāra omitted.

बीजं वै कामराजाख्यं गृहीतं मनसा तदा ।
जजाप बालकोऽत्यर्थं धृत्वा चेतसि सादरम् ॥ 36 ॥

Then the son of the king took that mantram and silently repeated this in his mind.

भाविद्योगान्महाराज कामराजाख्यमद्भुतम् ।
स्वभावेनैव तेनेत्यं गृहीतं बालकेन वै ॥ 37 ॥

O King! Thus that boy Sudarśana was initiated in this root mantra of Kāma (desire) spontaneously, out of his original Saṁskāra (innate tendency) owing to the unavoidable destiny of Fate.

तदाऽसौ पञ्चमे वर्षे प्राप्य मन्त्रमनुत्तमम् ।
ऋषिच्छंदोविहीनं च ध्यानन्यासविवर्जितम् ॥ 38 ॥

प्रजपन्मनसा नित्यं क्रीडत्यपि स्वपित्यपि ।
विसस्मार न तं मन्त्रं ज्ञात्वा सारमिति स्वयम् ॥ 39 ॥

The son of the king, when he was five years old, got this most excellent mantra, though without its Ṛṣi (seer), meditation, without its chanda (metre) and without Nyāsa (assignment of the various parts of the body to different deities, accompanied with prayers and corresponding gesticulations), and considered this as the quintessence of all, therefore meditated this always in his mind spontaneously and never forgot it.

वर्षे चैकादशे प्राप्ते कुमारोऽसौ नृपात्मजः ।
मुनिना चोपनीतोऽथ वेदमध्यापितस्तथा ॥ 40 ॥

धनुर्वेदं तथा सांगं नीतिशास्त्रं विधानत ।
अभ्यस्ताः सकला विद्यास्तेन मन्त्रबलादिना ॥ 41 ॥

When the king's son grew eleven years old, the Muni performed his Upanayana (sacred thread) ceremony and made him begin the study of the Vedas. The son, with that mantra power, soon mastered all the studies about archery, all the moral and political sciences in conformity with proper rules, within a very short time.

कदाचित्सोऽपि प्रत्यक्षं देवीरूपं ददर्श ह ।
रक्ताम्बरं रक्तवर्णं रक्तसर्वांगभूषणम् ॥ 42 ॥

गरुडे वाहने संस्थां वैष्णवीं शक्तिमद्भुताम् ।
दृष्ट्वा प्रसन्नवदनः स बभूव नृपात्मजः ॥ 43 ॥

One day Sudarśana got a vision of the Supreme Goddess, of a red colour, wearing red apparel and decorated with red ornaments, mounting on Garuda and with Her wonderful Vaiṣṇavī powers and Her face, fully opened like the budding of a lotus flower.

वने तस्मिन्स्थितः सोऽथ सर्वविद्यार्थतत्त्ववित् ।
मातरं सेवमानस्तु विजहार नदीतटे ॥ 44 ॥

Thus, expert in many branches of learning,

Sudarśana served his Mother in that forest and began to wander on the banks of the Ganges.

शरासनं च सम्प्राप्तं विशिखाश्च शिलाशिताः ।

तूणीरकवचं तस्मै दत्तं चाम्बिकया वने ॥ 45 ॥

One day the Mother of the Universe gave the bows, sharpened arrows, quiver and a mail coat of armour to that boy in that forest.

एतस्मिन्समये पुत्री काशिराजस्य सुप्रिया ।

नाम्ना शशिकला दिव्या सर्वलक्षणसंयुता ॥ 46 ॥

शुश्राव नृपपुत्रं तं वनस्थं च सुदर्शनम् ।

सर्वलक्षणसम्पन्नं शूरं काममिवापरम् ॥ 47 ॥

O King! At this time the extraordinary beautiful and lovely princess Śaśikalā, endowed with all auspicious qualities, the daughter of the King of Kāśī, came to hear that a beautiful prince named Sudarśana, a second Kandarpa, full of heroism and endowed with all auspicious qualities is dwelling in a forest.

वन्दीजनमुखाच्छ्रुत्वा राजपुत्रं सुसंमतम् ।

चकमे मनसा तं वै वरं वरयितुं धिया ॥ 48 ॥

The princess, hearing this from a soothsayer, mentally loved and desired him and wanted finally to accept him as her legal husband.

स्वप्ने तस्याः समागम्य जगदम्बा निशान्तरे ।

उवाच वचनं चेदं समाश्वास्य सुसंस्थिता ॥ 49 ॥

वरं वरय सुश्रोणि मम भक्तः सुदर्शनः ।

सर्वकामप्रदस्तेऽस्तु वचनान्मम भामिनी ॥ 50 ॥

Thus, on one occasion, at the end of a night (night-fall), the Goddess appeared in her dreams before her and consoled her and said: "O fair one! ask a boon from me; Sudarśana is my devotee; he will fulfill, at my word, all your desires."

एवं शशिकला दृष्ट्वा स्वप्ने रूपं मनोहरम् ।

अंबाया वचनं स्मृत्वा जहर्ष भृशभामिनी ॥ 51 ॥

Thus seeing the beautiful figure of the Goddess in her dreams and hearing Her sweet words, the honoured Śaśikalā was drowned in an ocean of bliss.

उपस्थिता सा मुदा युक्ता पृष्टा मात्रा पुनः पुनः ।

प्रमोदे कारणं बाला नोवाचातित्रपान्विता ॥ 52 ॥

When the princess awoke, her face beaming with

gladness, her mother perceived her joy and inferred that her daughter must have been internally very glad, and asked her repeatedly, but Śaśikalā was too much abashed and did not give vent to the cause of her satisfaction.

जहास मुदमापन्ना स्मृत्वा स्वप्नं मुहुर्मुहुः ।

सखीं प्राह तदाऽन्यां वै स्वप्नवृत्तं सविस्तरम् ॥ 53 ॥

The princess, remembering her dreams, began to laugh repeatedly on account of her excessive joy. At last she spoke out in detail all about her dreams to one of her lady friends, or companions.

कदाचित्सा विहारार्थमवापोपवनं शुभम् ।

सखीयुक्ता विशालाक्षी चम्पकैरुपशोभितम् ॥ 54 ॥

On one occasion, that large eyed Śaśikalā went out for enjoyment to a nice garden beautified with campaka flowers, attended by her companion.

पुष्पाणि चिन्वती बाला चम्पकाधःस्थिताऽबला ।

अपश्यद्बाह्यणं मार्गे आगच्छन्त त्वरान्वितम् ॥ 55 ॥

While the King's daughter seated under a campaka tree, was collecting flowers, she saw a Brāhmin, coming towards her in great haste.

तं प्रणम्य द्विजं श्यामा बभाषे मधुरं वचः ।

कुतो देशान्महाभाग कृतमागमनं त्वया ॥ 56 ॥

After bowing down before him, that beautiful princess, endowed with all auspicious qualifications, addressed him in sweet words "O blessed one! whence are you coming?"

द्विज उवाच

भारद्वाजाश्रमाद्बाले नूनमागमनं मम ।

जातं वै कार्ययोगेन किं पृच्छसि वदस्व मे ॥ 57 ॥

The Brāhmaṇa said: "O girl! I am coming on an errand from the hermitage of Bharadvāja Muni. Please mention what you are going to ask me?"

शशिकलोवाच

तत्राश्रमे महाभाग वर्णनीयं किमस्ति वै ।

लोकातिगं विशेषेण प्रेक्षणीयतमं किल ॥ 58 ॥

Śaśikalā replied "O Noble one! What beautiful thing is there in that hermitage that is extraordinary and worth describing."

ब्राह्मण उवाच

ध्रुवसन्धिसुतः श्रीमानास्ते सुदर्शनो नृपः ।

यथार्थनामा सुश्रोणि वर्तते पुरुषोत्तमः ॥ 59 ॥

The Brāhmaṇa said "O fair one! There is staying the most lovely Sudarśana, the son of the King Dhruvasandhi. He is the loveliest of all men."

तस्य लोचनमत्यन्तं निष्कलं प्रतिभाति मे ।

येन दृष्टो न वामोरु कुमारस्तु सुदर्शनः ॥ 60 ॥

O fair one! He who has not seen him, I think, has his eyes given to him in vain."

एकत्र निहिता धात्रा गुणाः सर्वे सिसृक्षुणा ।

गुणानामाकरं द्रष्टुं मन्ये तेनैव कौतुकात् ॥ 61 ॥

O auspicious one! It appears as if the Creator, with a view to seeing how it looks, has invested him with all the qualities."

तव योग्यः कुमारोऽसौ भर्ता भवितुमर्हति ।

योगोऽयं विहितोऽप्यासीन्मणिकांचनयोरिव ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

सप्तदशोऽध्यायः ॥ 17 ॥

O beautiful one! what shall I say more to you, suffice to say that, that prince is fit to become your husband. I think that the Creator has, no doubt, settled already the union between you two, as a happy union of two congenial things (gold in union with Jewel).

Thus ends the Seventeenth Chapter on the story of Viśvāmītra and on the getting of the root mantra of Kāma by the son of the King in Śrīmaddevī-bhāgavatam, of 18,000 verses by Maḥarṣī Veda Vyāsa.

CHAPTER XVIII

On Svayamvara of the Daughter of the King of Benares

व्यास उवाच

श्रुत्वा तद्वचनं श्यामा प्रेमयुक्ता बभूव ह ।

प्रतस्थे ब्राह्मणस्तस्मात्स्थानादुक्त्वा समाहितः ॥ 1 ॥

Vyāsa said: The King's lovely daughter was very glad on hearing the words of the Brāhmaṇa, and drowned herself in ecstasy of love. The Brāhmin also departed, thinking of the whole affair.

सा तु पूर्वानुगराद्वै मग्ना प्रेम्णाऽतिचंचला ।

कामबाणहतेवास गते तस्मिन्द्विजोत्तमे ॥ 2 ॥

The daughter was already attached to the prince, and now she became the more merged in love for him and became very anxious. Now, on the departure of the Brāhmin, she felt herself struck by the arrows of love.

अथ कामार्दिता प्राह सखीं छन्दोनुवर्तनीम् ।

विकारश्च समुत्पन्नो देहे यच्छ्रवणादनु ॥ 3 ॥

अज्ञातरसविज्ञानं कुमारं कुलसम्भवम् ।

दुनोति मदनः पापः किं करोमि क्व यामि च ॥ 4 ॥

Then Śaśikalā, oppressed by love, addressed her dear companion, who followed her inclinations' thus: "O my companion! I have not as yet had any knowledge of the king's son; still the signs of love

have sprung up in my body and mind, from the moment that I heard about him from the Brāhmin. The love is giving me much trouble; tell, my companion, what am I to do now? and whither shall I go?

स्वप्नेषु वा मया दृष्टः पञ्चबाण इवापरः ।

तपते मे मनोऽत्यर्थं विरहाकुलितं मृदु ॥ 5 ॥

O dear companion! I saw him like a second God of Love in my dreams; and, since then, my innocent mind is being troubled with his being away from me."

चन्दनं देहलग्नं मे विषवद्भाति भामिनी ।

स्त्रगियं सर्पवच्चैव चन्द्रपादाश्च वह्निवत् ॥ 6 ॥

O fair one! The sandal paste on my body appears to me like a poison, this garland is like a serpent and the moon's rays seem like a fire."

न हर्म्ये न वने शं मे दीर्घिकायां न वर्तते ।

न दिवा न निशायां वा न सुखं सुखसाधनैः ॥ 7 ॥

O companion! My mind gets not rest any where, in palaces, in gardens, in lakes, in hills, at any time, during the day or night; all the enjoyable things have assumed now contrary aspects and are painning me."

न शय्या न च तांबूलं न गीतं न च वादनम् ।
प्रीणयन्ति मनो मेऽद्य न तृप्ते मम लोचने ॥ 8 ॥

The bedding, betel leaves, music, singing, and dancing, all now fail to give me satisfaction and peace.

प्रयाम्यद्य बने तत्र यत्रासौ वर्तते शठः ।
भीतास्मि कुललज्जायाः परतन्त्रा पितुस्तथा ॥ 9 ॥

O companion! I would have gone today where is residing that deceiver; but I fear for my father as well for the honour of my family.

स्वयंवरं पिता मेऽद्य न करोति करोमि किम् ।
दास्यामि राजपुत्राय कामं सुदर्शनाय वै ॥ 10 ॥

My father is not yet declaring the svayamvara for my marriage. What shall I do? Had he given me in marriage to that Sudarśana, I would have allowed him embrace me and satisfy his passion today!

संत्यन्त्ये पृथिवीपालाः शतशः संभूतर्द्धयः ।
रमणीया न ये तेऽद्य राज्यहीनोऽप्यसौ मतः ॥ 11 ॥

“O friend! look at the strange ideas of the Creator! There are hundreds of kings today who are influential and I do not consider them beautiful; and that King’s son is exiled from his kingdom, and yet he has stolen away my heart.”

व्यास उवाच

एकाकी निर्धनश्चैव बलहीनः सुदर्शनः ।
वनवासी फलाहारस्तस्याश्चित्ते सुसंस्थिता ॥ 12 ॥

Vyāsa said: Thus that King’s son, Sudarśana, though helpless, and living in forest on roots and fruits, deprived of wealth, power, and army, began to reign in the heart of that princess.

वाग्बीजस्य जपात्सिद्धिस्तस्या एषाप्युपस्थिता ।
सोपि ध्यानपरोऽत्यन्तं जजाप मन्त्रमुत्तमम् ॥ 13 ॥

स्वप्ने पश्यत्यसौ देवीं विष्णुमायामखण्डिताम् ।
विश्वमातरमव्यक्तां सर्वसंपत्कराविकाम् ॥ 14 ॥

Śaśikalā, too, began to recite slowly the root mantra of Sarasvatī and therefore her love towards this prince held out signs of success.

Once engaged in meditation on that excellent root mantra on Kāma, and, whole repeatedly

reciting it mentally, he got in a dream the vision of that Ever Full, the World Mother Ambikā, that cannot be expressed in words, the Vaiṣṇavī Śakti and capable to bestow all wealth and property.

शृंगवेरपुराध्यक्षो निषादः समुपेत्य तम् ।
ददौ रथवरं तस्मै सर्वोपस्करसंयुतम् ॥ 15 ॥

चतुर्भिस्तुरगैर्युक्तं पताकावरमण्डितम् ।
जैत्रं राजसुतं ज्ञात्वा ददौ चोपायनं तदा ॥ 16 ॥

At this time the King of Niṣādas, the lord-of Śrīngaverpur came to the hermitage and presented an excellent chariot together with all other necessary things. This chariot was drawn by four horses, decorated with nice flags and was endowed with the prospect of getting victory everywhere; thinking it thus a befitting present to be given to the King, he gave it to Sudarśana.

सोऽपि जग्राह तं प्रीत्या मित्रत्वेन सुसंस्थितम् ।
वन्यैर्मूलफलैः सम्यगर्चयामास शंबरम् ॥ 17 ॥

Sudarśana, too, accepted the offer of a friend and worshipped him well in return, with roots and fruits of the forest.

कृतातिथ्ये गते तस्मिन्निषादाधिपतौ तदा ।
मुनयः प्रीतियुक्तास्ते तमूचुस्तापसा मिथः ॥ 18 ॥

राजपुत्रं ध्रुवं राज्यं प्राप्स्यसि त्वं च सर्वथा ।
स्वल्पैरहोभिरव्यग्रः प्रतापान्नात्र संशयः ॥ 19 ॥

The lord of the Niṣādas, thus worshipped as a guest, went away. The Munis and ascetics then began to address Sudarśana, with fondness “O son of the king! Don’t be anxious and restless; within a very short time, you will get your kingdom, no doubt, by your own good luck and prowess.

प्रसन्ना तेऽम्बिका देवी वरदा विश्वमोहिनी ।
सहायस्तु सुसंपन्नो न चिन्तां कुरु सुव्रत ॥ 20 ॥

O one attached to one’s vows! The Goddess that enchants the whole universe, the Giver of boons, Śrī Ambikā, has been pleased with you; assistance is rendered well to you; therefore do not trouble yourself with contrary thoughts any more.”

मनोरमां तथोचुस्ते मुनयः संशितव्रताः ।
पुत्रस्तेऽद्य धराधीशो भविष्यति शुचिस्मिते ॥ 21 ॥

The Munis, who have taken vows, addressed Manoramā also “Your son will soon become the lord of the world; you need not care any more.

सा तानुवाच तन्वंगी वचनं वोऽस्तु सत्फलम् ।
दासोऽयं भवतां विप्राः किं चित्रं सदुपासनात् ॥ 22 ॥

Then the lean and thin Manoramā, hearing the Muni’s words said “O Brāhmaṇas! Let your āśīs (words of benedictions) be justified with success. What wonder that a kingdom be obtained by the good will of the Sādhus!”

न सैन्यं सचिवाः कोशो न सहायश्च कश्चन ।
केन योगेन पुत्रो मे राज्यं प्राप्तुमिहार्हति ॥ 23 ॥

There is no force, no minister, no help, no property; how, under what combinations, can then my son get kingship?

आशीर्वादैश्च वो नूनं पुत्रोऽयं मे महीपतिः ।
भविष्यन्नि न सन्देहो भवन्तो मन्त्रवित्तमाः ॥ 24 ॥

You are the best of the knowers of mantrams; due to the influence of your good will, my son will surely be a king; there is no doubt in this.

व्यास उवाच

रथारूढः स मेधावी यत्र याति सुदर्शनः ।
अक्षौहिणीसमावृत्त इवाभाति स तेजसा ॥ 25 ॥

Vyāsa said: Wherever that intelligent Sudarśana used to go on his chariot, there he seemed by his own prowess, as if he were surrounded by a whole army consisting of 109,350 foot, 65,610 horse, 21,870 chariots and 21,870 elephants.

प्रतापो मन्त्रबीजस्य नान्यः कश्चन भूपते ।
एवं वै जपतस्तस्य प्रीतियुक्तस्य सर्वथा ॥ 26 ॥

This is the influence of the seed mantra; it is not an ordinary acquisition. It is because Sudarśana, with gladness and one-pointedness of his mind, meditated on his seed mantra, that he acquired the above powers; there is no doubt in this.

सम्प्राप्य सदगुरोर्बीजं कामराजाख्यमद्भुतम् ।
जपेद्यस्तु शुचिः शान्तः सर्वान्कामानवाप्नुयात् ॥ 27 ॥

Becoming pure and peaceful, whoever gets this wonderful seed mantra from a true spiritual guide and meditates on it incessantly, is destined certainly to attain all desires.

न तदस्ति पृथिव्यां वा दिवि वाऽपि सुदुर्लभम् ।
प्रसन्नायाः शिवायाश्च यदप्राप्यं नृपोत्तम ॥ 28 ॥

O best of kings! There is no such thing either in the heavens above or in the worlds below, that a man won’t get, when the Supreme Goddess becomes pleased.

ते मन्दास्तेऽतिदुर्भाग्या रोगैस्ते समभिद्रुताः ।
येषां चित्ते न विश्वासो भवेदंवाचनार्नादिषु ॥ 29 ॥

Those are certainly very unfortunate and of intellect, who cannot place their faith on the worship of this Goddess and consequently suffer incessantly all sorts of troubles.

या माता सर्वदेवानां युगादौ परिकीर्तिता ।
आदिमातेति विख्याता नाम्ना तेन कुरुद्रह ॥ 30 ॥

O best of the Kurus! At the beginning of the creation, this Ambā Devī was the Mother of all the Gods, and is therefore known as the First Mother.

बुद्धिः कीर्तिर्घृतिर्लक्ष्मीः शक्तिः श्रद्धा मतिः स्मृतिः ।
सर्वेषां प्राणिनां सा वै प्रत्यक्षं वै विभासते ॥ 31 ॥

She is practically seen in this world in the shape of Buddhi (intelligence), Kīrti (fame), Dhṛti (fortitude), Lakṣmī (Goddess of wealth), Śakti (the Force), Śraddhā (Faith), Mati (Intellect), Smṛti (memory), etc.

न जानन्ति नरा ये वै मोहिता मायया किल ।
न भजन्ति कुतर्कज्ञा देवीं विश्वेश्वरीं शिवाम् ॥ 32 ॥

It is only the deluded souls that do not realise the nature of the Devī; it is only those, whose hearts are destroyed by the glare of false argument, that do not worship this All-auspicious Goddess of the Universe.

ब्रह्मा विष्णुस्तथा शम्भुर्वासवो वरुणो यमः ।
वायुरग्निः कुबेरश्च त्वष्टा पूषाश्विनौ भगः ॥ 33 ॥

आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः ।
सर्वे ध्यायन्ति तां देवीं सृष्टिस्थित्यन्तकारिणीम् ॥ 34 ॥

O king! Brahmā, Viṣṇu, Śambhu, Indra, Varuṇa, Yama, Vāyu, Agni, Kubera, Viśvakarmā, Pūṣā, Bhaga, the two Aśvins, Ādityas, Vasavas, Rudras,

Viśvedevās, Maruts, all worship the Supreme Deity of Creation, Preservation and Dissolution.

को न सेवेत विद्वान्वै तां शक्तिं परमात्मिकाम् ।
सुदर्शनेन सा ज्ञाता देवी सर्वार्थदा शिवाः ॥ 35 ॥

Who is there amongst the wise that does not serve this Highest Energy? The real nature of that Auspicious Goddess, the Bestower of all desires, Sudarśana came to know very well.

ब्रह्मैव साऽतिदुष्प्राया विद्याऽविद्यास्वरूपिणी ।
यागेगम्या परा शक्तिर्मुमुक्षूणां च बल्लभा ॥ 36 ॥

She is the Real Essence, Brahma, very rarely realised : She is the Higher Vidyā and the Lower Vidyā (Avidyā) and She is the vital energy, the Mukhya Prāṇa, of the best of the Yogīs, who are desirous of liberation.

परमात्मस्वरूपं को वेत्तुमर्हति तां विना ।
या सृष्टिं त्रिविधां कृत्वा दर्शयत्वखिलात्मने ॥ 37 ॥

O king! What individual is there that is able to realise the nature of Pramātmā (the Highest Universal Self) without having recourse to Her, Who is manifesting this universal consciousness, by bringing into existence these Sātvik, Rājasik, and Tāmasik creations.

सुदर्शनस्तु तां देवीं मनसा परिचिंतयन् ।
राज्यलाभात्परं प्राप्य सुखं वै कानेन स्थितः ॥ 38 ॥

Sudarśana, though she dwelt in the forest, realised a greater happiness than that in obtaining the sovereignty of a kingdom, by constantly meditating on that Goddess.

साऽपि चंद्रकलाऽत्यर्थं कामबाणप्रपीडिता ।
नानोपचारैरनिशं दधार दुःखितं वपुः ॥ 36 ॥

Śaśikalā, too, being too much oppressed with the arrows of love, any how remained with her soul in her body, having had to be always cared for her health in various ways by her attendants.

तावत्तस्याः पिता ज्ञात्वा कन्यां पुत्रवरार्थिनीम् ।
सुबाहुः कारयामास स्वयंवरमतंजितः ॥ 40 ॥

Then the king Subahū, on coming to know that her daughter is desirous of getting her husband, made arrangements for her Svayamvara (a marriage

in which the girl chooses her husband from among a number of suitors assembled together) without any delay.

स्वयंवरस्तु त्रिविधो विद्वद्भिः परिकीर्तितः ।
राज्ञां विवाहयोग्यो वै नान्येषां कथितः किल ॥ 41 ॥
इच्छास्वयंवरश्चैको द्वितीयश्च पणाभिधः ।
यथा रामेण भग्नं वै त्र्यं वकस्य शरासनम् ॥ 42 ॥
तृतीयः शौर्यशुल्कश्च शूराणां परिकीर्तितः ।
इच्छास्वयंवरं तत्र चकार नृपसत्तमः ॥ 43 ॥

The Svayamvara of the royal family, the Pundits say, is of three kinds: 1st Icchā Svayamvara (optional); 2nd Paṇya Svayamvara by fulfilling a promise e.g. Rāmacandra broke in two the bow of Śiva and married Sītā; 3rd the Svayamvara, preferring one who will prove the strongest hero by one's own prowess. Of these three kinds of Svayamvaras, the king Subāhu preferred Icchā Svayamvara (according to the bride's free choice).

शिल्पिभिः कारिता मंचाः शुभैरास्तरणैर्युताः ।
ततश्च विविधाकाराः सुकल्पिताः सभ्यमण्डपाः ॥ 44 ॥

Accordingly the king employed many artisans, had platforms covered with beautiful carpets and big halls decorated beautiful in various ways.

एवं कृतेऽतिसंभारे विवाहार्थं सुविस्तरे ।
सखीं शशिकला प्राह दुःखिता चारुलोचना ॥ 45 ॥
इदं मे मातरं ब्रूहि त्वमेकान्ते वचो मम ।
मया वृतः पतिश्चित्ते ध्रुवसन्धिसुतः शुभ ॥ 46 ॥
नान्यं वरं वरिष्यामि तमृते वै सुदर्शनम् ।
स मे भर्ता नृपसुतो भगवत्या प्रतिष्ठितः ॥ 47 ॥

Thus the assembly hall for Svayamvara built and decorated and all the necessary articles and equipments brought thither, the fair eyed Śaśikalā, told her companions with sorrow "Better go to my mother and say her privately that I have already selected mentally my husband the beautiful Sudarśana, the son of the king Dhruvasandhi in my mind; I wo'nt marry any other prince than him; the Goddess Bhagavatī has settled him for my husband."

व्यास उवाच

इत्युक्त्वा सा सखी गत्वा प्राह सत्वरा ।
वैदर्भीं विजने वाक्यं मधुरं मञ्जुभाषिणी ॥ 48 ॥
पुत्री ते दुःखिता प्राह साध्वी त्वां मन्मुखेन यत् ।
शृणु त्वं कुरु कल्याणि तद्धितं त्वरिताऽधुना ॥ 49 ॥
भारद्वाजाश्रमे पुण्ये ध्रुवसंधिसुतोऽस्ति यः ।
स मे भर्ता वतश्चित्ते नान्यं भूपं वृणोम्यहम् ॥ 50 ॥

Vyāsa said, the companion of Śaśikalā hearing thus, went quickly to her mother Vaidarbhī and addressed her sweetly in private "O chaste one! Your daughter, with a sorrowful heart, has sent me to you to say the following; Please hear and do at your earliest convenience, what is good and beneficial, the son of the king Dhruvasandhi; I have mentally selected him as my husband; I won't select any other prince."

व्यास उवाच

राज्ञी तद्वचनं श्रुत्वा स्वपतौ गृहमागते ।
निवेदयामास तदा पुत्रीवाक्यं यथातथम् ॥ 51 ॥

Vyāsa said: The queen, hearing her words, told to her husband, when he returned to the palace, all her daughter's words as she had heard them.

तच्छ्रुत्वा वचनं राजा विस्मितः प्रहसन्मुहुः ।
भार्यामुवाच वैदर्भीं सुबाहुस्तु ऋतं वचः ॥ 52 ॥
सुधु जानासि बालोऽसौ राज्यान्निष्कासितो वने ।
एकाकी सह मात्रा वै वसते निर्जने वने ॥ 53 ॥

Vyāsa said: After the king Subāhu had spoken thus, the Queen made her daughter Śaśikalā, who had always sweet smiles on her lips sit on her lap and after consoling her with words, began to say

Hearing this, the king Sabāhu was astonished and then laughed frequently and then began to say to his wife, the daughter of the king of Vidarbha the following true words: "O fair one! That king's son Sudarśana is a minor, he has been exiled to the forest; now he is helpless and is residing with his mother in a dense forest.

तत्कृते निहतो राजा वीरसेनो युधाजिता ।
स कथं निर्धनो भर्ता योग्यः स्याच्चाकूलोचने ॥ 54 ॥

For his sake, the king Vīrasena was slain in battle by the king Yudhājī. O fair eyed! how can that helpless exiled poor boy become her husband.?"

बूहि पुत्रीं ततो वाक्यं कदाचिदपि विप्रियम् ।
आगमिष्यन्ति राजानः स्थितिमंतः स्वयंवरे ॥ 55 ॥
इति श्रीमदेवीभागवते महापुराणे
तृतीयस्कन्धेऽष्टादशोऽध्यायः ॥ 18 ॥

Do say therefore to Śaśikalā that, in the assembly hall for her Svayamvara, many kings commanding honour and respect would be present; She would then choose whomever she likes. She need nor repeat such words any more.

Thus ends the Eighteenth Chapter of the Third Book about the Svayamvara of Śaśikalā, the daughter of the king Kāśīrāja in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIX

On the Marriage

व्यास उवाच

भर्ता साऽभिहिता बालां पुत्रीं कृत्वांकसंस्थिताम् ।
उवाच वचनं श्लक्ष्णं समाश्रास्य शुचिस्मिताम् ॥ 1 ॥
किं वृथा सुदति त्वं हि विप्रियं मम भाषसे ।
पिता ते दुःखमाप्नोति वाक्येनानेन सुव्रते ॥ 2 ॥

Vyāsa said: After the king Subāhu had spoken thus, the Queen made her daughter Śaśikalā, who had always sweet smiles on her lips sit on her lap and after consoling her with words, began to say

"O fair eyed! You always practise vows and other religious performances; why are you, then, speaking these unpleasant words? The King has heard all what you wanted to say has been very sorry."

सुदर्शनेऽतिदुर्भाग्यो राज्यभ्रष्टो निराश्रयः ।
बलकोशविहीनश्च परित्यक्तस्तु बांधवैः ॥ 3 ॥
मात्रा सह वनं प्राप्तः फलमूलाशनः कृशः ।
न ते योग्यो वरोऽयं वै वनवासी च दुर्भगः ॥ 4 ॥

राज्यपुत्राः कृतप्रज्ञा रूपवन्तः सुसंमताः ।
तवार्हाः पुत्रि सन्त्यन्त्ये राजचिह्नैरलंकृताः ॥ 5 ॥

That Sudarśana is very unfortunate, deprived of his kingdom, helpless, void of wealth and army, abandoned by his friends, exiled with his mother in the forest, subsisting on roots and fruits, lean and thin. Thus he is not worthy of becoming the husband of yours. There are many learned, beautiful, approved of all, qualified with all royal marks, princes fit to become your husband. They all will come in this Svayamvara.

भ्राताऽस्य वर्तते कान्तः स राज्यं कोसलेषु वै ।
करोति रूपसम्पन्नः सर्वलक्षणसंयुतः ॥ 6 ॥

There is one brother of this Sudarśana, who is endowed with all kingly qualifications, beautiful, and qualified in various other ways. He is the king of the Kosala country.

अन्यच्च कारणं सुभ्रु शृणु यच्च यथा श्रुतम् ।
युधाजित्सततं तस्य वधकामोऽस्ति भूमिषः ॥ 7 ॥

There is another point worth consideration; please hear it. The King Yudhājit is trying his best to kill Sudarśana on a befitting opportunity.

दौहित्रः स्थापितस्तेन राज्ये कृत्वाऽतिसंगरम् ।
वीरसेनं नृपं हत्वा संमंत्र्य सचिवैः सह ॥ 8 ॥

He already counselled with his ministers and killed in a desperate fight the king Virasena and installed his daughter's son on the throne.

भारद्वाजाश्रमं प्राप्तं हंतुकामः सुदर्शनम् ।
मुनिना वारितः पश्चाज्जगाम निजमन्दिरम् ॥ 9 ॥

Even he came up so far as the hermitage of Bhāradvāja to kill Sudarśana; afterwards he was prevented by the Munis from doing so; then he returned home.

शशिकलोवाच

मातर्ममैप्सितः कामं वनस्थोऽपि नृपात्मजः ।
शर्यातिवचनेनैव सुकन्या च पतिव्रता ॥ 10 ॥
च्यवनं च यथा प्राप्य पतिशुश्रूषणे रता ।
भर्तृशुश्रूषणं स्त्रीणां स्वर्गदं मोक्षदं तथा ॥ 11 ॥
अकैतवकृतं नूनं सुखदं भवति स्त्रियाः ।

Śaśikalā replied: "Mother! That prince, though

staying in the forest, is approved of by me; under the advice of Śaryāti, the chaste Sukanyā married Cyavana Muni and served her husband all along; so I will marry this king's son and will always be engaged in serving him. The women are able to attain heaven and emancipation, if they serve their husbands; therefore if we be sincere in serving our husbands, we will no doubt be happy."

भगवत्या समादिष्टं स्वप्ने वरमनुत्तमम् ॥ 12 ॥
तमृतेऽहं कथं चान्यं संश्रयामि नृपात्मजम् ।

I have seen in my dream that the Goddess Bhagavatī has ordained him to be my husband; how can I now accept any other body as my husband than him?

मच्चित्तभित्तौ लिखितो भगवत्या सुदर्शनः ॥ 13 ॥
तं विहाय प्रियं कान्तं करिष्येऽहं न चापरम् ।

The Devī Bhuvaneśvarī has pictured his frame firmly in my heart; I will never be able to leave my dearest beautiful husband and to contract marriage with any other person."

व्यास उवाच

प्रत्यादिष्टाऽथ वैदर्भी तथा बहुनिदर्शनैः ॥ 14 ॥
भर्तारं सर्वमाचष्ट पुत्र्योक्तं वचनं भृशम् ।

Vyāsa said: Thus the mother, the daughter of the King of Videha, found many signs and at last desisted. She then reported to the King all the words of Śaśikalā.

विवाहस्य दिनादवागपत् श्रुतसमन्वितम् ॥ 15 ॥
द्विजं शशिकला तत्र प्रेषयामास सत्वरम् ।

यथा न वेद मे तातस्तथा गच्छ सुदर्शनम् ॥ 16 ॥
भारद्वाजाश्रमे ब्रूहि मद्वाक्यात्तरसा विभो ।

When Śaśikalā, on the day before the marriage day, became very anxious and, sent in a great hurry, one trustworthy Brāhmin, versed in the Vedas to the hermitage of Bhāradvāja with this message "O Brāhmin, go in such a way to Sudarśana, as my father be not able to know about it and tell Sudarśana all my words.

पित्रा मे सम्भृतः कामं मदर्थेन स्वयंवरः ॥ 17 ॥
आगमिष्यन्ति राजानो बलयुक्ता ह्यनेकशः ।

मया त्वं वै वृतश्चित्ते सर्वथा प्रीतिपूर्वकम् ॥ 18 ॥
भगवत्या समादिष्टः स्वप्ने मम सुरोपम ।

My father has called in for my marriage a Svayamvara ceremony; many powerful kings will attend with their armies; O Deva! The Goddess Bhagavatī has ordered me in dream and accordingly I, with full gladness of my heart, have become yours already in my heart."

विषमद्भि हुताशे वा प्रपतामि प्रदीपिते ॥ 19 ॥
वरये त्वदृते नान्यं पितृभ्यां प्रेरिताऽपि वा ।

"Rather I will take poison or I will jump in a blazing fire, than I can obey my father's and mother's words and marry another."

मनसा कर्मणा वाचा संवृतस्त्वं मया वरः ॥ 20 ॥
भगवत्याः प्रसादेन शर्मावाभ्यां भविष्यति ।

"By my mind word, and deed, I have selected you my husband; and pleasure and happiness is sure to attend on us by the blessings of the Bhagavatī."

आगन्तव्यं त्वयाऽत्रैव दैवं कृत्वा परं बलम् ॥ 21 ॥
यदधीनं जगत्सर्वं वर्तते सचराचरम् ।

"Please depend unto Her, at Whose command this universe, moving and unmoving is resting, unto that Great Destiny and come to this place without fail."

भगवत्या यदादिष्टं न तन्मिथ्या भविष्यति ॥ 22 ॥

यदृशे देवताः सर्वा सर्तन्ते शङ्करादयः ।

What the Goddess, whose commands Śaṅkara all the other Devas obey, has ordered, an never turn out false.

वक्तव्योऽसौ त्वया ब्रह्मन्नेकान्ते वै नृपात्मजः ॥ 23 ॥

यथा भवति मे कार्यं तत्कर्तव्यं त्वयाऽनघ ।

"O Brāhmin! You the foremost amongst the virtuous do therefore call on that King's son in privacy and speak out all these to him. What shall I say more to you. Do all that my object may be fulfilled."

इत्युक्त्वा दक्षिणां दत्त्वा मुनिर्व्यापारितस्तथा ॥ 24 ॥

गत्वा सर्वं निवेद्याशु तत्र प्रत्यागतो द्विजः ।

Thus saying, she gave the Brāhmin his Dakṣiṇā

and sent him to Sudarśana. He went there and reported all the matter duly to him and quickly returned back.

सुदर्शनस्तु तज्जात्वा निश्चयं गमने तदा ॥ 25 ॥

चकार मुनिना तेन प्रेरितः परमादरात् ।

On coming to know all this, Sudarśana determined to start; and the Mahārṣi Bhāradvāja, with gladness, sent him.

व्यास उवाच

गमनायोद्यतं पुत्रं तुमवाच मनोरमा ॥ 26 ॥

वेपमानाऽतिदुःखार्ता जातत्रासाऽश्रुलोचना ।

Vyāsa said: Seeing her son ready to start, his mother Manoramā became very sorry and, trembling and shedding tears, thus spoke to his son.

कुत्र गच्छसि पुत्राद्य समाजे भूभृतां किल ॥ 27 ॥

एकाकी कृतवैरश्च किं विचिन्त्य स्वयंवरे ।

युधाजिह्वंतुकामस्त्वां समेष्यति महीपतिः ॥ 28 ॥

न तेऽन्योस्ति सहायश्च तस्मान्मा ब्रज पुत्रक ।

"Sudarśana! Where are you going now? How do you dare to go there in the Svayamvara alone, where are present kings and all your terrible enemies. O Son! You are as yet a boy. The King Yudhājit will certainly go there with the object of killing you; there will then be no other body to help you. So you should never go to that place.

एकपुत्रातिदीनाऽस्मि तवाधारा निराश्रया ॥ 29 ॥

नाहंसि त्वं महाभाग निराशां कर्तुमद्य माम् ।

"You are my only son; I am very poor, and helpless; I have no other to lean upon than you; therefore you ought not to throw me in despair at this moment."

पिता ते निहतो येन सोऽपि तत्रागतो नृपः ॥ 30 ॥

एकाकिनं गतं तत्र युधाजित्त्वां हनिष्यति ।

"See Sudarśana! King Yudhājit who had slain my father, that uncontrollable king will come there; if you go there alone, he will certainly kill you."

सुदर्शन उवाच

भवितव्यं भवत्येव नात्र कार्या विचारणा ॥ 31 ॥

आदेशाच्च जगन्मातुर्गच्छाम्यद्य स्वयंवरे ।

Sudarśana replied—"Mother! What is inevitable will certainly come to pass; there is no need to discuss further on the subject. I will go at the command of the World Mother to that assembly hall of Svayamvara.

मा शोकं कुरु कल्याणि क्षत्रियाऽसि वरानने ।
न बिभेमि प्रसादेन भगवत्या निरन्तरम् ॥ 32 ॥

O Auspicious one! Do not give vent to sorrow; I do fear none by the grace of the Bhagavatī."

व्यास उवाच

इत्युक्त्वा रथमारुह्य गन्तुकामं सुदर्शनम् ॥ 33 ॥
दृष्ट्वा मनोरमा पुत्रमाशीर्भिश्चान्वमोदयत् ।

Vyāsa said. Thus saying, Sudarśana mounted on his chariot and was ready to start. Seeing this Manoramā began to bless him and so cheer him.

अग्रतस्तेऽम्बिका पातु पार्वती पातु पृष्ठतः ॥ 34 ॥

पार्वती पार्श्वयोः पातु शिवा सर्वत्र साम्प्रतम् ।

वाराही विषमे मार्गे दुर्गा दुर्गेषु कर्हिचित् ।

कालिका कलहे घोरे पातु त्वां परमेश्वरी ॥ 35 ॥

मण्डपे तत्र मातङ्गी तथा सौम्या स्वयंवरे ।

भवानी भूपमध्ये तु पातु त्वां भवमोचनी ॥ 36 ॥

गिरिजा गिरिदुर्गेषु चामुण्डा चत्वरेषु च ।

कामगा काननेष्वेवं रक्षतु त्वां सनातनी ॥ 37 ॥

O Son! Let Ambikā Devī protect your front; Padmalocanā protect your back; Pārvatī, your two sides; Śivā Devī, all around you; Vārāhī, in dreadful paths; Durgā, in royal forts, Kālikā, in terrible fights; Parameśvarī, in the platform hall; Mātāṅgī, in the Svayamvara hall; Bhavānī, the Avertress of world, amidst the kings; Girijā, in mountain passes; Camuṇḍā, in the sacrificial ground, and let the eternal Kāmagā, protect you in the forests.

विवादे वैष्णवी शक्तिरवतात्त्वां रघूद्भह ।

भैरवी चरणे सौम्य शत्रूणां वै समागमे ॥ 38 ॥

O Descendant of Raghu family! Let the Vaiṣṇavī force protect you in quarrels; let Bhairavī protect you in battles and amongst your enemies."

सर्वदा सर्वदेशेषु पातु त्वां भुवनेश्वरी ।

महामाया जगद्धात्री सच्चिदानन्दरूपिणी ॥ 39 ॥

O Son! Let the Mahā Māyā Jagaddhātrī Bhuvaneśvarī protect you everywhere and at all times."

व्यास उवाच

इत्युक्त्वा तं तदा माता वेपमाना भयकुला ।

उवाचाहं त्वया सार्धमागमिष्यामि सर्वथा ॥ 40 ॥

Vyāsa said: Then Manoramā, speaking thus to him, trembled with fear and again said: "O Sudarśana, I will also accompany you; there will not be otherwise."

निमिषार्धं बिना त्वां वै नाहं स्थातुमिहोत्सहे ।

सहैव नय मां वत्स यत्र ते गमने मतिः ॥ 41 ॥

"I will never be able to remain anywhere without you and even for the twinkling of an eye. O Son, carry me thither where you are desiring to go."

इत्युक्त्वा निःसृता माता धात्रेयीसंयुता तदा ।

विप्रेर्दत्ताशिषः सर्वे निर्ययुर्हर्षसंयुताः ॥ 42 ॥

Thus saying, his mother with her attendants was ready to start. The Brāhmaṇas pronounced their blessings. All then went out.

वाराणस्यां तत प्राप्ता रथेनैकेन राघवः ।

ज्ञातः सुबाहूना तत्र पूजितश्चाहणादिभिः ॥ 43 ॥

Sudarśana, the descendant of the Raghu family, mounted then alone on his chariot and reached Benares. There King Subāhu, hearing that he had come, welcomed him and worshipped him with various presents.

निवेशार्थं गृहं दत्तमन्नपानादिकं तथा ।

सेवकं समनुज्ञाप्य परिचर्यार्थमेव च ॥ 44 ॥

He gave him the house for his residence; and made arrangements for his food and drink and other necessary requirements and gave order to his servants to wait on the prince.

मिलितास्त्वथ राजानो नानादेशाधिपाः किल ।

युधाजिदपि सम्प्राप्तो दौहित्रेण समन्वितः ॥ 45 ॥

Then, from various quarters, the kings assembled together; and Yudhājit, too, come there accompanied by his daughter's son, Śatrujit.

करुषाधिपतिश्चैव तथा मन्त्रेश्वरो नृपः ।

सिन्धुराजस्तथा वीरो योद्धा माहिष्मतीपतिः ॥ 46 ॥

पाञ्चालः पर्वतीयश्च कामरूपोऽतिवीर्यवान् ।
 कार्णाटश्चोलदेशीयो वैदर्भश्च महाबलः ॥ 47 ॥
 अक्षौहिणी त्रिषष्टिश्च मिलिता सङ्ख्या तदा ।
 वेष्टिता नगरी सा तु सैन्यैः सर्वत्र संस्थितैः ॥ 48 ॥

The King of Karūṣa, the King of Madra, the King of Sindhu, the King of Māhiṣmati" the valiant warriors, the King of Pāñcāla, the kings of the mountainous tract, the King of Kārṇāṭ, the powerful King of Kāmarūpa, the King of Cola, and the very powerful King of Vidarbhas with 180 Akṣauhiṇī soldiers all arrived and assembled there. Benares was then crowded all over with soldiers and soldiers.

एते चान्ये च बहवः स्वयंवरदिदृक्ष्या ।
 मिलितास्तत्र राजानो वरवारणसंयुताः ॥ 49 ॥

Many other kings came there on their beautiful elephants to witness the Svayamvara ceremony.

अन्योन्यं नृपपुत्रास्त इत्युच्युर्मिलितास्तदा ।
 सुदर्शनो नृपसुतो ह्यागतोऽस्ति निराकुलः ॥ 50 ॥

Then the princes began to talk amongst them "The King's son Sudarśana, too, had come there and is staying unconfused and calm."

एकाकी रथमारुह्य मात्रा सह महामतिः ।
 विवाहार्थमिहायातः काकुत्स्थ किं नु सांप्रतम् ॥ 51 ॥

Is it that the high minded Sudarśana, born of the Kākutstha family, had come there on a chariot, helpless, to marry?

एतान्नाजसुतांस्त्यक्त्वा ससैन्यान्सायुधानथ ।
 किमेनं राजपुत्री सा वरिष्यति महाभुजम् ॥ 52 ॥

Can it be that the princess will overlook these Kings with soldiers and weapons, and select the long armed Sudarśana?

युधाजिदथ राजेशस्तानुवाच महीपतीन् ।
 अहमेनं हनिष्यामि कन्यार्थे नात्र संशयः ॥ 53 ॥

Then King Yudhājī addressed all the other kings "I will slay Sudarśana for the sake of the daughter; there is no doubt in this."

केरलाधिपतिः प्राह तं तदा नीतिसत्तमः ।
 नात्र युद्धं प्रकर्तव्यं राजत्रिच्छास्वयंवरे ॥ 54 ॥

बलेन हरणं नास्ति नात्र शुल्कस्वयंवरः ।
 कन्येच्छयाऽत्र वरणं विवादः कीदृशस्त्विह ॥ 55 ॥

Hearing Yudhājī's words, the king of Keral, the foremost of those who know morals, began to say: "O king! In this Icchā svayamvara, it is not proper to fight. Here there will no marriage for prowess; there is no arrangement fixed to steal away the bride elect by force; here the bride will select of her own free choice; what cause can than there crop up here for quarrels?"

अन्यायेन त्वया पूर्वमसौ राज्याप्त्रवासितः ।

दौहित्रायार्पितं राज्यं बलवन्नृपसत्तम ॥ 56 ॥

"Before, you had driven him out of his kingdom; and though you are the superior king, you have taken his kingdom by force and installed your daughter's son on the throne."

काकुत्स्थोऽयं महाभाग कोसलाधिपतेः सुतः ।

कथमेनं राजपुत्रं हनिष्यसि निरागसम् ॥ 57 ॥

"O King! This Sudarśana is born of the Kākutstha family and the son of the King of Kosala. Why would you kill this innocent boy?"

लप्स्यसे तत्फलं नूनमनयस्य नृपोत्तम ।

शास्तास्ति कश्चिदायुष्मन्नगतोऽस्य जगत्पतिः ॥ 58 ॥

"O Long lived! Better be sure that there is some God of this Universe; He is governing all; and if you commit anything wrongful, know that you will get the fruit of that due to you; there is no doubt in this.

धर्मो जयति नाधर्मः सत्यं जयति नानृतम् ।

माऽनयं कुरु राजेन्द्र त्यज पापमतिं किल ॥ 59 ॥

O King! There is victory everywhere of the Truth and Dharma; always you find Adharma and Falsehood defeated. Therefore dost thou forsake your evil and mean intentions and pacify you vile mind."

दौहित्रस्तव सम्प्राप्तः सोऽपि रूपसमन्वितः ।

राज्ययुक्तस्तथा श्रीमान्कथं तं न वरिष्यति ॥ 60 ॥

"Your daughter's son is also present here; he is beautiful and prosperous and is reigning a kingdom. Why will not that birde elect him as bridegroom?"

अन्ये राजसुताः कामं वर्तन्तेऽबलवत्तराः ।

कन्यास्वयंवरे कन्या स्वीकरिष्यति साम्प्रतम् ॥ 61 ॥

वृते तथा विवादः कः प्रवदन्तु महीभुजः ।
परस्परं विरोधोऽत्र न कर्तव्यो विजानता ॥ 62 ॥
इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
एकोनविंशोऽध्यायः ॥ 19 ॥

Consider again that there are many other powerful princes and kings in this Svayamvara; the princess may select them also. Therefore let all the kings assembled here say that if the selection

of the bridegroom be performed in that way, what cause of a quarrel can there crop up? Knowing all these, you ought not to quarrel here.

Thus ends the Nineteenth Chapter on the going to the Svayamvara assembly of Sudarśana and the other kings in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XX

On the Svayamvara Hall

व्यास उवाच

इतिवादिनि भूपाले केरलाधिपतौ तदा ।
प्रत्युवाच महाभाग युधाजिदपि पार्थिवः ॥ 1 ॥

Vyāsa said: O Noble minded one! King Yudhājit replied to the address of the king of Kerala, thus:

नीतिरियं महीपाल यद्ब्रवीति भवानिह ।
समाजे पार्थिवानां वै सत्यवाग्विजितेंद्रियः ॥ 2 ॥
योग्येषु वर्तमानेषु कन्यारत्नं कुलोद्भव ।
अयोग्योऽर्हति भूपाल न्यायोऽयं तव रोचते ॥ 3 ॥

O King! You are truthful and have restrained your passions. What you have told just now in this assembly of kings is all correct and approved by morality. O best of the kings! You are born of a high family; you better say how can this take place that when so many fit persons are present here to become the bridegroom, can an unworthy person take away the offer?

भागं सिंहस्य गोमायुर्भोक्तुमर्हति वा कथम् ।
तथा सुदर्शनोऽयं वै कन्यारत्नं किमर्हति ॥ 4 ॥

As a jackal never becomes fit to enjoy what are the dues of a lion, so this Sudarśana is also unfit to acquire this bride elect.

बलं वेदो हि विप्राणां भूभुजां चापजं बलम् ।
किमन्याय्यं महाराज ब्रवीम्यहमिहाधुना ॥ 5 ॥

The Brāhmaṇas have the Vedas as their strength; the Kṣatriya kings take bows and arrows to be their

source of strength; this is ordained every where. Therefore O King! What wrong have I done in my statement. Kindly explain.

बलं शुल्कं यथा राज्ञां विवाहे परिकीर्तितम् ।
बलवानेव गृह्णातु नाबलस्तु कदाचन ॥ 6 ॥
तस्मात्कर्न्यापणं कृत्वा नीतिरत्र विधीयताम् ।
अन्यथा कलहः कामं भविष्यति महीभुजाम् ॥ 7 ॥

The power of the kings is the befitting money given to the parents of a bride; according to this the strongest man is to acquire the bride, a jewel. The Kṣatriyas that are weak can never acquire that. Make this the rule in this marriage. The earth is fit to be enjoyed by the heroes only and not by the cowards and intriguing persons. Otherwise quarrels are sure to ensue amongst the kings.

एवं विवादे संवृत्ते राज्ञां तत्र परस्परम् ।
आहूतस्तु सभामध्ये सुबाहुर्नृपसत्तमः ॥ 8 ॥

The dispute thus arose in that Svayamvara hall; and the king Subāhu was called in.

समाहूय नृपाः सर्वे तमूचुस्तत्त्वदर्शिनः ।
राजनीतिस्त्वया कार्या विवाहेऽत्र समाहिता ॥ 9 ॥

The kings that could see the reality of things then addressed the king Subāhu. "O king! You are requested to establish a golden rule in this marriage ceremony".

किं ते चिकीर्षितं राजंस्तद्वदस्व समाहितः ।
पुत्र्याः प्रदानं कस्मै ते रोचते नृप चेतसि ॥ 10 ॥

“What is your object in calling this svayamvara. Better give it out after a mature consideration. Please be explicit whom have you intended to give over your daughter in this marriage?”

सुबाहुरुवाच

पुत्र्या मे मनसा कामं वृतः कलि सुदर्शनः ।
मया निवारितोऽयर्थं न सा प्रत्येति मे वचः ॥ 11 ॥
किं करोमि सुताया मे न वशे वर्तते मनः ।
सुदर्शनस्तथैकाकी सम्प्राप्तोऽस्ति निराकुलः ॥ 12 ॥

Subāhu said: “My daughter has mentally selected Sudarśana; I prevented her repeatedly from doing this; but she did not accept my word. What shall I do now? The mind of my daughter now is not at her will. Sudarśana, too, though uninvited, has come here singly and is residing calmly, without any signs of disturbance in his mind.

व्यास उवाच

सम्पन्ना भूभुजः सर्वे समाहूय सुदर्शनम् ।
ऊचुः समागतं शान्तमेकाकिनमतन्द्रिताः ॥ 13 ॥
राजपुत्र महाभाग केनाहूतोऽसि सुव्रत ।
एकाकी यः समायातः समाजे भूभृतामिह ॥ 14 ॥

Vyāsa said: Then the chief kings all invited Sudarśana there; Sudarśana, too, came there quietly, and the princes, seeing his quiet nature, asked him. “O one, engaged in practising vows! Who has invited you here? Why have you come here singly, in this assembly of kings?

न वै सैन्यं न सचिवा न कोशो न बृहद्बलम् ।
किमर्थं च समायातस्तत्त्वं ब्रूहि महामते ॥ 15 ॥
You have no force, no ministers, no help, no wealth, and no army. O intelligent! Then explain why have you come here along?

युद्धकामा नृपतयो वर्ततेऽत्र समागमे ।
कन्यार्थं सैन्यसम्पन्नाः किं त्वं कर्तुमिहेच्छसि ॥ 16 ॥

In this assembly of kings you see that the powerful monarchs are ready to fight with each other for the sake of this princess. What do you intend to do under these circumstances?

भ्रात ते सुबलः शूरः सम्प्राप्तोऽस्ति जिघृक्षया ।
युधाजिच्च महाबाहुः साहाय्यं कर्तुमागतः ॥ 17 ॥

Your brother, too, is come to have the princess; he has got his army and is also marked for his strength and valor. The powerful Yudhājit has come here also to help him.

गच्छ वा तिष्ठ राजेंद्र याथातथ्यमुदाहृतम् ।
त्वयि सैन्यविहीने च यथेष्टं कुरु सुव्रत ॥ 18 ॥

O observer of good vows! Seeing you without any army, we have narrated to you all the facts, Now think and do accordingly. If you please, remain here or go anywhere else.

सुदर्शन उवाच

न बलं न सहायो मे न कोशो दुर्गसंश्रयः ।
न मित्राणि न सौहार्दीं न नृपा रक्षका मम ॥ 19 ॥
अत्र स्वयंवरं श्रुत्वा द्रष्टुकाम इहागतः ।
स्वप्ने देव्या प्रेरितोऽस्मि भगवत्या न संशयः ॥ 20 ॥

Sudarśana replied: “True, I have no army, no help, no wealth, no forts, no friends or no kings to protect me. Hearing that Svayamvara will be held here, I have come here to witness it. But there is one particularity here; it is this: The Devī Bhagavatī has ordered me in my dream to come here. Under Her command I have come here; there is no doubt in this.”

नान्यच्चिकीर्षितं मेऽद्य मामाह जगदीश्वरी ।
तया यद्विहितं तच्च भविताऽद्य न संशयः ॥ 21 ॥

I have got no other object in view; I have obeyed what the Bhagavatī Bhavaneśvarī has ordered me to do. Today will happen, no doubt, what She has ordained.”

न शत्रुरस्ति संसारे कोऽप्यत्र जगतीश्वराः ।
सर्वत्र पश्यतो मेऽद्य भवानीं जगदम्बिकाम् ॥ 22 ॥
यः करिष्यति शत्रुत्वं मया सह नृपात्मजाः ।
शास्ता तस्य महाविद्या नाहं जानामि शत्रुताम् ॥ 23 ॥

O kings! I am seeing everywhere the Supreme Goddess Bhagavatī Bhavānī. Therefore there is no enemy of mine in this world; but he who will turn out an enemy of mine, will be duly punished by the Mahā Vidyā Mahā Māyā. I do not know what is enmity?

यद्भावि तद्वै भविता नान्यथा नृपसत्तमाः ।
का चिंता ह्यत्र कर्तव्या दैवाधीनोऽस्मि सर्वथा ॥ 24 ॥

O kings! What is inevitable will surely come to pass. There will be nothing otherwise. I am always depending on Fate, Destiny. What is the use, then, in thinking what will be the result?

देवभूतमनुष्येषु सर्वभूतेषु सर्वदा ।
सर्वेषां तत्कृता भक्तिर्नान्यथा नृपसत्तमाः ॥ 25 ॥

Every where in the Devas, in the spirits, in men, in all the beings, the Devī's power is existent; it cannot be otherwise.

सा यं चिकीर्षते भूपं तं करोति नृपाधिपाः ।
निर्धनं वा नरं कामं का चिंता वै तदा मम ॥ 26 ॥

O kings! Whomever She wishes, She makes kings masters of wealth or devoid of wealth. What is, then, the use of bothering my head in this?

तामृते परमां शक्तिं ब्रह्मविष्णुहरादयः ।
न शक्ताः स्पंदितुं देवाः का चिंता मे तदा नृपाः ॥ 27 ॥

When even the Gods Brahmā, Viṣṇu, and Maheśa without Her presence, become powerless enough to move their hands or feet, then why shall I be anxious for the result?

अशक्तो वा सशक्तो वा यादृशस्तादृशस्त्वहम् ।
तदाज्ञया नृपाद्यैव संप्राप्तोऽस्मि स्वयंवरे ॥ 28 ॥

O kings! Whether I am unable or able or an ordinary person, you have nothing to consider; I have come here in this assembly hall under the command of the Supreme Bhagavatī.

सा यदिच्छति तत्कुर्यान्मम किं चिंतनेन वै ।
नात्र शंका प्रकर्तव्या सत्यमेतद्ब्रवीम्यहम् ॥ 29 ॥

जये पराजये लज्जा न मेऽत्राणवपि पार्थिवाः ।
भगवत्यास्तु लज्जास्ति तदधीनोऽस्मि सर्वथा ॥ 30 ॥

What She has willed, She will do that. I am not to care for that. O high minded ones! You need not be afraid at all in this. I have told you all truth. Victory or defeat, I feel no shame in either of them. For I am always under the control of Bhagavatī; therefore if there be any shame here, it is all Hers.

व्यास उवाच

इति तस्य तदाकर्ण्य वचनं राजसत्तमाः ।
ऊचुः परस्परं प्रेक्ष्य निश्चयज्ञा नराधिपाः ॥ 31 ॥

सत्यमुक्तं त्वया साधो न मिथ्या कर्हिचिद्भवेत् ।
तथाप्युज्जयनीनाथस्त्वां हंतुं परिकांक्षति ॥ 32 ॥
त्वत्कृते न दया दृष्टा त्वां ब्रवीमो महामते ।
यद्युक्तं तत्त्वया कार्यं विचार्य मनसाऽनघ ॥ 33 ॥

Vyāsa said: Hearing thus his words, and seeing that his mind is firmly devoted to Bhagavatī, the kings saw each other and said thus: "O Sudarśana! What you have said is quite true; it is never otherwise; still Yudhājit, the king of Ujjain is intent on killing you." O intelligent! O sinless! we have all come to know that there is no trace of evil in you, We were all overcome with pity for you; hence we have informed you; now think and do the needful?

सुदर्शन उवाच

सत्यमुक्तं भवद्भिश्च कृपावद्भिः सुहृज्जनैः ।
किं ब्रवीमि पुनर्वाक्यमुक्त्वा नृपतिसत्तमाः ॥ 34 ॥

Sudarśana said, "You are all kind and large hearted; what you all have said is quite true. What shall I tell you, being a minor as yet!

न मृत्युः केनचिद्भाव्यः कस्यचिद्वा कदाचन ।
दैवाधीनमिदं सर्वं जगत्स्थावरजङ्गमम् ॥ 35 ॥

O kings! No one can cause the death of another. All this world, moving and unmoving, is under the control of Fate.

स्ववशोऽयं न जीवोऽस्ति स्वकर्मवशगः सदा ।
तत्कर्म त्रिविधं प्रोक्तं विद्वद्भिस्तत्त्वदर्शिभिः ॥ 36 ॥

सञ्चितं वर्तमानं च प्रारब्धं च तृतीयकम् ।
कालकर्मस्वभावैश्च ततं सर्वमिदं जगत् ॥ 37 ॥

न दैवी मानुषं हन्तुं शक्तः कालागमं विना ।
हन्त निमित्तमात्रेण हन्ति कालः सनातनः ॥ 38 ॥

No soul is independent; every one is under the effect of one's own Karma. The Pundits that have realised the Truth, say that Karma is of three kinds, Accumulated, Present, and Prārabdha? This whole world is due to Kāla (Time), Karma (action) and Svabhāva (Nature); unless the proper time comes, even the Devas cannot kill men. The men are killed on account of some cause, immediate; but the Great Time is the real Destroyer.

यथा पिता मे निहतः सिंहेनामित्रकर्षणः ।

तथा मातामहोऽप्येवं युद्धे युधाजिता हतः ॥ 39 ॥

My father, though a destroyer of many others, was himself killed by a lion and my mother's father was slain by Yudhājit in the battle.

यत्नकोटिं प्रकुर्वाणो हन्यते दैवयोगतः ।

जीवेद्वर्षसहस्राणि रक्षणेन विना नरः ॥ 40 ॥

The Jivas, though caring hard to preserve their lives, are killed by Fate in spite of all their cares; and they live thousand years though there is none to protect them.

नाहं विभेमि धर्मिष्ठाः कदाचिच्च युधाजितः ।

दैवमेव परं मत्वा सुस्थितोऽस्मि सदा नृपाः ॥ 41 ॥

O religious kings! I do not fear a bit Yudhājit. I consider Fate as the Supreme and I therefore remain always undisturbed, calm and quiet.

स्मरणं सततं नित्यं भगवत्याः करोम्यहम् ।

विश्वस्य जननी देवी कल्याणं सा करिष्यति ॥ 42 ॥

Daily and constantly I remember Bhagavatī, Who is the Mother of all this Universe. She will look after my welfare.

पूर्वार्जितं हि भोक्तव्यं शुभं वाप्यशुभं तथा ।

स्वकृतस्य च भोगेन कीदृक्शोको विजानताम् ॥ 43 ॥

Behold! One will have certainly to bear the burden of one's past Karma, whether it be good or it be bad; one's own actions must bear their fruits. Then why shall he be sorry, who has come to know this?

स्वकर्मफलयोगेन प्राप्य दुःखमचेतनः ।

निमित्तकारणे वैरं करोत्यल्पमतिः किल ॥ 44 ॥

The less intelligent deluded persons, on getting pain from their own actions, turn out enemies on very trifling matters.

न तथाऽहं विजानामि वैरं शोकं भयं तथा ।

निःशंकमिह सम्प्राप्तः समाजे भूभूतामिह ॥ 45 ॥

I do not grieve nor do I fear on account of such enemies. I am staying here in this assembly of kings, cool-minded.

एकाकी द्रष्टुकामोऽहं स्वयंवरमनुत्तमम् ।

भविष्यति च यद्भाष्यं प्राप्नोऽस्मि चण्डिकाज्ञया ॥ 46 ॥

Under the order of Caṇḍikā, I have come here to see this Svayamvara; whatever is inevitable will surely come to pass.

भगवत्याः प्रमाणं मे नान्यं जानामि संयतः ।

तत्कृतं च सुखं दुःखं भविष्यति च नान्यथा ॥ 47 ॥

The words of the Bhagavatī are the best proof; I do not know any other. My mind is entirely given up to Her. There will be nothing otherwise than what She has ordained; whether it is good or whether it is bad.

युधाजित्सुखमाप्नोतु न मे वैरं नृपोत्तमाः ।

यः करिष्यति मे वैरं स प्राप्स्यति फलं तथा ॥ 48 ॥

O kings! Let Yudhājit remain in peace. I have no enmity with him. He, who will deal inimically with me, will certainly reap his reward. There is not the least doubt in this.

व्यास उवाच

इत्युक्तास्ते तथा तेन सन्तुष्टा भूभुजः स्थिताः ।

सोऽपि स्वमाश्रमं प्राप्य सुस्थितः संबभूव ह ॥ 49 ॥

Vyāsa said: O king! When Sudarśana addressed them thus, all the kings became very glad and they all remained there for the Svayamvara. Sudarśana, too, went to his camp and remained also calm and quiet.

अपरेऽह्नि शुभे काले नृपाः संमंत्रिताः किल ।

सुबाहुना नृपेणाय रुचिरे वै स्वमण्डपे ॥ 50 ॥

Next day the king Subāhu invited all the kings present in his city to their respective seats in the Svayamvara hall.

दिव्यास्तरणयुक्तेषु मञ्जेषु रचितेषु च ।

उपविष्टाश्च राजानः शुभालङ्कारैर्युताः ॥ 51 ॥

The princes and kings, decorated with best ornaments, came and took their seats on their respective platforms, covered with valuable carpets of best workmanship.

दिव्यवेषधाराः कामं विमानेष्वमरा इव ।

दीप्यमानाः स्थितास्तत्र स्वयंवरदिदृक्षया ॥ 52 ॥

The kings then looked like the celestial Devas, wearing divine ornaments and apparels, blazing with the lustrous light of gems, and remained to see the Svayamvara affair.

इति चिंतापराः सर्वे कदा साऽप्यागमिष्यति ।
भाग्यवन्तं नृपश्रेष्ठं श्रुतपुण्यं वरिष्यति ॥ 53 ॥

Everyone there had this foremost thought in his mind when will the princess, the bride elect, would come there; and who will be the man so fortunate as to be blessed with garlands offered by her (as a token of selection of the bridegroom)!

यदा सुदर्शनं दैवात्त्रजा सम्भूषयेदिह ।
विवादो वै नृपाणां च भविता नात्र संशयः ॥ 54 ॥

If, accidentally, she offers the garland to Sudarśana in this Svayamvara assembly, then will ensue, no doubt, desperate struggles amongst the kings.

इत्येवं चिंत्यमानस्ते भूपा मञ्जेषु संस्थिताः ।
वादित्रघोषः सुमहानुत्थितो नृपमण्डपे ॥ 55 ॥

अथ काशीपतिः प्राह सुतां स्नातां स्वलंकृताम् ।
मधूकमालासंयुक्तां क्षौमवासोविभूषिताम् ॥ 56 ॥

विवाहोपस्कारयुक्तां दिव्यां सिंधुसुतोपमाम् ।
चिंतापरां सुवसनां स्मितपूर्वमिदं वचः ॥ 57 ॥

उत्तिष्ठ पुत्रि सुनसे करे धृत्वा शुभां स्रजम् ।
व्रज मण्डपमध्येऽद्य समाजं पश्य भूभुजाम् ॥ 58 ॥

While they were thus meditating, sounds of drums were loudly sounded. Then Subāhu, the king of Benares, went to his daughter and found that Śaśikalā had just taken her bath and put on her silken clothes, and adorned herself its various ornaments and sweet garlands. Thus, dressed in complete marriage dress, she began to shine like another Goddess Lakṣmī, the Goddess of wealth. The king, on seeing his daughter dressed in silken cloth, afflicted with anxious thoughts, just smiled and said, "Child! Rise and take the beautiful garlands by your hands and go to the Svayamvara hall and just look at the assembly of kings.

गुणवान् रूपसम्पन्न कुलीनश्च नृपोत्तमः ।
तव चित्ते सवेद्यस्तु तं वृणुष्व सुमध्यमे ॥ 59 ॥

O lean bodied one! Whoever, well-qualified, beautiful, and of noble birth, amongst the kings is reigning in your mind, better select him.

देशदेशाधिपाः सर्वे मञ्जेषु रचितेषु च ।
संविष्टाः पश्य तन्वंगि वरयस्व यथारुचि ॥ 60 ॥

O graceful! The kings from various quarters are adorning their respective seats; better go and see and select whomever you like."

व्यास उवाच

तं तथा भाषमाणं वै पितरं मितभाषिणी ।
उवाच वचनं बाला ललितं धर्मसंयुतम् ॥ 61 ॥

Vyāsa said: When Subāhu had spoken thus, Śaśikalā, who generally talked little, replied with sweet sonorous words, impregnated with religious truth.

शशिकलोवाच

नाहं दृष्टिपथे राज्ञां गमिष्यामि पितः किल ।
कामुकानां नरेशानां गच्छन्त्यन्याश्च योषित ॥ 62 ॥

"Father! I won't go before the kings who are inspired by lust; women like me never go there; it is those that are dissolute that attend those places."

धर्मशास्त्रे श्रुतं तात मयेदं वचनं किल ।
एक एव वरो नार्या निरीक्ष्यः स्यान्न चापरः ॥ 63 ॥

"Father! I have heard from the religious texts that women should cast their glances on their husbands only and not on any other.

सतीत्वं निर्गतं तस्या या प्रयाति बहूनथ ।
कङ्कल्पयन्ति ते सर्वे दृष्ट्वा मे भवतात्त्विति ॥ 64 ॥

The woman that goes to many persons is mentally claimed by all; each of them contemplates strongly "Let this woman be mine." Thus her chastity is destroyed.

स्वयंवरे स्रजं धृत्वा यदागच्छति मण्डपे ।
सामान्या सा तदा जाता कुलदेवापरा बधूः ॥ 65 ॥

वारस्त्री विषणे गत्वा यथा वीक्ष्य नरान्स्थितान् ।
गुणागुणपरिज्ञानं करोति निजमानसे ॥ 66 ॥

"Desirous of selecting her husband, when the woman holding in her hands, the garland for her would-be-husband, goes to the Svayamvara hall, then she turns out like an ordinary unchaste woman. As a prostitute going to a public shop looks on many persons and judges of their merits and demerits according to her own power of judgment,

the maid that goes in the Svayamvara hall does exactly the same."

नैकभावा यथा वेश्या वृथा पश्यति कामुकम् ।
तथाऽहं मण्डपे गत्वा कुर्वे वारस्त्रिया कृतम् ॥ 67 ॥

"How can I behave myself in the hall of the assembly of kings like a prostitute, who does not attach her feelings firmly on a single individual but glances constantly at many lustful persons."

वृद्धैरतैः कृतं धर्मं न करिष्यमि साम्प्रतम् ।
पत्नीव्रतं तथा कामं चरिष्येऽहं धृतव्रता ॥ 68 ॥

Though this system of Svayamvara is approved by the elderly persons, I am not going to follow that now. I will take the vow of a chaste woman and act up to that doctrine as perfectly."

सामान्या प्रथमं गत्वा कृत्वा सङ्कल्पितं बहु ।
वृणोति चैकं तद्वद्वै वृणोमि कथमद्य वै ॥ 69 ॥

I will never be able to act like an ordinary woman going in the Svayamvara hall, mentally

determining many and finally selecting one.

सुदर्शनो मया पूर्वं वृतः सर्वात्मना पितः ।
तमृते नान्यथा कर्तुमिच्छामि नृपसत्तम ॥ 70 ॥

Father! From the very beginning, I have given myself up to Sudarśana in mind, word and deed. I have not the least inclination to leave him and select another in his stead.

विवाहविधिना देहि कन्यादानं शुभे दिने ।
सुदर्शनाय नृपते यदीच्छसि शुभं मम ॥ 71 ॥

इति श्रीमदेवीभागवते महानुराणे तृतीयस्कन्धे
विंशोऽध्यायः ॥ 20 ॥

O King! If you want to have my welfare, then give your daughter on an auspicious day and in an auspicious lagna to Sudarśana according to the prescribed rites.

Thus ends the Twenty Chapter on the Svayamvara hall and the king's conversation there in Śrīmaddevībhāgavatam of 18,000 verse by Mahārṣi Veda Vyāsa.

CHAPTER XXI

On the King of Benares Fulfilling the Advice of His Daughter

व्यास उवाच

सुबाहुरपि तच्छ्रुत्वा युक्तमुक्तं तथा तदा ।
चिन्ताविष्टो वभूवाशु किं कर्तव्यमतः परम् ॥ 1 ॥

Vyāsa said: On hearing the sound words of his daughter Śaśikalā, pregnant with reason, Subāhu the king of Benares, become very anxious and began to think what he would now: so short a space of time in this momentous occasion, thus:

संगताः पृथिवीपालाः ससैन्याः सपरिग्रहाः ।
उपविष्टाश्च मञ्जेषु योद्धुकामा महाबलाः ॥ 2 ॥

यदि ब्रवीमि तान्सर्वान्सुता नायाति साम्प्रतम् ।
तथापि कोपसंयुक्ता हन्युर्मा दुष्टबुद्धयः ॥ 3 ॥

"The powerful kings, all, have come here on intention that they would fight and therefore they are all attended with their armies and followers respectively; and they are now sitting on their respective daises in the Svayamvara hall. If I go now and tell them that my daughter Śaśikalā is not willing

to come of her own accord in the hall, the evil-minded kings will certainly kill me out of their wrath."

न मे सैन्यबलं तादृङ्गन् दुर्गबलमद्भुतम् ।
येनाहं नृपतीन्सर्वान् प्रत्यादेष्टुमिहोत्सहे ॥ 4 ॥

I have not so much strength, whether in my army or in forts, as to be able to decline these kings and drive them away from my kingdom.

सुदर्शनस्तथैकाको ह्यसहायोऽधनः शिशुः ।
किं कर्तव्यं निमग््नोऽहं सर्वथा दुःखसागरे ॥ 5 ॥

Sudarśana, too is, alone, helpless, wealthless, and a mere boy. What shall I do now? Alas! I am now plunged in deep sorrow."

इति चिन्तापरो राजा जगाम नृपसन्निधौ ।
प्रणम्य तानुवाचाथ प्रश्रयावनतो नृपः ॥ 6 ॥

Thinking thus, with head bowed down by humility, the king went to the kings, and said thus: किं कर्तव्यं नृपाः कामं नैति मे मण्डपे सुता ।

बहुशः प्रेर्यमाणाऽपि सा मात्राऽपि मयाऽपि च ॥ 7 ॥

“O Kings! The girl, though requested repeatedly by me and her mother, is not willing to come to this hall. What can I do now?

मूर्च्छां पतामि पादेषु राज्ञां दासोऽस्मि साम्प्रतम् ।
पूजादिकं गृहीत्वाऽद्य व्रजंतु सदनानि वः ॥ 8 ॥
ददामि बहुरत्नानि वस्त्राणि च गजान्नथान् ।
गृहीत्वाऽद्य कृपां कृत्वा व्रजंतु भवनान्युत ॥ 9 ॥

I am your servant and, bowing my head at the feet of you all, pray to you, to accept my worship and return to your own places respectively. I am ready to give a sufficient quantity of gems and jewels, clothes, elephants, chariots. Kindly accept these and go back to your own homes.

न वशे मे सुता बाला म्रियते यदि खेदिता ।
तदा मे स्यान्महददुःखं तेन चिन्तातुरोऽस्यहम् ॥ 10 ॥

My daughter is as yet a girl; if I chastise her, she may commit suicide; and I will be exceedingly sorry; therefore I am very much distressed with this thought.

भवंतः करुणावन्तो महाभाग्या महौजसः ।
किं मे तथा दुहित्रा तु मंदया दुर्विनीतया ॥ 11 ॥

You all are fortunate, energetic, and of a merciful disposition; what will it serve you to accept the daughter of mine, who is disobedient and unfortunate?

अनुग्राहोऽपि वः कामं दासोऽहमिति सर्वथा ।
सुता सुतेव मन्तव्या भवद्भिः सर्वथा मम ॥ 12 ॥

I am your obedient servant; shew your mercy on me and it is your duty to consider my daughter as your daughter.”

व्यास उवाच

श्रुत्वा सुबाहुवचनं नोचुः केचन भूमिपाः ।
युधाजित्क्रोधताप्राक्षस्तमुवाच रुषान्वितः ॥ 13 ॥

Vyāsa said: Hearing Subāhu's words, the kings did not utter a single word; but Yudhājī, with his eyes reddened out of wrath, began to address the king of Benares in an angry tone:

राजन्मूर्खोऽसि किं ब्रूषे कृत्वा कार्यं सुनिंदितम् ।
स्वयंवरः कथं मोहाद्गचितः संशये सति ॥ 14 ॥

“O King! You are a veteran fool; what do you say now after committing a most blameable act? Had you any doubt as to your proceedings, why have you, out of sheer delusion, called this meeting hall of Svayamvara, without thinking the matter before-hand.”

मिलिता भूभुजः सर्वे त्वयाऽऽहूताः स्वयंवरे ।
कथमद्य नृपा गन्तुं योग्यास्ते स्वगृहान्प्रति ॥ 15 ॥

“You have invited the kings and princes in this marriage ceremony Svayamvara; and they all have assembled here; how can they now go back to their homes?

अवमान्य नृपान्सर्वास्त्वं किं सुदर्शनाय वै ।
दातुमिच्छसि पुत्रीं च किमनार्यमतः परम् ॥ 16 ॥

Are you going now to insult these? and will give your daughter in marriage to Sudarśana? Nothing can be more ignoble than this?

विचार्य पुरुषेणादौ कार्यं वै शुभमिच्छता ।
आरब्धव्यं त्वया तत्तु कृतं राजन्न जानता ॥ 17 ॥

The welfare-seeking person ought to judge before-hand and then to act. But you have started your work without any previous judgment and decision. You will have to reap its fruit; there is no doubt in this.

एतान्विहाय नृपतीन्बलवाहनसंयुतान् ।
वरं सुदर्शनं कर्तुं कथमिच्छसि साम्प्रतम् ॥ 18 ॥

Why are you now thinking of giving your daughter to this helpless, wealthless Sudarśana in the presence of kings that are powerful and that command a great militia.

अहं त्वा हन्मि पापिष्ठं तथा पश्चात्सुदर्शनम् ।
दौहित्रायाद्य ते कन्यां दास्यामीति विनिश्चयः ॥ 19 ॥

O thou most sinful! Today I will certainly kill you; next I will kill Sudarśana and then give your daughter to my daughter's son; know that this is my firm resolve.

मयि तिष्ठति कोन्योऽस्ति यः कन्यां हर्तुमिच्छति ।
सुदर्शनः कियानद्य निर्धनो निर्बलः शिशुः ॥ 20 ॥

Who is there, when I am standing, in this assembly that can aspire to carry away the

bridegroom elect by force or theft? Nothing to speak of Sudarśana who is powerless, wealthless and a mere boy!

भारद्वाजाश्रमे पूर्वं मुक्तो मुनिकृते मया ।
नाद्याहं मोचयिष्यामि सर्वथा जीवितं शिशोः ॥ 21 ॥

I spared his life before in the hermitage of Bhāradvāja at the Muni's request; but today I will not spare the boy under any circumstances whatsoever.

तस्माद्विचार्य सम्यक्त्वं पुत्र्या च भार्यया सह ।
दौहित्राय प्रियां कन्यां देहि मे सुध्रुवं किल ॥ 22 ॥

Therefore, please go and consult with your wife and daughter and give your dear beautiful daughter to my daughter's son.

सम्बन्धी भव दत्त्वा त्वं पुत्रीमेतां मनोरमाम् ।
उच्चाश्रयः प्रकर्तव्यः सर्वदाः शुभमिच्छता ॥ 23 ॥

Be engaged in a marriage tie with me by giving your exquisitely beautiful daughter to my daughter's son. You can very well judge that it is always proper and advisable that a great man shall come under the protection of another great man.

सुदर्शनाय दत्त्वा त्वं पुत्रीं प्राणप्रियां शुभाम् ।
एकाकिनेऽप्यराज्याय किं सुखं प्राप्तुमिच्छसि ॥ 24 ॥

What happiness can you expect from this Sudarśana, who is helpless and banished from his kingdom, that you are going to give him your dear and auspicious daughter!

“कुलं वित्तं बलं रूपं राज्यं दुर्गं सुहृज्जनम् ।
दृष्ट्वा कन्या प्रदातव्या नान्यथा सुखमृच्छति ॥”
परिचितय धर्मं त्वं राजनीतिं च शाश्वतीम् ।
कुरु कार्यं यथायोग्यं मा कृथा मत्तिमन्यथा ॥ 25 ॥

“Family, wealth, army, appearance, kingdoms, forts and true friends and other helping persons, these a man should consider when he is going to give away his daughter in marriage to any body; else there is no surety of happiness. Think over the royal custom and the never failing Dharma and do what is proper. Never it is advisable to do any act, abandoning the path of Dharma and morals.

सुहृदसि ममात्यर्थं हितं ते प्रब्रवीम्यहम् ।
समानय सुतां राजन्मण्डपे तां सखीवृताम् ॥ 26 ॥

You are my intimate friend; therefore I am telling you these good words. O king! Better bring your daughter, surrounded by her attendant maids, in this hall of Svayamvara.

सुदर्शनमृते चेयं वरिष्यति यदाऽप्यसौ ।
विग्रहो मे तदा न स्याद्विवाहोऽस्तु तवेप्सितः ॥ 27 ॥

Let this daughter select any man other than Sudarśana; I have got no cause of quarrel; and the marriage will then be celebrated according to your will.

अन्ये नृपतयः सर्वे कुलीनाः सबलाः समाः ।
विरोधः कीदृशस्त्वेनं वृणोद्यदि नृपोत्तम ॥ 28 ॥

O best of kings! The other kings are all of high descent; and they have armies and are all in positions befitting your connection! If the daughter chooses any one amongst them, then no quarrels would arise.

अन्यथाऽहं हरिष्येऽद्य बलात्कन्यामिमां शुभाम् ।
मा विरोधं सुदुःसाध्यं गच्छ पार्थिवसत्तम ॥ 29 ॥

But if the daughter choose Sudarśana, then certainly I will carry her by force. Therefore, O king! act in such a way that no quarrels occur in future.

व्यास उवाच

युधाजिता समादिष्टः सुबाहुः शोकसंयुतः ।
निःश्वसन्भवनं गत्वा भार्यां प्राह शुचावृतः ॥ 30 ॥
पुत्रीं ब्रूहि सुधर्मज्ञे कलहे समुपस्थिते ।
किं कर्तव्यं मया शक्यं त्वद्दशोऽस्मि सुलोचने ॥ 31 ॥

Vyāsa said: Thus addressed by Yudhājit, the king of Benares was very sorrowful, and, after a heavy sigh, went to his palace and told with a grieved heart to his wife, thus: “O fair eyed one! Now I am completely under your control, you better explain to Śaśikalā that a dreadful quarrel is now to occur; what am I to do now?”

व्यास उवाच

सा श्रुत्वा पतिवाक्यं तु गत्वा प्राह सुतातिकम् ।
वत्से राजातिदुःखार्तः पिता तेऽद्यापि वर्तते ॥ 32 ॥

त्वदर्थे विग्रहः कामं समुत्पन्नोऽद्य भूभृताम् ।
अन्यं वरय सुश्रोणि सुदर्शनमृते नृपम् ॥ 33 ॥

Vyāsa said: Hearing her husband's words, the queen went to her daughter and spoke thus: "O child! Quarrels have now ensued amongst the kings for your sake; your father has become very sorrowful; therefore, O fair one! Choose any other man your husband than Sudarśana.

यदि सुदर्शनं वत्से हठात्त्वं वै वरिष्यसि ।
युधाजित्तं च मां चैव हनिष्यति बलान्वितः ॥ 34 ॥
सुदर्शनं च राजाऽसौ बलमत्तः प्रतापवान् ।
द्वितीयस्ते पतिः पश्चाद्भविता कलहे सति ॥ 35 ॥

O Child! If you do not judge and rashly choose Sudarśana, then the powerful king Yudhājit, possessing a large army, will no doubt kill you, me and Sudarśana. It might be, if quarrels ensue, you might be married to another husband; therefore better think now and act.

तस्मात्सुदर्शनं त्यक्त्वा वरयान्य नृपोत्तमम् ।
सुखमिच्छसि चेन्मह्यं तुभ्यं वा मृगलोचने ।

O dear eyed! It is now your incumbent duty to choose another king for your husband, if you want your and my welfare and happiness. Leave Sudarśana."

इति मात्रा बोधितां तां पश्चाद्राजाप्यबोधयत् ॥ 36 ॥
उभयोर्वचनं श्रुत्वा निर्भयोवाच कन्यका ।

The mother thus advised her daughter; the king, too, afterwards explained and tried to convince her. The girl spoke fearlessly.

कन्योवाच

सत्यमुक्तं नृपश्रेष्ठ जानासि च व्रतं मम ॥ 37 ॥
नान्यं वृणोमि भूपाल सुदर्शनमृते क्वचित् ।

"O king! What you have said is all true; but you know my firm resolve already. I won't ever select any other king than Sudarśana.

बिभेषि यदि राजेन्द्र नृपेभ्यः किल कातरः ॥ 38 ॥
सुदर्शनाय दत्त्वा मां विसर्जय पुराद्बहिः ।
स मां रथे समारोप्य निर्गमिष्यति ते पुरात् ॥ 39 ॥
भवितव्यं तु पश्चाद्भै भविष्यति न चान्यथा ।

"O king! If you are afraid and be in agony, then do this thing: better give me in marriage to Sudarśana and then drive us away from your city. He will put me in his chariot and go away out of your city. After that what is inevitable will surely come to pass. There cannot be anything otherwise.

नात्र चिन्ता त्वया कार्या भवितव्ये नृपोत्तम ॥ 40 ॥
यद्भावि तद्भवत्येव सर्वथाऽत्र न संशयः ।

O king! You need not fear anything about what is kept in the womb of future by Destiny. What is inevitable will happen; there is no doubt in this."

राजोवाच

न पुत्रि साहसं कार्यं मतिमद्भिः कदाचन ॥ 41 ॥
बहुभिर्न विरोद्धव्यमिति वेदविदो विदुः ।

The king said: "O child! The intelligent persons never shew too much rashness and insolence. The learned people, versed in the Vedas, say it is never advisable to quarrel with many persons.

विस्त्रक्ष्यामि कथं कन्यां दत्त्वा राजसुताय च ॥ 42 ॥
राजानो वरसंयुक्ताः किं न कुर्युरसांप्रतम् ।

How can I give my daughter in marriage to one and then banish them both? The kings have turned out enemies. There is no heinous crime, that they cannot commit now.

यदि ते रोचते वत्से पणं संविदधाम्यहम् ॥ 43 ॥
जनकेन यथा पूर्वं कृतः सीतास्वयंवरे ।

O child! If it be your opinion, I can pledge something as a pawn for your marriage, as the king Janaka pledged in days of yore for his daughter Sītā.

शैवं धनुर्यथा तेन धृतं कृत्वा पणं तथा ॥ 44 ॥
तथाऽहमपि तन्वंगि करोम्यद्य दुरासदम् ।

विवादो येन राज्ञां वै कृते सति समं व्रजेत् ॥ 45 ॥
पालयिष्यति यः कामं स ते भर्ता भविष्यति ।

सुदर्शनस्तथाऽन्यो वा यः कश्चिद्भलवत्तरः ॥ 46 ॥
पालयित्वा पणं त्वां वै वरयिष्यति सर्वथा ।

I will also put forward a pawn very difficult to be carried out, as Janaka originally made an offer of the hands of Sītā to whomsoever, who would break the Śiva's strong bow. Thus the quarrels

amongst the king might be diminished; for he, who will be able to fulfill the promise, will be able to accept you. Then, be he Sudarśana or any other king, whoever will be strong to fulfill the promise will take you as his wife.

एवं कृते नृपाणां तु विवाद शमितो भवेत् ॥ 47 ॥
सुखेनाहं विवाहं ते करिष्यामि तत परम् ।

Thus the quarrels will cease and I will also be able to perform your marriage ceremony in peace and happiness."

कन्योवाच

संदेहे नैव मज्जामि मूर्खकृत्यमिदं यतः ॥ 48 ॥
मया सुदर्शनः पूर्वं धृतश्चेतसि नान्यथा ।

The daughter said: "Father! On hearing from you, I am merged in an ocean of doubt, for it seems to me what you are saying is the act of a fool; already I have chosen in my mind Sudarśana for my husband; now it cannot be otherwise.

कारणं पुण्यपापानां मन एव महीपते ॥ 49 ॥
मनसा विधृतं त्यक्त्वा कथमन्यं वृणे पितः ।

O king! The mind is the source of virtue and vice. When I have mentally selected, how can I now forego him and choose another?

कृते पणे महाराज सर्वेषां वशगा ह्यहम् ॥ 50 ॥
एकः पालयिता द्वौ वा बहवो वा भवन्ति चेत् ।

किं कर्तव्यं तदा तात विवादे समुपस्थिते ॥ 51 ॥
संशयाधिष्ठिते कार्ये मतिं नाहं करोम्यतः ।

O king! If you keep any pledge, then I will be subject to any and every body; if one, two, or more fulfill the same pledge, I will be then subject to any or all of them. Father! in that case quarrels may arise. What shall I do then? I cannot give my vote on this doubtful point."

मा चिन्तां कुरु राजेंद्र देहि सुदर्शनाय माम् ॥ 52 ॥
विवाहं विधिना कृत्वा शं विधास्यति चण्डिका ।

O king! You need not fear anything. Better give me in marriage to Sudarśana according to the prescribed rules; then, in that case, the Goddess Candikā will certainly protect us.

यन्नामकीर्तनादेव दुःखौघो विलयं व्रजेत् ॥ 53 ॥
तां स्मृत्वा परमां शक्तिं कुरु कार्यमतंद्रितः ।

O king! Taking Whose Name destroys a whole host of sins, take Her Name and think the Almighty and perform carefully our marriage ceremony.

गत्वा वद नृपेभ्यस्त्वं कृतांजलिपुटोऽद्य वै ॥ 54 ॥
आगतव्यं च श्वः सर्वैरिह भूपैः स्वयंवरे ।

Better go to the king's assembly today, and, with folded hands, tell them come tomorrow to the hall of Svayamvara.

इत्युक्त्वा त्वं विसृज्याशु सर्वं नृपतिमण्डलम् ॥ 55 ॥
विवाहं कुरु रात्रौ मे वेदोक्तविधिना नृप ।
पारिवर्हं यथायोग्यं दत्त्वा तस्मै विसर्ज्य ॥ 56 ॥
गमिष्यति गृहीत्वा मां ध्रुवसंधिसुतः किल ।

Thus bidding goodbye to the kings, perform in the right spirit, according to the prescribed rites, our marriage ceremony. Next, after giving fit dowries and other articles after the marriage, better tell the prince Sudarśana to depart. The son of Dhruvasandhi will take me away with him.

कदाचित्ते नृपाः क्रुद्धाः संग्रामं कर्तुमुद्यताः ॥ 57 ॥
भविष्यति तदा देवी साहाय्यं नः करिष्यति ।

If, at this, the kings get angry and be ready to quarrel with you, then in that case, Goddess Bhagavatī will no doubt help us.

सोऽपि राजसुतैस्तैस्तु संग्रामं संविधास्यति ॥ 58 ॥
दैवान्मृधे मृते तस्मिन्मरिष्याम्यहमप्युत ।

Sudarśana then will fight against those kings; and if he loses his life perchance in the battle, then I will also follow him and die.

स्वस्ति तैस्तु गृहे तिष्ठ दत्त्वा मां सहसैन्यकः ॥ 59 ॥
एकैवाहं गमिष्यामि तेन सार्धं रिरंसया ।

O king! Let all good come unto you! Better give me in marriage to Sudarśana and remain here with your army. I will go alone with him, the object of my love."

व्यास उवाच

इति तस्या वचः श्रुत्वा राजाऽसौ कृतनिश्चयः ॥ 60 ॥
मतिं चक्रे तथा कर्तुं विश्वासं प्रतिपद्य च ।

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
एकविंशोऽध्यायः ॥ 21 ॥

Vyāsa said: Hearing these words from her daughter, the king Subāhu trusted her, and firmly resolved to act according to that, and to celebrated the marriage of Śaśikalā.

Thus ends the Twentyfirst Chapter on the king of Benares fulfilling the advice of her daughter in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXII

On Sudarśana's Marriage

व्यास उवाच

श्रुत्वा सुतावाक्यमर्निदितात्मा
नृपांश्च गत्वा नृपतिर्जगाद ।
व्रजंतु कामं शिविराणि भूपाः
श्रो वा विवाहं किल संविधास्ये ॥ 1 ॥

Vyāsa said: O King! Then, on hearing her daughter's words, that high souled king of Benares, Subāhu, came to the spot where the kings were staying and said. "O kings! Now you can go to your own camps; tomorrow I will perform my daughter's marriage ceremony.

भक्ष्याणि पेयानि मयाऽर्पितानि
गृह्णंतु सर्वे मयि सुप्रसन्नाः ।
श्रो भावि कार्यं किल मण्डपेऽत्र
समेत्य सर्वैरिह संविधेयम् ॥ 2 ॥

Let you all be pleased with me and graciously accept the food and drink, given by me. Tomorrow let you all come here and perform my daughter's marriage ceremony.

नायाति पुत्री किल मण्डपेऽद्य
करोमि किं भूपतयोऽत्र कामम् ।
प्रातः समाश्वास्य सुतां नयिष्ये
गच्छंतु तस्माच्छिविराणि भूपाः ॥ 3 ॥

O Kings! My daughter is not coming to day to this hall of Svayamvara; what can I do now; I will console her and bring her here tomorrow. Therefore do you all go now to your own camps respectively."

न विग्रहो बुद्धिमतां निजाश्रिते
कृपा विधेया सततं ह्यपत्ये ।
विधाय तां प्रातारहानयिष्ये
सुतां तु गच्छंतु नृपा यथेष्टम् ॥ 4 ॥

Intelligent persons should not quarrel with the members of their own family. But they should

always shew kindness towards their own sons and daughters who are under their protection. However, I will make my daughter understand and bring her tomorrow morning. You may all go now to your places as you desire.

इच्छापणं वा परिचिंत्य चित्ते
प्रातः करिष्याम्यथ संविवाहम् ।
सर्वैः समेत्यात्र नृपैः समेतैः
स्वयंवरः सर्वमतेन कार्यः ॥ 5 ॥

Tomorrow morning we will settle about the pledge, whether by choice or by fulfilling a promise, that requires strength, and have marriage celebrated; or better you all together would decide what mode of Svayamvara is to be adopted."

श्रुत्वा नृपास्तेऽवितथं विदित्वा वचो ययु स्वानि निकेतनानि ।
विधाय पार्श्वे नगरस्य रक्षां चक्रुः क्रिया मध्यदिनोदिताश्च ॥ 6 ॥

The kings heard Subāhu and trusted him. Then seeing that the city is well guarded on all sides, they went to their own camps and performed their midday duties.

सुबाहुरप्यार्यजनैः समेतश्चकार कार्याणि विवाहकाले ।
पुत्रीं समाहूय गृहे सुगुप्ते पुरोहितैर्वेदविदां वरिष्ठैः ॥ 7 ॥
स्नानादिकं कर्म वरस्य कृत्वा विवाहभूषाकरणं तथैवा
आनाय्य वेदीरचिते गृहे वै तस्यार्हणां भूमिपतिश्चकार ॥ 8 ॥

King Subāhu on his side began to perform all the duties regarding the marriage of his daughter, after duly consulting with all the chief members of the family. At the appointed time of marriage he brought his daughter in a well concealed and guarded chamber, had the bathing ceremony of the bridegroom elect performed by the priests, versed in the Vedas, and had him well dressed and did other requisite things. Then he brought the

bridegroom in the house, made him seat on a Vedit (platform) and duly worshiped him.

सविष्टरं चाचमनीयमर्घ्यं वस्त्रद्वयं गामथ कुण्डले द्वे ।
समर्घ्यं तस्मै विधिवन्नरेंद्रं ऐच्छत्सुतादानमहीनसत्त्वः ॥ १ ॥

Then the large-hearted king gave to the bridegroom seat, Ācamaniya (water for rinsing the mouth and such articles of food as require rinsing one's mouth after eating them), Arghya (articles for worshipping deservedly, Pādyam. e.g. water for washing the feet with an offer of green grass, rice, etc. made in worshipping a God or a Brāhmaṇa), the two silken cloths and sheet, cows, and two ear-rings and then wanted to give Sudarśana his daughter.

सोऽप्यग्रहीत्सर्वमदानचेताः

शशाम चिन्ताऽथ मनोरमायाः ।

कन्यां सुकेशीं निधिकन्यकासमां

मेने तदाऽऽत्मानमनुत्तमं च ॥ १० ॥

The high minded Sudarśana accepted all the offerings given by the king. Seeing this, Manoramā was relieved of her anxiety. Manoramā began to think that beautiful and well adorned daughter as if the daughter of Kubera (the God of wealth) and thanked herself and thought as if all her duties were over.

सुपूजितं भूषणवस्त्रदानैर्वरोत्तमं

तं सचिवास्तदानीम् ।

निन्युश्च ते कौतुकमण्डपांत-

मुदान्विता वीतभयाश्च सर्वे ॥ ११ ॥

Then the royal ministers carried gladly and fearlessly the beautiful Sudarśana, worshipped with ornaments and clothings, in a good nice carriage to the centre of the amusement court.

समाप्तभूषां विधिवद्विधिज्ञाः

स्त्रियश्च तां राजसुतां सुयाने ।

आरोप्य निन्युर्वरसंनिधानं

चतुष्कयुक्ते किल मण्डपे वै ॥ १२ ॥

On the other hand, the elderly female members, who knew all about the prescribed rules, performed the dressing of the princess in a befitting manner

and placing her in a beautiful conveyance took her before the bridegroom elect, in the marriage hall, where there was the platform regularly built.

अग्निं समाधाय पुरोहितः स

हुत्वा यथावच्च तदंतराले ।

आह्वाव यत्तौ कृतकौतुकौ तु

वधूवरौ प्रेमयुतौ निकामम् ॥ १३ ॥

लाजाविसर्गं विधिवद्विधाय

कृत्वा हुताशस्य प्रदक्षिणां च ।

तौ चक्रतुस्तत्र यथोचितं सत्सर्वं

विधानं कुलगोत्रजातम् ॥ १४ ॥

The Sacred Fire was then lit, the royal priest began to perform the Homa ceremony duly; when the amusement ceremony of the bridegroom and bride united in love was duly performed, the priest called them there. After this the bridegroom and bride performed duly the Lājā Homa ceremony and circumambulated the Sacred Fire. Thus all the ceremonies, befitting the gotra and family, were all fully performed according to the prescribed rules.

स तदद्वयं चाश्वयुजां रथानां

सुभूषितं चापि शरीषसंयुतम् ।

ददौ नृपेन्द्रस्तु सुदर्शनाय

सुपूजितं पारिबर्हं विवाहे ॥ १५ ॥

मदोत्कटान्हेमविभूषितांश्च

गजानिरेः शृंगसमानदेहान् ।

शतं सपादं नृपसूनवेऽसौ

ददावथ प्रेमयुतो नृपेन्द्रः ॥ १६ ॥

दासीशतं काञ्चनभूषितं च

करेणुकानां च शतं सुचारुं

समर्पयामास वराय राजा

विवाहकाले मुदितोऽनुवेलम् ॥ १७ ॥

Then the king Subāhu, excited by feelings of love, in the marriage time, gave to prince Sudarśana the following presents: well adorned two hundred chariots, with horses and the arrow cases filled with arrows, one hundred and twenty five elephants, dressed with golden ornaments, looking like so many mountains, one hundred beautiful female

elephants and one hundred maid servants, all dressed in golden ornaments,

अदात्पुनर्दाससहस्रमेकं
सर्वायुधैः सम्भृतभूषितं च ।
रत्नानि वासांसि यथोचितानि
दिव्यानि चित्राणि तथाऽऽविकानि ॥ 18 ॥

ददौ पुनर्वासगृहाणि तस्मै
रम्याणि दीर्घाणि विचित्रितानि ।
सिन्धुद्भवानां तुरगोत्तमानाम-
दात्सहस्रद्वितयं सुरम्यम् ॥ 19 ॥

क्रमेलकानां च शतत्रयं वै
प्रत्यादिशद्भारभृतां सुचारु ।
शतद्वयं वै शकटोत्तमानां
तस्मै ददौ धान्यरसै प्रपूरितम् ॥ 20 ॥

The king gave the bridegroom also one thousand servants well adorned, bearing the complete set of all sorts of weapons, many gems and jewels, clothings, nice variegated woolen clothes, beautiful capacious rooms to live in, and two thousand excellent horses born in the Sindhu country, three hundred good camels able to carry sufficient loads, and two hundred carriages, filled with grains, etc.

मनोरमां राजसुतां प्रणम्य जगाद
वाक्यं विहिताञ्जलिः पुरः।
दासोऽस्मि तं राजसुतं वरिष्ठे
तद्ब्रूहि यत्स्यात्तु मनोगतं ते ॥ 21 ॥

Then the king bowed to the king's daughter Manoramā and with clasped hands, said: "O royal daughter! I am now become your servant; now kindly say what is your desire?"

तं चारुवाक्यं निजगाद सापि
स्वस्त्यस्तु ते भूप कुलस्य वृद्धिः।
सम्मानिताऽहं मम सूनवे त्वया
दत्ता यतो रत्नवरा स्वकन्या ॥ 21 ॥

Hearing these beautiful words of the king, Manoramā said: "O king! all good to you and let your family increase in sons and grandsons. You have increased my honour by giving in marriage your daughter (jewel) to my son. I have no other desire than to see your welfare constant and

increase in your family, posterity and prosperity.

न बन्दिपुत्री नृप मागधी वा
स्तौमीह किं त्वां स्वजनं महत्तरम् ।
सुमेरुतुल्यस्तु कृतः सुतोऽद्य मे
सम्बन्धिना भूपतिनोत्तमेन ॥ 23 ॥

O king! You are the chief amongst the kings. You have made my son great and strong like the Sumeru mountain by giving him your daughter in marriage. You are high and my related. I am not the daughter of a panegyrist or a bard; how can I then praise you for this noble act of yours."

अहोऽतिचित्रं नृपतेश्चरित्रं
परं पवित्रं तव किं वदामि ।

यद्भ्रष्टराज्याय सुताय मेऽद्य
दत्ता त्वया पूज्यसुता वरिष्ठा ॥ 24 ॥

वनाधिवासाय किलाधनाय पित्रा विहीनाय विसैन्यकाय ।
सर्वानिमान्भूमिपतीन्विहाय फलाशनायार्थविवर्जिताय ॥ 25 ॥

O king! Your character is wonderful and pure. What more shall I say to you than this that you all, in the face of many other kings, have given your daughter to my son in marriage, who is banished from his kingdom, is deprived of his father and living in the forest, penniless, armyless, subsisting himself on roots and fruits only.

समानवित्तेऽथ कुले बले
च ददाति पुत्रीं नृपतिश्च भूयः।
न कोऽपि मे भूपसुतेऽर्थहीने
गुणान्वितां रूपवतीं च दद्यात् ॥ 26 ॥

In these cases the kings as a rule make relations with those only, who are their equals in rank and position, of noble families of equal grade, having forces and wealth equal to each other. No other king would have offered his beautiful well-qualified daughter in marriage to my prince who is without any wealth.

वैरं तु सर्वैः सह संविधाय
नृपैर्वरिष्ठैर्बलसंयुतैश्च ।
सुदर्शनायाथसुताऽर्पिता मे
किं वर्णये धैर्यमिदं त्वदीयम् ॥ 27 ॥

O king! On your this act, all the other kings, holding great influence and possessing armies, have turned out your enemies. I being a woman am unable to describe the amount of patience in you.”

निशम्य वाक्यानि नृपः प्रहृष्टः

कृताञ्जलिर्वाक्यमुवाच भूयः।

गृहाण राज्यं मम सुप्रसिद्धं

भवामि सेनापतिरद्य चाहम् ॥ 28 ॥

The King Subāhu of Benares, hearing the sweet words of Manoramā was highly pleased and, with folded hands, began to say. “O Devī you better take my this celebrated kingdom; I will become the commander of your forces and will try my best of guard this city.”

नोचेत्तदर्थं प्रतिगृह्य चात्र

सुतान्वितो राज्यफलानि भुंक्ष्व ।

विहाय वाराणसिकानिवासं

वने पुरे वासमतो न मेऽस्ति ॥ 29 ॥

Or you can take half of my kingdom and remain here with your son. It is not my desire that you leave this Benares and go and live in the forest.

नृपास्तु संत्येव रुषान्विता

वै गत्वा करिष्ये प्रथमं तु सान्त्वनम्।

ततः परं द्वावपरावुपायौ

नोचेत्ततो युद्धमहं करिष्ये ॥ 30 ॥

जयाजयौ दैववशौ तथापि

धर्मे जयो नैव कृतेऽप्यधर्मे ।

तेषां किलाधर्मवतां नृपाणां

कथं भविष्यत्यनुचिन्तितं वै ॥ 31 ॥

The kings have become very offended; I will first try to appease them; if they be not satisfied, I will adopt the means of “gift” or sowing dissensions amongst them; and even, if, in that, I fail, I will ultimately take to war. O Devī! Victory or defeat is under the hands of the Destiny; still victory comes to those who are in the right path and defeat to those who are in the wrong path. How then can the victory arise to those sinful kings?”

आकर्ष्य तद्भाषितमर्थवच्च

जगाद वाक्यं हितकारकं तम् ।

मनोरमा मानमवाप्य

तस्मात्सर्वात्मना मोदयुता प्रसन्ना ॥ 32 ॥

Hearing the king's words, pregnant with meaning, Manoramā felt herself highly respected; and, with a cheerful heart, said the following good words.

राजञ्छिवं तेऽस्तु कुरुष्व राज्यं

त्यक्त्वा भयं त्वं स्वसुतैः समेतः ।

सुतोऽपि मे नूनमवाप्य राज्यं

साकेतपुर्यां प्रचरिष्यतीह ॥ 33 ॥

“O king! let all good come on you! you better discard all fear and reign with your sons here; my son Sudarśana, too, will become the king of Ayodhyā by the Grace of Śrī Bhagavatī Bhuvaneśvarī, the Supreme Cause of the innumerable worlds, and will roam in this world; there is no doubt in this.

विसर्जयास्मान्निजसद्य गन्तुं

शिवं भवानी तव संविधास्यति ।

न काऽपि चिन्ता मम भूप

वर्तते सञ्चिन्तयन्त्या परमाम्बिकां वै ॥ 34 ॥

May Bhagavatī Bhavānī bring all good unto you; now kindly permit us to depart to our homes, O king! I always contemplate the Highest Goddess Ambikā; and I have no time to indulge in other thoughts.

दोषा गता विविधवाक्यपदै

रसालैरन्योन्यभाषणपदैरमृतीपमैश्च ।

प्रातर्नृपाः समधिगम्य कृतं विवाहं

रोषान्विता नगरबाह्यगतास्तथोचुः ॥ 35 ॥

Thus, on various subjects, Manoramā and the king Subāhu began to talk with each other, causing satisfaction to both like nectar, when the morning broke out.

अद्यैव त नृपकलंकधरं च हत्वा बालं

तथैव किल तं न विवाहयोग्यम् ।

गृह्णीम तां शशिकलां नृपतेश्च लक्ष्मीं

लज्जामवाप्य निजसद्यं कथं ब्रजेम् ॥ 36 ॥

The kings, knowing, early in the morning, that the princess had been given away in marriage,

became very much enraged and went out of the city and began to discuss with one another.

“We will kill today the king Subāhu, the disgrace amongst the kings as well that boy Sudarśana totally unfit to marry the princess, and take away the kingdom and the princess Śaśikalā. How can we return to our homes, with this severe disgrace, stamped on our heads.

शृण्वंतु तूर्यनिनदान्किल वाद्यमाना-
ञ्छंखस्वनानभिभवन्ति मृदङ्गशब्दाः ।

गीतध्वनिं च विविधं निगमस्वनं च
मन्यामहे नृपतिनाऽत्र कृतो विवाहः ॥ 37 ॥

Hear, O kings! the sound of the drums, mṛdaṅgas, other instruments; the sounds of the conchshells have even been overpowered. Hark! the various musical sounds and the chanting of the Vedas. It is then certain that the King Subāhu has finished the marriage ceremony of his daughter Śaśikalā with Sudarśana.

अस्मान्प्रतार्य वचनैर्विधिवच्चकार
वैवाहिकेन विधिना करपीडनं वै ।

कर्तव्यमद्य किमहो प्रविचिन्तयन्तु
भूपाः परस्परमतिं च समर्थयन्तु ॥ 38 ॥

Oh! This king has deceived us with his words and performed the marriage ceremony, according to ordinary religious rules.

एवं वदत्सु नृपतिष्वथ कन्याकायाः
कृत्वा विवाहविधिमप्रतिमप्रभावः ।

भूपात्रिमन्त्रयितुमाशु जगाम राजा
काशीपतिः स्वसुहृदैः प्रथितप्रभावैः ॥ 39 ॥

Now O king! decide unanimously what to do and come to a definite conclusion.”

When the kings were thus discussing, the king of Benares, of indomitable prowess, the king Subāhu, after finishing his daughter’s marriage, came there with his famous friends to invite them.

आगच्छंतं च तं दृष्ट्वा नृपा काशीपतिं तदा ।
नोचुः किञ्चिदपि क्रोधान्मौनमाधाय संस्थिता ॥ 40 ॥

Seeing the King of Benares present, all the other

kings did not utter a single word, but they remained silent, beaming with anger.

स गत्वा प्रणिपत्याह कृताञ्जलिरभाषत ।
आगन्तव्यं नृपैः सर्वैर्भोजनार्थं गृहे मम ॥ 41 ॥

Subāhu then approached to the kings, bowed down, and, with folded hands, said: “Be kind enough to come to my house for dinner.

कन्यायाऽसौ वृतो भूपः किं करोमि हिताहितम् ।
भवद्भिस्तु शुभः कार्यो महान्तो हि दयालवः ॥ 42 ॥

O kings! My daughter Śaśikalā after all has selected Sudarśana; I could not help in this. You are all kind and noble; therefore you all be peaceful and let the matter drop.”

तन्निशम्य वचस्तस्य नृपाः क्रोधपरिप्लुताः ।
प्रत्यूचुर्भुक्तमस्माभिः स्वगृहं नृपते ब्रज ॥ 43 ॥

The kings hearing him were filled with rage and said, “We have all taken food; our desires have been fulfilled; you better now go back to your own home.”

कुरु कार्याण्यशेषाणि यथेष्टं सुकृतं कृतम् ।
नृपाः सर्वे प्रयांतवद्य स्वानि स्वानि गृहाणि वै ॥ 44 ॥

सुबाहुरपि तच्छ्रुत्वा जगाम शंकितो गृहम् ।
किं करिष्यन्ति संविग्नाः क्रोधयुक्ता नृपोत्तमाः ॥ 45 ॥

You behaviour with us is all right and proper; now do your other duties and let the kings go back to their homes.” Hearing these words of the kings, the king of Benares was very much terrified and returned home, thinking that the kings were all filled with rage and might do serious harm to him. Thus he began to pass away his time in dire anxiety.

गते व्रतस्मिन्महीपालाश्चक्रुश्च समयं पुनः ।
रुद्ध्वा मार्गं ग्रहीष्याम कन्यां हत्वा सुदर्शनम् ॥ 46 ॥

Then the king Subāhu disappeared; the kings united made this resolve that they would block the passage of Sudarśana, kill him, and take the girl away.

केचनोचुः किमस्माकं हंत तेन नृपेण वै ।
दृष्ट्वा तु कौतुकं सर्वं गमिष्यामि यथागतम् ॥ 47 ॥

Some of these kings rather said: “What is the

use in killing the king's son. We will all go willingly to see the fun."

इत्थुक्त्वा ते नृपाः सर्वे मार्गमाक्रम्य संस्थिताः ।

चकारोत्तरकार्याणि सुबाहुः स्वगृहं गतः ॥ 48 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे

द्वाविंशोऽध्यायः ॥ 22 ॥

Thus the kings went and remained blocking the path of Sudarśana; and the king Subāhu, on returning home, began to make arrangements for the departure of the bridegroom and the bride.

Thus ends the Twenty second Chapter on Sudarśana's marriage in Śrīmaddevībhāgavatam of 18,000 verses by Maharaṣi Veda Vyāsa.

CHAPTER XXIII

On Killing the Enemy of Śudarśana

व्यास उवाच

तस्मै गौरवभोज्यानि विधाय विधिवत्तदा ।

वासराणि च षड्राजा भोजयामास भक्तितः ॥ 1 ॥

Vyāsa said: After paying due respects to his new son-in-law, the king Subāhu cheerfully entertained him for six days with variety of good dishes.

एवं विवाहकार्याणिकृत्वा सर्वाणि पार्थिवः ।

पारिवर्हं प्रदत्वाऽथ मन्त्रयन्सचिवैः सह ॥ 2 ॥

Thus finishing off the marriage ceremony, the king after consulting with his ministers, presented the bridegroom and the bride various jewels and ornaments and other things given naturally on marriage occasions.

दूतैस्तु कथितं श्रुत्वा मार्गसंरोधनं कृतम् ।

बभूव विमना राजा सुबाहुरमितद्युतिः ॥ 3 ॥

Then the king of Benares, of brilliant splendour, heard from his messengers that the kings had obstructed the way-back of Sudarśana and became very absent minded.

सुदर्शनस्तदोवाच श्वशुरं संशितव्रतः ।

अस्मान्विसर्जयाशु त्वं गमिष्यामो ह्यशंकितः ॥ 4 ॥

Then Sudarśana, of firm resolve, told his father-in-law "O king! better now give us order that we may depart. We will go without any fear.

भारद्वाजाश्रमं पुण्यं गत्वा तत्र समाहिता ।

निवासाय विचारो वै कर्तव्यः सर्वथा नृप ॥ 5 ॥

O king! First we will halt at the holy hermitage of Bhāradvāja Muni; and next we will, after due considerations, settle where we would go.

नृपेभ्यश्च न कर्तव्यं भयं किञ्चित्त्वयाऽनघ ।

जगन्माता भवानी मे साहाय्यं वै करिष्यति ॥ 6 ॥

O pure one! You need not fear a bit from these kings; the Mother of the Universe, the Bhagavatī Bhavānī will surely protect us."

व्यास उवाच

तस्येति मत्तमाज्ञाय जामातुर्नृपसत्तमः ।

विससर्ज धनं दत्त्वा प्रतस्थे सोऽपि सत्वरः ॥ 7 ॥

Vyāsa said: O king Janamejaya! Hearing thus his son-in-law's orders, the king Subāhu gave him a vast amount of wealth and bade good-bye to him. Sudarśana, too, quickly departed.

बलेन महताविष्टो यथावनु नृपोत्तमः ।

सुदर्शनो वृत्तस्तत्र चचाल पथि निर्भयः ॥ 8 ॥

The king Subāhu followed him with a long train of soldiers. Thus Sudarśana went on, in his journey, fearless.

रथैः परिवृतः शूरः सदारो रथसंस्थितः ।

गच्छन्छदर्श सैन्यानि नृपाणां रघुनन्दनः ॥ 9 ॥

The great hero Sudarśana, the descendant of Raghu, with his new consort in the chariot and followed by many other chariots, saw the soldiers of the several kings.

सुबाहुरपि तान्वीक्ष्य चिन्ताविष्टो बभूव ह ।

विधिवत्स शिवां चित्ते जगाम शरणं मुदा ॥ 10 ॥

The king Subāhu, seeing them, became anxious. But Sudarśana, gladly took refuge, with his whole heart, of the all-auspicious Goddess Śaṅkarī.

जजापैकाक्षरं मन्त्रं कामराजमनुत्तमम् ।

निर्भयो वीतशोकश्च पत्न्या सह नवोढया ॥ 11 ॥

Sudarśana began to recite silently the excellent one word seed mantra of the King of Desires (Kāmarāja) and, out of its power, he and his wife remained in the chariot without any fear and sorrow.

ततः सर्वे महीपालाः कृत्वा कोलाहलं तदा ।

उत्थिताः सैन्यसंयुक्ता हन्तुकामास्तुकन्यकाम् ॥ 12 ॥

Then all the kings came there with their soldiers to fight with Sudarśana and to carry away by force the bride. Thus a loud uproar arose.

काशिराजस्तु तान्दृष्ट्वा हंतुकामो बभूव ह ।

निवारितस्तदाऽत्यर्थं राघवेण जिगीषता ॥ 13 ॥

The king of Benares seeing them wanted to kill them. But Sudarśana, the descent of Raghu, desirous of victory, repeatedly asked him not do so.

तत्रापि नेदुः शंखाश्च भेर्यंश्चानकदुन्दुभिः ।

सुबाहोश्च नृपाणां च परस्परजिघांसताम् ॥ 14 ॥

Loud arose, then, the uproar, caused by the sounds of conchshells, bherī, and war-drums of the kings on one side and Subāhu on the other, each of the two parties determining to extirpate the other.

शत्रुजित्तु सुसंवृत्तः स्थितस्तत्र जिघांसया ।

युधाजित्तत्सहायार्थं सन्नद्धः प्रबभूव ह ॥ 15 ॥

Śatrujit prepared himself for the war to destroy his enemy. Yudhājit came there for his help, equipped with army, etc.

केचिच्च प्रेक्षकास्तस्य सहानीकैः स्थितास्तदा ।

युधाजिदग्रतो गत्वा सुदर्शनमुपस्थितः ॥ 16 ॥

शत्रुजित्तेन सहितो हंतुं भ्रातरमानुजः ।

परस्परं ते वाणौघैस्ततश्चुः क्रोधमूर्च्छिताः ॥ 17 ॥

Some warrior kings remained there as witnesses with their soldiers. Then Yudhājit went in front of Sudarśana. His younger brother Śatrujit, too, attended Yudhājit to kill his brother in the battlefield. Then the warriors, overpowered with anger, shot each other with arrows.

संमर्दः सुमहांस्तत्र संप्रवृत्तः सुमार्गणैः ।

काशीपतिस्तदा तूर्णं सैन्येन बहुना वृतः ॥ 18 ॥

A great encounter then ensued in the battlefield

with sharp arrows. The king of Benares hurriedly advanced there, with a great body of army, to provide relief to his son-in-law.

साहाय्यार्थं जगामाशु जामातरमनिंदितम् ।

एवं प्रवृत्ते संग्रामे दारुणे लोमहर्षणे ॥ 19 ॥

Thus when the dreadful war began to grow more and more horrible, the Goddess Bhagavatī suddenly appeared there, mounted on Her lion.

प्रादुर्बभूव सहसा देवी सिंहोपरि सिथिता ।

नानायुधधरा रम्या वराभूशणभूषिता ॥ 20 ॥

दिव्याम्बरपरीधाना मन्दारस्रक्सुसंयुता ।

तां दृष्ट्वा तेऽथ भूपाला विस्मयं परमं गताः ॥ 21 ॥

The beauty of Her body was exceedingly lovely; She was adorned with various excellent ornaments and She held weapons. She wore divine clothings and the beautiful Mandāra garland suspended from Her neck up to Her knees. The kings were greatly astonished to see Her. They began to argue "Who is this Lady, mounted on a lion? Whence has She so suddenly come?"

केयं सिंहसमारूढा कुतो वेति समुत्थिता ।

सुदर्शनस्तु तां वीक्ष्य सुबाहुमिति चाब्रवीत् ॥ 22 ॥

पश्य राजन्महादेवीमागतां दिव्यदर्शनाम् ।

अनुग्रहाय मे नूनं प्रादुर्भूता दयान्विता ॥ 23 ॥

Beholding Her, Sudarśana told the king of Benares "O king! Behold! The Divine Mahā Devī has come here to favour us. She is very merciful. Now I am completely fearless."

निर्भयोऽहं महाराज जातोऽस्मि निर्भयादपि ।

सुदर्शनः सुबाहुश्च तामालोक्य वराननाम् ॥ 24 ॥

Sudarśana and Subāhu were highly delighted to see the Beautiful Goddess and bowed down to Her feet with great devotion.

प्रणामं चक्रतुस्तस्या मुदितौ दर्शनेन च ।

ननाद च तदा सिंहो गजास्त्रस्ताश्चकंपिरे ॥ 25 ॥

Then the lion, the vehicle of the Goddess, roared, making tremendous noise. Hearing the roaring of the lion, all the elephants trembled. At that time, the winds began to blow violently and the four assumed an awful appearance.

वबुर्वाता महाघोरा दिशश्चासन्सुदारुणाः ।
सुदर्शनस्तदा प्राह निजं सेनापतिं प्रति ॥ 26 ॥
मार्गे ब्रज त्वं तरसा भूपाला यत्र संस्थिताः ।
किं करिष्यन्ति राजानः कुपिता दुष्टचेतसः ॥ 27 ॥

Then Sudarśana told his general to carry soon his forces where the king's were staying, blocking his way. What could the vicious kings do now, though they had become very angry? The Goddess Bhagvatī had come there to save us."

शरणार्थं च संप्राप्ता देवी भगवती हि नः ।
निरातंकैश्च गन्तव्यं मार्गेऽस्मिन्भूपसङ्कुले ॥ 28 ॥

"Now you all go safely and calmly through the midst of the kings. See! At my remembering Her, She has come here mercifully to save us."

स्मृता मया महादेवी रक्षणार्थमुपागता ।
तच्छ्रुत्वा वचनं सेनापतिस्तेन पथाऽब्रजत् ॥ 29 ॥
युधाजित्तु सुसंकुब्धस्तानुवाच महीपतीन् ।
किं स्थिता भयसंत्रस्ता निघ्नंतु कन्यकान्वितम् ॥ 30 ॥

The general, on hearing these words, became ready to march by that route. Then Yudhājī, very much infuriated with anger, said to all the kings: "Why are you all so much fear stricken? Kill this Sudarśana, stealing away this girl.

अवमन्य च नः सर्वान्बलहीनो बलाधिकान् ।
कन्यां गृहीत्वा संयाति निर्भयस्तरसा शिशुः ॥ 31 ॥

This lad, weak and without any support, will carry away by force and fearlessly the girl, spitting on all the kings; and won't you be able to do any thing? This is very strange!

किं भीताः कामिनीं वीक्ष्य सिंहोपरि सुसंस्थिताम् ।
नोपेक्ष्यो हि महाभागा हंतव्योऽत्र समाहितैः ॥ 32 ॥

Are you afraid to see this one lady on a lion? O high minded kings! Never trifle away this boy; kill him with all attention."

हत्वैनं संग्रहीष्याम कन्यां चारुविभूषणाम् ।
नाथं केसरिणाऽऽदत्तां छेत्तुमर्हति जंबुकः ॥ 33 ॥

Killing him, we will then take away this girl. The jackal can never snatch away the lady under the grasp of a lion."

इत्युक्त्वा सैन्यसंयुक्तः शत्रुजित्सहितस्तदा ।
योद्धुकामः सुसंप्राप्तो युधाजित्क्रोधसंवृतः ॥ 34 ॥

Thus saying, the king Yudhājī, filled with anger, came to the battle field with Śatrujit and all his forces.

मुमाच विशिखांस्तूर्णं समपुंखाञ्छिलाशितान् ।
धनुराकृष्य कर्णान्तं कर्मारपरिमाजितान् ॥ 35 ॥
हंतुकामः सुदुर्मैधा सुदर्शनमथोपरि ।
सुदर्शनस्तु तान्बाणैश्चिच्छेदापततः क्षणात् ॥ 36 ॥

That wicked king, drew his bow string well nigh to his ear and shot arrows after arrows, sharpened under stone and by blacksmith at Sudarśana, with the object of killing him. Sudarśana cut off all those arrows quickly with his own quick going arrows.

एवं युद्धे प्रवृत्तेऽथ चुकोप चण्डिका भृशम् ।
दुर्गादेवी मुमोचाथ वाणान् युधाजितं प्रति ॥ 37 ॥

Thus when the fight grew intense, the Goddess Caṇḍikā became very much enraged and shot arrows at Yudhājī.

नानारूपा तदा जाता नानाशस्त्रधरा शिवा ।
सम्प्राप्ता तुमुलं तत्र चकार जगम्बिका ॥ 38 ॥
शत्रुजित्त्रिहतस्तत्र युधाजिदपि पार्थिवः ।
पतितौ तौ रथाभ्यां तु जयशब्दस्तद्राऽभवत् ॥ 39 ॥

Assuming diverse forms, the Goddess Durgā, holding various weapons, the auspicious Mother of the Universe, began to fight terribly in the battle field. Śatrujit and the king Yudhājī were killed in that terrible battle. Both of them fell dead from their chariots; and a shout of victory arose from the side of Sudarśana.

विस्मयं परमं प्राप्ता भूपाः सर्वे विलोक्य ताम् ।
निधनं मातुलस्यापि भागिनेयस्य संयुगे ॥ 40 ॥

The uncle and cousin of the king Subāhu were on the side of Yudhājī and were killed. The kings were very much astonished to see them thus lying dead.

सुबाहुरपि तदद्भुत्वा निधनं संयुगे तयोः ।
तुष्टाव परमप्रीतो दुर्गा दुर्गातिनाशिनीम् ॥ 41 ॥

The king Subāhu, seeing them dead in the battlefield became very glad and began to praise and sing hymns in honour of Durgā Devī, the Destroyer of all difficulties.

सुबाहुरुवाच

नमो देव्यै जगद्धात्र्यै शिवायै सततं नमः ।
दुर्गायै भगवत्यै ते कामदायै नमो नमः ॥ 42 ॥
नमः शिवायै शान्त्यै ते विद्यायै मोक्षदे नमः ।
विश्वव्याप्त्यै जगन्मातर्जगद्धात्र्यै नम शिवेः ॥ 43 ॥

I bow to the auspicious Goddess Jagaddhātrī, again and again; I bow to the Bhagavatī Durgā the bestower of all desires; I always bow down to Her Who is auspicious, peace giving, and the Higher Vidyā. O Mother! O Giver of salvation! O Auspicious One! You are pervading the whole Universe, O World Mother! and Upholder of the Universe! I bow down to Thee.

नाहं गतिं तव धिया परिचिन्तयन् वै
जानामि देवि सगुणः किल निर्गुणायाः ।
किं स्तौमि विश्वजननीं प्रकटप्रभावां
भक्तार्तिनाशनपरां परमां च शक्तिम् ॥ 44 ॥

O World-mother! O Devī! you are devoid of Prakṛtic qualities; you are full of qualities; beyond mind and speech; one cannot think out your prowess, etc., by one's mind. Mother! you are the Highest Force; ever willing to destroy the miseries of your devoted persons. Your influence is manifest everywhere; what eulogy can I sing of Thee.

वाग्देवता त्वमसि सर्वगतैव
बुद्धिविद्यामतिश्च गतिरप्यसि सर्वजंतोः ।
त्वां स्तौमि किं त्वमसि सर्वमनोनियंत्रि
किं स्तूयते हि सततं खलु चात्मरूपम् ॥ 45 ॥

O Devī! You are the Goddess of Vāk (speech) of all beings; you are the all pervading intelligence, mind, effort, and movements; you are the controller of the minds of all; therefore how can I praise You? O Goddess; You are the Self of all; how can I sing eulogies to You, who are beyond speech and mind, and to the Universal Self.

ब्रह्मा हरश्च हरिरप्यनिशं स्तुवन्तो
नातं गताः सुरवराः किल ते गुणनाम् ।
क्वाहं विभेदमतिरंब गुणैर्वृतो वै
वक्तुं क्षमस्तव चरित्रमहोऽप्रसिद्धः ॥ 46 ॥
Brahmā, Hari and Hara and other higher Devas

have not been able to find the limits of your qualities, though they are incessantly chanting your praises; O Goddess! I am the small of the smallest, I am without qualification, and bound by Prakṛtic qualities; I am ignorant as regards Jīva and Brahma. O Mother! I will never be able to describe Your characteristics that are unfathomable.

सत्सङ्गतिः कथमहो न करीति कामं
प्रासङ्गिकापि विहिता खलु चित्तशुद्धिः ।
जामातुरस्य विहितेन समागमेन
प्राप्तं मयाऽद्भुतमिदं तव दर्शनं वै ॥ 47 ॥

O Mother! Why not good companionships effects the fulfilment of one's desires. The purification of my heart has been effected incidentally. O Mother! my son-in-law is wholly devoted to you; accidentally there has arisen the connection between him and me and it is on account of his connection that I have been able to see you.

ब्रह्माऽपि वाञ्छति सदैव हरो हरिश्च
संत्राः सुराश्च मुनयो विदितार्थतत्त्वाः ।
यद्दर्शनं जननिं तेऽद्य मया दुरापं
प्राप्तं विना दमशमादिसमाधिभिश्च ॥ 48 ॥

O Mother! Today I have got without any restraint and control of passions, and samādhi, the rare vision of You, who is wanted to be seen even by Brahmā, Hari and Hara, Indra and the other Devas and by the Munis, who have attained their realisation. Therefore who is there in this Trilokī, that is so fortunate as I am.

क्वाहं सुमंदमतिराशु तवावलोकं
क्वेदं भवानि भवभेषजमद्वितीयम् ।
ज्ञाताऽसि देवि सततं किल

भावयुक्ता भक्तानुकंपनपराऽमरधर्गपूज्या ॥ 49 ॥
O Bhavānī! Where am I, void of intelligence and where is the rare vision of You, Who is the only medicine of this disease of the ocean of world? Still, O Mother! Who is worshipped by the Devas, I have got Your vision. Now I have come to know that You always shew mercy to Your Bhaktas, who are in their Bhāvas (mental images of your Self).

किं वर्णयामि तव देवि चरित्रमेतद्य-
 द्रक्षितोऽस्ति विषमेऽत्र सुदर्शनोऽयम् ।
 शत्रू हतौ सुबलिनौ तरसा त्वयाऽद्य
 भक्तानुकंपि चरितं परमं पवित्रम् ॥ 50 ॥

O Goddess! You have saved Sudarśana in this great war crisis and You have slain these two powerful enemies. How can I describe your prowess in this matter? This I have understood that Your Holy Character ever shews mercy on Your devotees.

नाश्चर्यमेतदिति देवि विचारितेऽर्थे
 त्वं पासि सर्वमखिलं स्थिरजंगमं वै ।
 त्रातस्त्वया च विनिहत्य रिपुर्दधातः
 संरक्षितोऽयमधुना ध्रुवसंधिसूनुः ॥ 51 ॥

O Goddess! Again this is not a matter to be wondered at, if one considers; for You are protecting this whole universe, moving and unmoving; and accordingly You have now protected, out of Your mercy, your Bhakta Sudarśana, the son of Dhruvasandhi, by killing his enemy.

भक्तस्य सेवनपरं स्वयशोऽतिदीप्तं
 कर्तुं भवानि रचितं चरितं त्वयैतत् ।
 नोचेत्कथं सुपिरगृह्य सुतां यदीयां
 युद्धे भवेत्कुशलवाननवद्यशीलः ॥ 52 ॥

O Bhavānī! It is not merely for the protection of your Bhaktas, engaged in Your service, that You shew this favour but also to extol the meritorious deeds of your Bhaktas that You do such things; otherwise how is it that this Bhakta saint like Sudarśana, by marrying my daughter, has got victory in this battle field?

शक्ताऽसि जन्ममरणादिभयान्विहंतुं
 किं चित्रमत्र किल भक्तजनस्य कामम् ।
 त्वं गीयसे जननि भक्तजनैरपारा त्वं
 पांपुण्यरहिता सगुणाऽगुणा च ॥ 53 ॥

O Mother! You are fully capable to destroy the fear of birth and death. What wonder is there that you fulfill the desires of your Bhaktas? The Bhaktas extol You by characterising You as Saguṇa (full of qualities), Nirguṇa (devoid of any quality) and Apārā, beyond all merits and demerits.

त्वद्दर्शनादहमहो सुकृती कृतार्थो
 जातोऽस्मि देवि भुवनेश्वरि धन्यजन्मा ।
 बीजं न ते न भजनं किल वेद्मि
 मातर्जातस्तवाद्य महिमा प्रकटप्रभावः ॥ 54 ॥

O Goddess! O Bhuvaneśvarī! I am fortunate that I have been able to see You, and thus all my duties have become crowned with success. O Mother! I have no practices in the shape of Your meditation, etc. nor do I know any seed mantras of Yours; today I have fully seen Your glory manifested.

व्यास उवाच

एवं स्तुता तदा देवी प्रसन्नवदना शिवा ।
 उवाच च नृपं देवी वरं वरय सुव्रत ॥ 55 ॥
 इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे त्रयोविंशोऽध्यायः ॥

Vyāsa said: Thus extolled by the king Subāhu, the Goddess Bhagavatī, the Bestower of the Absolute Freedom, was pleased and said: "O thou, practitioner of good vows! Ask boon from Me."

Thus ends the Twenty third Chapter on the killing of the enemy of Sudarśana in the great war, in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXIV

On the Installation of Durgā Devī in Benares

व्यास उवाच

तस्यास्तद्वचनं श्रुत्वा भवान्याः स नृपोत्तमः ।
 प्रोवाच वचनं तत्र सुबाहुर्भक्तिसंयुतः ॥ 1 ॥
 Vyāsa said: Hearing the Devī's words, the king Subāhu began to say with great devotion thus :

सुबाहुरुवाच

एकतो देवलोकस्य राज्यं भूमण्डलस्य च ।
 एकतो दर्शनं ते वै न च तुल्यं कदाचन ॥ 2 ॥
 दर्शनात्सद्दृशं किंचित्त्रिषु लोकेषु नास्ति मे ।
 कं वरं देवि याचेऽहं कृतार्थोऽस्मि धरातले ॥ 3 ॥

“O Devī! If there be made a comparison between the kingdom of the Devas and the world on the one hand and the vision of Thee on the other hand, then it must be acknowledged that the kingdom of the Devas and the earth cannot stand in comparison before Thee. O Devī! There cannot be anything, in this Trilokī, that is more exalted than Thy vision; therefore, O Mother! What other boon may I ask from Thee. I am very thankful and blessed; all my desires are fulfilled, when I have seen Thee.

एतदिच्छाम्यहं मातर्याचितुं वाञ्छितं वरम् ।
तव भक्तिः सदा मेऽस्तु निश्चला ह्यनपायिनी ॥ 4 ॥
नगरेऽत्र त्वया मातः स्थातव्यं मम सर्वदा ।
दुर्गादेवीति नाम्ना वै त्वं शक्तिरिह संस्थिता ॥ 5 ॥

O Auspicious Mother! I ask from You this boon, my desire that my devotion may remain constant, fixed, and unflinching towards You. O Mother! You would remain always in this city of mine being celebrated under the name of Śrī Durgā Devī, Your Śakti. This is my desire.

रक्षा त्वया च कर्तव्या सर्वदा नगरस्य ह ।
यथा सुदर्शनस्त्रातो रिपुसंघादनामयः ॥ 6 ॥
तथाऽत्र रक्षा कर्तव्या वाराणस्यास्त्वयांबिके ।
यावत्पुरी भवेद्भूमौ सुप्रतिष्ठा सुसंस्थिता ॥ 7 ॥
तावत्त्वयाऽत्र स्थातव्यं दुर्गे देवि कृपानिधे ।
वरोऽयं मम ते देयः किमन्यत्प्रार्थयाम्यहम् ॥ 8 ॥
विविधान्सकलान्कामान्देहि मे विद्विषो जहि ।
अभद्राणां विनाशं च कुरु लोकस्य सर्वदा ॥ 9 ॥

O Devī! As you have cleared off all the obstacles of Sudarśana and saved him from this danger, so remain here in this city of Benares and protect it, so long as this city stands on the face of the earth and make it firm and well established and renowned. O Durgā, I pray that you may grant me these boons. O Devī! Grant me also various other desires of mine and destroy my enemies and extirpate all the irreligious and wicked people in this city. O Goddess of mercy! What more can I ask you?

व्यास उवाच

इति संप्रार्थिता देवी दुर्गा दुर्गार्तिनाशिनी ।
तमुवाच नृपं तत्र स्तुत्वा वै संस्थितं पुरः ॥ 10 ॥

दुर्गावाच

राजन्सदा निवासो मे मुक्तिपुर्या भविष्यति ।
रक्षार्थं सर्वलोकानां यावत्तिष्ठति मेदिनी ॥ 11 ॥

Vyāsa said: Thus praising and praying, the king Subāhu stood, with folded hands, before the Devī Durgā, the remover of all calamities, when She addressed thus: “O king! I will remain no doubt, in this city of Benares, the place of salvation, as long as it stands on the face of the earth and protect all the people here.”

अथो सुदर्शनस्तत्र समागत्य मुदान्वितः ।
प्रणम्य परया भक्त्या तुष्टाव जगदम्बिकाम् ॥ 12 ॥

Then came there Sudarśana, heartily gladdened; and he bowed to Her and began to praise Her with intense joy and devotion.

अहो कृपा ते कथयाम्यहं किं
त्रातस्त्वया यत्किल भक्तिहीनः ।
भक्तानुकंपी सकलो जनोऽस्ति
विमुक्तभक्तेरवनं व्रतं ते ॥ 13 ॥

“O Mother of this Universe! Everyone in this world shews mercy to those that are devoted to him; but, O Mother! I see, in Your case, You take it as if Your bounden duty, to save that are void of any devotion towards You; for You have saved my life, though I am devoid of any devotion towards you. Therefore how can I describe the boundless ocean of mercy that reigns in You!

त्वं देवि सर्वं सृजसि प्रपंचं
श्रुतं मया पालयसि स्वसृष्टम् ।
त्वमत्सि संहारपरे च काले न
तेऽत्र चित्रं मम रक्षणं वै ॥ 14 ॥

O Goddess! I have heard that You have created all this Universe, with its elements, and You are preserving this Your own creations and again You will destroy it in due time. Therefore O Mother! What wonder is there that you have saved me!

करोमि किं ते वद देवि कार्यं
क्व वा ब्रजामीत्यनुमोदयाशु ।
कार्ये विमूढोऽस्मि तवाज्ञयाऽहं
गच्छामि तिष्ठे विहरामि मातः ॥ 15 ॥

O Goddess! Now order me early what work of Yours shall I do now? Where shall I go? O Mother! Now I am unable to make out my duty; therefore kindly order me whether I will remain here or go anywhere else or remain anywhere, I like, at my leisure? ”

व्यास उवाच

तं तथा भाषमाणं तु देवी प्राह दयान्विता ।
गच्छायोद्ययां महाभाग कुरु राज्यं कुलोचितम् ॥ 16 ॥

Vyāsa said: On Sudarśana thus petitioning before the Devī, She said with much kindness: “O good soul! Go to Ayodhyā and govern the country befitting your family.

स्मरणीया सदाऽहं ते पूजनीया प्रत्यन्ततः ।
शं विधास्याम्यहं नित्यं राज्यं ते नृपसत्तम ॥ 17 ॥

O king! Constantly remember Me and worship Me with great care. I will always look after the welfare of your kingdom.

अष्टम्यां च चतुर्दश्यां नवम्यां च विशेषतः ।
मम पूजा प्रकर्तव्या बालदानविधानतः ॥ 18 ॥

Especially in the eighth, fourteenth, and in the ninth day of the lunar half month, worship Me according to the prescribed rites and rules and offer me victims (sacrifices).

अर्चा मदीया नगरे स्थापनीया त्वयाऽनघ ।
पूजनीया प्रयत्नेन त्रिकालं भक्तिपूर्वकम् ॥ 19 ॥

O sinless one! Establish my image in this city and worship it three times, morning, mid-day and evening carefully and with devotion.

शरत्काले महापूजा कर्तव्या मम सर्वदा ।
नवरात्रविधानेन भक्तिभावयुतेन च ॥ 20 ॥

It is noteworthy that My Great Pūjā in autumn for the nine nights (Navarātra) ought to be done with the greatest devotion.

चैत्रेऽश्विने तथाषाढे माघे कार्यो महोत्सवः ।
नवरात्रे महाराज पूजा कार्या विशेषतः ॥ 21 ॥

कृष्णपक्षे चतुर्दश्यां मम भक्तिसमन्वितैः ।
कर्तव्या नृपशार्दूल तथाऽष्टम्यां सदा बुधैः ॥ 22 ॥

O king! In the month of Caitra, Māgha, Āśvina, and Āṣāḍha, My grand festival should be done on

the four Navarātris respectively; and especially on the fourteenth and on the eighth day of the black half, all persons ought to worship Me with their minds full of devotion towards Me.”

व्यास उवाच

इत्युक्त्वांतर्हिता देवी दुर्गा दुर्गातिनाशिनी ।
नता सुदर्शनेनाथ स्तुता बहुविस्तरम् ॥ 23 ॥

Vyāsa said: After the Devī, the Goddess Durgā, the Destroyer of all dangers, had finished Her sayings, Sudarśana bowed down to Her and praised Her much. The Devī, giving him the above mentioned advices, disappeared.

अन्तर्हितां तु तां दृष्ट्वा राजानः सर्व एव ते ।
प्रणोमुस्तं समागम्य यथा शक्रं सुरास्तथा ॥ 24 ॥

Seeing Her disappear, all the kings went to Sudarśana and bowed to him, as the Devas go to their lord, the Indra.

सुबाहुरपि तं नत्वा स्थितश्चाग्रे मुदान्वितः ।
ऊचुः सर्वे महीपाला अयोध्याधिपतिं तदा ॥ 25 ॥

The king of Benares, Subāhu, too, gladly bowed down and stood before him. Then all the kings began to address Sudarśana, the king of Ayodhyā.

त्वमस्माकं प्रभुः शास्ता सेवकास्ते वयं सदा ।
कुरु राज्यमयोध्यायां पालयास्मान्चपोत्तम ॥ 26 ॥

“O king! You are our lord and governor; we are always your servants; protect us as the king of Ayodhyā.”

त्वत्प्रसादान्महाराज दृष्ट्वा विश्वेश्वरी शिवा ।
आदिशक्तिर्भवानी सा चतुर्वर्गफलप्रदा ॥ 27 ॥

O king! It is through your grace only that we have seen the Supreme Force, the Goddess of this Universe, the most Auspicious, the Eternal Bhavānī, the Giver of the four-fold desires.

धन्यस्त्वं कृतकृत्योऽसि बहुपुण्यो धरातले ।
यस्माच्च त्वत्कृते देवी प्रादुर्भूता सनातनी ॥ 28 ॥

O king! It is for your sake that the Eternal, Highest Prakṛti Devī appeared; therefore you are very fortunate, auspicious, and most blessed in this world. You have finished, as it were, all that you had to do.

न जानीमो वयं सर्वे प्रभावं नृपसत्तम ।
चण्डिकायास्तमोयुक्ता मायया मोहिताः सदा ॥ 29 ॥
O king! We all are deluded by the Māyā of that
Mahāmāyā Caṇḍikā Devī; therefore none of us is
able to know Her prowess.

धनदारसुतानां च चिंतनेऽभिरताः सदा ।
मग्ना महार्णवे घोरे कामक्रोधझषाकुले ॥ 30 ॥
We are always engaged in thinking of wealth,
sons and wives; there we are merged in this awful
ocean of delusion, infested with crocodiles, etc.,
in the shape of lust, anger, greed, etc.

पृच्छामस्त्वां महाभाग सर्वज्ञोऽसि महामते ।
केयं शक्तिः कुतो जाता किंप्रभावा वदस्व तत् ॥ 31 ॥
O Blessed one! You are highly enlightened and
you know everything; hence we ask you What is
this Force; whence has She sprung? How is Her
prowess? Kindly describe all these to us.

भव त्वं नौश्च संसारे साधवोऽतिदयापराः ।
तस्मान्नो वद काकुत्स्थ देवीमाहात्म्यमुत्तमम् ॥ 32 ॥
O Descendant of Kakud! The saints are always
merciful; kindly therefore relate to us the glory of
the Excellent Goddess, that serves the purpose of
a boat in crossing this ocean of world
(transmigration).

यत्प्रभावा च सा देवी यत्स्वरूपा यदुद्भवा ।
सत्सर्वं श्रोतुमिच्छामस्त्वं ब्रूहि नृवरोत्तम ॥ 33 ॥
O king! I am intensely desirous to hear the
prowess and nature of the Devī."

Note: Kakud is an epithet of Purañjaya, son of Śaśāda, a king of the solar dynasty, and a descendant of Ikṣvāku. The Mythology relates that when in their war with the demons, the gods were often worsted, they, headed by Indra went to the powerful king Purañjaya and requested him to be their friend in battle. The latter consented to do so, provided Indra carried him on his shoulders. Indra accordingly assumed the form of a bull Purañjaya seated on its hump, completely vanquished the demons. Purañjaya is therefore Kakutstha 'standing on a hump'.

व्यास उवाच

इति पृष्टस्तदा तैस्तु ध्रुवसंधिसुतो नृपः ।
चित्तित्य मनसा देवीं तानुवाच मुदान्वित ॥ 34 ॥

Vyāsa said: When the king had thus asked, the son of Dhruvasandhi, the king Sudaraśana became very glad and, meditating on the Goddess, began to say thus:

सुदर्शन उवाच

किं ब्रवीमि महीपालास्तस्याश्चरितमुत्तमम् ।
ब्रह्मादयो न जानन्ति सेशाः सुरगणास्तथा ॥ 35 ॥
"O kings! Indra and the other Devas, even
Brahmā, Viṣṇu, and Maheśa are unable to fathom
the most exalted deeds of that Goddess; how, then,
can I describe to you the great glory of the
Mahānayā.

सर्वस्याद्या महालक्ष्मीर्विण्या शक्तिरुत्तमा ।
सात्त्विकीयं महीपाल जगत्यालनतत्परा ॥ 36 ॥
सृजते या रजोरूपा सत्त्वरूपा च पालने ।
संहारे च तमोरूपा त्रिगुणा सा सदा मता ॥ 37 ॥
निर्गुणा परमा शक्तिः सर्वकामफलप्रदा ।
सर्वेषां कारणं सा हि ब्रह्मादीनां नृपोत्तमाः ॥ 38 ॥

O Kings! The Bhagavatī Bhavānī is present, as it were, being divided into four parts. She who is the first and foremost, the excellent Sāttvik Energy, worshipped by all, is always engaged in the preservation of this world. That part which is engaged in creating this world, is called the Rājasik Energy; and that part which is engaged in destroying the world is called the Tāmasik Energy, and that part which is the cause of all, Brahmā etc., that Highest Śakti, the Bestower of all desires, is called the fourth Śakti, the Nirguṇā Śakti.

निर्गुणा सर्वथा ज्ञातुमशक्या योगिभिर्नृपाः ।
सगुणा सुखसेव्या सा चिंतनीया सदा बुधैः ॥ 39 ॥
O kings! Those who are not Yogis, will never
be able to grasp the Nirguṇā Śakti; The Saguṇā
Force can be easily served. All those middle
Adhikārīs (fit persons) and learned men always
meditate and worship the Saguṇā Aspect of Her."

राजान ऊचुः

बाल एव वनं प्राप्तस्त्वं तु नूनं भयातुरः ।
कथं ज्ञाता त्वया देवी परमा शक्तिरुत्तमा ॥ 40 ॥

उपासिता कथं चैव पूजिता च कथं नृप ।
या प्रसन्ना तु साहाय्यं चकार त्वरयान्विता ॥ 41 ॥

The kings said: "O king! You got afraid and went in your very early age to the forest; how is it, then, that you have been able to know the excellent Goddess Mahāmāyā. How did you worship and pray to Her? That She, becoming so glad, has favoured you and so helped you?"

सुदर्शन उवाच

बालभावान्मया प्राप्तं बीजं तस्याः सुसंमतम् ।
स्मरामि प्रजपन्नित्यं कामबीजाभिधं नृपाः ॥ 42 ॥
ऋषिभिः कथ्यमाना सा मया ज्ञातांबिका शिवा ।
स्मरामि तां दिवारान्रं भक्त्या परमया पराम् ॥ 43 ॥

Sudarśana said: "O kings! Early in my childhood, I got the excellent root-mantra of desires, Kāmabīja; daily I meditated and silently uttered that mantram. After that I came to realise through the Ṛṣis That Eternal Auspicious Mother; and since that time, day and night, I always used to remember that Highest Deity, with the greatest devotion."

व्यास उवाच

तन्निशम्य वचस्तस्य राजानो भक्तितत्पराः ।
तां मत्वा परमां शक्तिं, निर्ययुः स्वगृहान्प्रति ॥ 44 ॥

Vyāsa said: Hearing the words of Sudarśana, the kings came to know that the Goddess which they saw was the Highest Force and filled with the greatest devotion towards Her, returned to their own homes.

सुबाहुरगमत्काश्यां तमापृच्छ सुदर्शनम् ।
सुदर्शनोऽपि धर्मात्मा निर्जगाम सुकोसलान् ॥ 45 ॥

The king of Benares, Subāhu, returned to his own city after bidding good-bye to Sudarśana. The

virtuous Sudarśana, too, went towards his Kosala kingdom.

मन्त्रिणस्तु नृपं श्रुत्वा हतं शत्रुजितं मृधे ।
जितं सुदर्शनं चैव बभ्रुवुः प्रेमसंयुताः ॥ 46 ॥

The ministers were very glad to hear the death of Śatrujit and to see the victory of Sudarśana.

आगच्छंतं नृपं श्रुत्वा तं साकेतनिवासिनः ।
उपायनान्युपादाय प्रययुः सम्मुखे जनाः ॥ 47 ॥

The inhabitants and armies of Sāketa (Ayodhyā) hearing that Sudarśana is coming and knowing him to be the son of the king Dhruvasandhi, became highly delighted and approached to him with various offerings.

स्त्रियोपसंयुतः सोऽथ प्राप्यायोध्यां सुदर्शनः ।
संमान्य सर्वलोकांश्च ययौ राजा निवेशनम् ॥ 49 ॥

बंदिभिः स्तूयमानस्तु वंद्यमानश्च मन्त्रिभिः ।
कन्याभिः कीर्यमाणश्च लाजैः सुमनसैस्तथा ॥ 50 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
चतुर्विंशोऽध्यायः ॥ 24 ॥

Sudarśana, with his new consort, arrived at Ayodhyā with his heart highly gladdened, and shewed his regard and respect towards all his subject. Then the ministers came and saluted him; the women threw at him offerings of Lāja (fried rice) and flowers; the bards began to praise loudly. Thus, honoured by various auspicious ceremonies, the king entered into his palace.

Here ends the Twenty fourth Chapter on the installation of Durgā Devī in the city of Benares and the return to Ayodhyā of Sudarśana in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXV

On the Installation of the Devi in Ayodhyā and Benares

व्यास उवाच

गत्वाऽयोध्यां नृपश्रेष्ठो गृहं राज्ञः सुहृद्वृतः ।
शत्रुजिन्मातरं प्राह प्रणम्य शोकसंकुलाम् ॥ 1 ॥

मातर्न ते मया पुत्रः संग्रामे निहतः किल ।
न पिता ते युवाजिच्च शपे ते चरणौ तथा ॥ 2 ॥
दुर्गया तौ हतौ संख्ये नापराधौ ममात्र वै ।

मातर्न ते मया पुत्रः संग्रामे निहतः किल ।
न पिता ते युवाजिच्च शपे ते चरणौ तथा ॥ 2 ॥
दुर्गया तौ हतौ संख्ये नापराधौ ममात्र वै ।

अवश्यंभाविभावेषु प्रतीकारो न विद्यते ॥ 3 ॥
न शोकोऽत्र त्वया कार्यो मृतपुत्रस्य मानिनि ।
स्वकर्मवशगो जीवो भुंक्ते भोगान्सुखासुखान् ॥ 4 ॥

Vyāsa said: The king Sudarśana, surrounded by his friends, on coming to the palace at Ayodhyā, bowed down to Līlāvātī, the mother of Śatrujit, and said: "O mother! I swear by touching your feet, that I have not killed in battle your son Śatrujit nor your father Yudhājit; it is the Devī Durgā that has killed them; I am not to be blamed a bit in this. O mother! You need not be sensitive in this; there is no remedy for what will inevitably come to pass; therefore you do not be sorry for the death of your son; you must know that the jīvas enjoy pleasure and pain as the results of their own Karmas.

दासोऽस्मि तव भो मातर्यथा मम मनोरमा ।
तथा त्वमपि धर्मज्ञे न भेदोऽस्ति मनागपि ॥ 5 ॥

O mother! I am your servant; you are entitled to the same respect and worship as Manoramā, my own mother; there is no difference whatsoever between her and you.

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
तस्मान्न शेचितव्यं ते सुखे दुःखे कदाचन ॥ 6 ॥

O mother! One must bear the effects of one's Karma, good or bad; therefore when pleasure or pain arises, you should not be glad or otherwise.

दुःखे दुःखाधिकान्पश्येत्सुखे पश्येत्सुखाधिकम् ।
आत्मानं शोकहर्षाम्यां शत्रुभ्यामिव नार्पयेत् ॥ 7 ॥

When pain arises, more pain is said to be conceived and when pleasure arises, more pleasure is seen. But the learned say that man ought not to subject himself to excessive pleasure or pain.

दैवाधीनमिदं सर्वं नात्माधीनं कदाचन ।
न शोकेन तदात्मानं शोषयेन्मतिमान्नरः ॥ 8 ॥

O mother! This whole world is under Fate, Destiny; nothing of it is yours. Therefore the intelligent persons ought not to grieve their hearts at any time with sorrow.

यथा दारुमयी योषा नटादीनां प्रचेष्टते ।
तथा स्वकर्मवशगो देही सर्वत्र वर्तते ॥ 9 ॥

As the wooden dolls dance in a stage as danced by the actor, so the individual souls here work as the result of their past Karmas; there is no doubt in this.

अहं वनगतो मातर्नाभवं दुःखमानसः ।
चिंतयन्स्वकृतं कर्म भोक्तव्यमिति वेद्मि च ॥ 10 ॥

O mother! I know that the effect of one's own Karma, must have to be borne; it is, on that account, that I never felt sorrow in my exile in the forest.

मृतो मातामहोऽत्रैव विधुरा जननी मम ।
भयातुरा गृहीत्वा मां निर्ययौ गहनं वनम् ॥ 11 ॥

You are quite aware that my mother's father was killed here, and my mother, becoming very much afraid and sorrowful, took me and escaped to the forest.

लुंठिता तस्करैर्मार्गे वस्त्रहीना तथा कृता ।
पाथेयं च हृतं सर्वं बालपुत्रा निराश्रया ॥ 12 ॥

माता गृहीत्वा मां प्राप्ता भारद्वाजाश्रमं प्रति ।
विदल्लोऽयं समायातस्तथा धात्रेयिकाऽबला ॥ 13 ॥

The robbers robbed us of everything save our clothes on our bodies; I was then very young; my mother was without any shelter; she carried me with his minister Vidalla and my helpless nurse to the hermitage of Bhāradvāja.

मुनिभिर्मुनिपत्नीभिर्दयायुक्तैः समंततः ।
पोषिताः फलनीवारैर्वयं तत्र स्थितास्त्रयः ॥ 14 ॥

There the kind hermit and his wife and the other wives of the hermits protected our lives in that forest, with the roots and fruits, that can be obtained there in that forest. Thus our time passed.

न दुःखं मे तदा ह्यासीत्सुखं नाद्य धनागमे ।
न वैरं न च मात्सर्यं मम चित्ते तु कर्हिचित् ॥ 15 ॥

Mother! I had felt no pain then; nor do I feel pleasure at present, when wealth is flowing into me. What more to say, I have no feeling of jealousy or envy whatsoever in my mind.

नीवारभक्षणं श्रेष्ठं राजभोगात्परन्तपे ।
तदाशी नरकं याति न नीवाराशनः क्वचित् ॥ 16 ॥

O mother! Rather it is better, in my eyes, to subsist on roots and fruits than to enjoy kingdoms;

for the kings go to hell; but the ascetics living on roots fruits never meet with that result.

धर्मस्याचरणं कार्यं पुरुषेण विजानता ।
संजित्येन्द्रियवर्गं वै यथा न नरकं व्रजेत् ॥ 17 ॥

The wise should undoubtedly practice Dharma and control their passions and thus save themselves from being led to hell.

मानुष्यं दुर्लभं मातः खंडेऽम्मिन्भारते शुभे ।
आहारादि सुखं नूनं भवेत्सर्वासु योनिषु ॥ 18 ॥
प्राप्य तं मानुषं देहं कर्तव्यं धर्मसाधनम् ।
स्वर्गमोक्षप्रदं नृणां दुर्लभं चान्ययोनिषु ॥ 19 ॥

O mother! The human birth in this auspicious Bhāratvarṣa is seldom obtained. The enjoyments in eating and drinking are possible in every womb, but it is highly incumbent on us when we have got the privilege of this human birth, to earn Dharma, leading to the salvation which can be very rarely attained in being born in other wombs."

व्यास उवाच

इत्युक्त्वा सा तदा तेन लीलावत्यतिलज्जिता ।
पुत्रशोकं परित्यज्य तमाहाश्रुविलोचना ॥ 20 ॥
सापराधाऽस्मि पुत्राहं कृता पिता युधाजिता ।
हत्या मातामहं तेऽत्र हतं राज्यं तु येन वै ॥ 21 ॥

Vyāsa said: When Sudarśana had told thus, Līlāvati became very abashed; she cast aside the sorrow for the death of her son, told him with tears in her eyes: "O my son Sudarśana! I am very much guilty on account of my father Yudhājī killing your mother's father and taking hold of the sovereignty of this kingdom.

न तं वारयितुं शक्ता तदाऽहं न सुतं मम ।
यत्कृतं कर्म तेनैव नापराधोऽस्ति मे सुत ॥ 22 ॥

I could not then hinder my father and son; whatever unlawful evil and cruel deeds were then committed, all were done by my father Yudhājī. Therefore, my child, I am not to be made guilty in any way in these doings.

तौ मृतौ स्वकृतेनैव कारणं त्वं तयोर्न च ।
नाहं शोचामि तं पुत्रं सदा शोचामि तत्कृतम् ॥ 23 ॥

Both my father and son were killed out of the wickedness of their own actions; how can you account for those wicked things? Child! I am not expressing sorrow at the death of my son; I have been pained by his doings.

पुत्र त्वमसि कल्याण भगिनी मे मनोरमा ।
न क्रोधो न च शोको मे त्वयि पुत्र मनागपि ॥ 24 ॥
कुरु राज्यं महाभाग प्रजाः पालय सुव्रत ।
भगवत्याः प्रसादेन प्राप्तमेतदकंटकम् ॥ 25 ॥

O noble souled one; You are my son; Manoramā is sister; Child! I am not at all offended with you nor am I the least sorry for your obtaining the kingdom; child! you are very fortunate; therefore you have obtained, by the grace of Bhagavatī, this kingdom without any enemies; now rules your subjects according to the prescribed rules of Dharma."

तदाकर्ण्य वचो मातुर्नत्वा तां नृपनंदनः ।
जगाम भवनं रम्यं यत्र पूर्वं मनोरमा ॥ 26 ॥
न्यवसत्तत्र गत्वा तु सर्वानाहूय मन्त्रिणः ।
देवज्ञानथ पप्रच्छ मुहूर्तं दिवसं शुभम् ॥ 27 ॥
सिंहासनं तथा हैमं कारयित्वा मनोहरम् ।
सिंहासने स्थितां देवीं पूजयिष्ये सदाऽप्यहम् ॥ 28 ॥

Vyāsa said: O king! The king Sudarśana heard Līlāvati and bowed down at her feet. Then he went to the beautiful palace where Manoramā had previously gone and begun to live there. Inviting the ministers and the astrologers, he asked them what was the auspicious day and the auspicious moments, that he can establish Durgā Devī on a beautiful golden throne and he would worship Her.

स्थापयित्वाऽऽसने देवीं धर्मार्थकाममोक्षदाम् ।
राज्यं पश्चात्करिष्यामि यथा रामादिभिः कृतम् ॥ 29 ॥

"O ministers! First I will instal on the throne the Devī, the Awarder of the four main objects of human pursuits (viz. Virtue, wealth, enjoyment and final beatitude) and then I will govern my kingdom like the kings Śrī Rāma Candra and others.

पूजनीया सदा देवी सर्वैर्नागरिकैर्जनैः ।
माननीया शिवा शक्तिः सर्वकामार्थसिद्धिदा ॥ 30 ॥

All the people of this city of Ayodhyā ought to worship this Auspicious Śakti, the Highest Energy, the Giver of all desires and Siddhis, and that is respected and adored by all.

इत्युक्त्वा मन्त्रिणस्ते तु चक्रुर्वै राजशासनम् ।
प्रासादं कारयामासुः शिल्पिभिः सुमनोरमम् ॥ 31 ॥

The ministers, on hearing his words, had a beautiful palace built by the engineers, artists and workmen and proclaimed in the city the king's proclamation.

प्रतिमां कारयित्वाऽथ मुहूर्तेऽथ शुभे दिने ।
द्विजानाह्वय वेदज्ञान्स्थापयामास भूपतिः ॥ 32 ॥

Then the king Sudarśana had an image of the Devī nicely built and got that installed with the help of the Pundits, versed in the Vedas, on an auspicious day and at an auspicious moments.

हवनं विधिवत्कृत्वा पूजयित्वाऽथ देवताम् ।
प्रासादे मतिमान् देव्याः स्थापयामास भूमिपः ॥ 33 ॥

The intelligent king performed the worship and Homa ceremony, according to the prescribed rules, and thus finally settled the ceremony of invocation of the Deity into the new image and established it as an idol in the temple.

उत्सवस्तत्र संवृत्तौ वादित्राणां च निःस्वनैः ।
ब्राह्मणानां वेदघोषैर्गानैस्तु विविधैर्नृप ॥ 34 ॥

O Janamejaya! There the soundings of the various drums and other musical instruments, the chanting of the Veda mantrams by the Brāhmaṇas, and sweet music was heard; and various sorts of festivities and rejoicings were celebrated.

व्यास उवाच

प्रतिष्ठाप्य शिवां देवीं विधिवद्वेदादिभिः ।
पूजां नानाविधां राजा चकारातिविधानतः ॥ 35 ॥

Vyāsa said: Thus completing the installation ceremony of the Durgā Devī by the Brāhmaṇas, versed in the Vedas, the king Sudarśana duly worshipped the image in various ways, etc.

कृत्वा पूजाविधिं राजा राज्यं प्राप्य स्वपैतृकम् ।
विख्याता चाम्बिका देवी कोसलेषु बभूव ह ॥ 36 ॥

Thus gaining his father's kingdom and worshipping the Devī, he and the Devī became celebrated throughout the kingdom.

राज्यं प्राप्य नृपः सर्वं सामंतकनृपानथ ।
वशे चक्रेऽतिधर्मिष्ठान्सद्धर्मविजयी नृपः ॥ 37 ॥

The religious largehearted Sudarśana, on gaining his kingdom, brought all the other feudatory princes under his control by the sheer force of his religious character.

यथा रामः स्वराज्येऽभूद्दिलीपस्य रघुर्यथा ।
प्रजानां वै सुखं तद्वन्मर्यादाऽपि तथाऽभवत् ॥ 38 ॥

The subject became happy and got honour in the reign of Sudarśana, as they got before in the reigns of Dilīpa, Raghu and Rāmacandra.

धर्मो वर्णाश्रमाणां च चतुष्पादभवत्तथा ।
नाधर्मे रमते चित्तं केषामपि महीतले ॥ 39 ॥

The virtue of all the citizens under Varnāśrama shone complete with all its four pādas; and there remained none in the world irreligious.

ग्रामे ग्रामे च प्रासादाश्चक्रुः सर्वे जनाधिपाः ।
देव्याः पूजां तदा प्रीत्या कोसलेषु प्रवर्तिता ॥ 40 ॥

In villages after villages, the chief townsmen began to build temples, worship the Goddess there with all their jolliness. Thus everywhere in the Kosala kingdom spread the Devī worship.

सुबाहुरपि काश्यां तु दुर्गायाः प्रतिमां शुभाम् ।
कारयित्वा च प्रासादं स्थापयामास भक्तितः ॥ 41 ॥

On the other hand, the king Subāhu established the Idol in Benares, had temples built and worshipped there the Devī.

तत्र तस्या जनाः सर्वे प्रेमभक्तिपरायणाः ।
पूजां चक्रुर्विधानेन यथा विश्वेश्वरस्य ह ॥ 42 ॥

The inhabitants of Kāśī became then filled with devotion and intense love towards the Devī and duly worshipped Her, as they used to do to Śiva in the temple of Viśvanātha.

विख्याता सा बभूवाथ दुर्गादेवी धरातले ।
देशे देशे महाराज तस्या भक्तिर्व्यवर्धत ॥ 43 ॥

Thus the Durgā Devī became very widely celebrated in this world. O king! Thus in different

countries, the devotion began to increase towards the Goddess.

सर्वत्र भारते लोके सर्ववर्णेषु सर्वथा ।
भजनीया भवानी तु सर्वेषामभवत्तदा ॥ 44 ॥

The Devī Bhāgavatī Bhavānī became in every way an object to be worshipped and adored by all people and everywhere in Bhāratavarṣa.

शक्तिभक्तिताः सर्वे मानिनश्चाभवच्चृप ।
आगमोक्तैरथ स्तोत्रैर्जपध्यानपरायणाः ॥ 45 ॥

The people began to recite slowly, meditate, and chant hymns as advocated by the Āgamas constantly and became deeply attached to the Śakti worship and began to be looked upon with the highest honour by others.

नवरात्रेषु सर्वेषु चक्रुः सर्वे विधानतः ।
अर्चनं हवनं यागं देव्या भक्तिपरा जनाः ॥ 46 ॥
इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
पञ्चविंशोऽध्यायः ॥ 25 ॥

O king! From that time all the people used to worship, perform Hon. ceremony and sacrifice duly in honour of the Devī in every Navarātri (for the first nine days of the bright half in the months of Āśvina and Caitra).

Here ends the Twenty Fifth Chapter on the installation of the Devī in Ayodhyā and Benares in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maḥarṣi Veda Vyāsa.

CHAPTER XXVI

On the Navarātri

जनमेजय उवाच

नवरात्रे तु संप्राप्ते किं कर्तव्यं द्विजोत्तम ।
विधानं विधिबद्धं ब्रूहि शरत्काले विशेषतः ॥ 1 ॥

Janamejaya said : "O Best of the Brāhmins! What are men to do in the time of Navarātra? Especially in the Navarātra ceremony during the autumnal season how is the ceremony to be performed? Kindly relate all this with the prescribed rules regulations.

किं फलं खलु कस्तत्र विधिः कार्यो महामते ।
एतद्विस्तरतो ब्रूहि कृपया द्विजसत्तम ॥ 2 ॥

O intelligent one! What are the fruits therein of the Navarātra ceremony? and what are the rules to be observed? Kindly describe all these to me.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि नवरात्रव्रतं शुभम् ।
शरत्काले विशेषेण कर्तव्यं विधिपूर्वकम् ॥ 3 ॥

वसन्ते च प्रकर्तव्यं तथैव प्रेमपूर्वकम् ।
द्वावृत्तौ यमदंष्ट्राख्यौ नूनं सर्वजनेषु वै ॥ 4 ॥

शरद्वसन्तनामानौ दुर्गमौ प्राणिनामिह ।
तस्माद्यत्नादिदं कार्यं सर्वत्र शुभमिच्छता ॥ 5 ॥

Vyāsa said: "O king! Hear about the vow of auspicious Navarātra. This has to be performed

with loving devotion in the vernal season; but its special season is autumn. The two seasons, autumn and spring, are famous as the teeth of Yama, the God of Death; and these are the two seasons, very hard for the persons to cross over. Therefore every goodfaring man should everywhere perform this vow very carefully.

द्वावेव सुमहाघोरावृत्तौ रोगकरौ नृणाम् ।
वसन्तशरदावेव सर्वनाशकरावृभौ ॥ 6 ॥
तस्मात्तत्र प्रकर्तव्यं चण्डिकापूजनं बुधैः ।
चैत्राश्विने शुभे मासे भक्तिपूर्वं नराधिप ॥ 7 ॥
अमावास्यां च संप्राप्य संभारं कल्पयेच्छुभम् ।
हविष्यं चाशनं कार्यमेकभुक्तं तु तद्दिने ॥ 8 ॥

O king! The people are very much afflicted with various terrible diseases in these two seasons autumn and spring and many lose their lives during these portions of the year. Therefore the wise should unquestionably worship with great devotion the Caṇḍikā Devī in these auspicious months of Caitra and Āśvina.

मण्डपस्तु प्रकर्तव्यः समे देशे शुभे स्थले ।
हस्तषोडशमानेन स्तंभध्वजसमन्वितः ॥ 9 ॥
गौरमृद्धोमयाभ्यां च लेपनं कारयेत्ततः ।
तन्मध्ये वेदिका शुभ्रा कर्तव्या च समा स्थिरा ॥ 10 ॥

चतुर्हस्ता च हस्तोच्छ्रा पीठार्थं स्थानमुत्तमम् ।
तोरणानि विचित्राणि वितानं च प्रकल्पयेत् ॥ 11 ॥

On the day previous to the commencement of the vow, when the Amāvasyā tithi commences, one should collect the materials that will be required in the worship and should eat only once in that tithi what is called Haviṣyāna (sacred food, boiled rice with ghee) and should on that day prepare an open shade in a temporary building, twenty four (24) feet in dimensions, on a level piece of ground, that is considered holy; it is to be equipped with a post and a flag. Next, this is to be heaped over with yellow earth and cow dung. Then a raised platform called the Vedī, six feet wide and 1 ½ one and a half foot high, level and hard, is to be erected, and provided with an excellent space thereon for the seat of the Devī. Provisios are to be made also for ornamented gate ways and an awning over the top.

रात्रौ द्विजानथामंत्र्य देवीतत्त्वविशारदान् ।
आचारनिरतान्दांतान्देवदेवांगपारगान् ॥ 12 ॥
प्रतिपद्विसे कार्यं प्रातःस्नानं विधानतः ।
नद्यां नदे तडागे वा वाप्यां कूपे गृहेऽथवा ॥ 13 ॥
प्रातर्नित्यं पुर कृत्वा द्विजानां वरणं ततः ।
अर्घ्यपाद्यादिकं सर्वं कर्तव्यं मधुपूर्वकम् ॥ 14 ॥
वस्त्रालंकरणादीनि देयानि च स्वशक्तितः ।
वित्तशाठ्यं कर्तव्यं विभवे सतिं कर्हिचित् ॥ 15 ॥
विप्रैः संतोषितैः कार्यं सम्पूर्णं सर्वथा भवेत् ।
नवपञ्चत्रयश्रैको देव्याः पाठे द्विजाः स्मृताः ॥ 16 ॥
वरयेद् ब्राह्मणं शान्तं पारायणकृते तदा ।
स्वस्तिवाचनकं कार्यं वेदमन्त्रविधानतः ॥ 17 ॥

One should invite then, those Brāhmins, that observe fully the customs and usages, who are self restrained and versed in the Vedas and Vedāngas, especially those who are skilled in the ceremony of worshipping the Devī.

Next, in the Pratipadā tithi (the first day of the bright half), one should take one's morning ablutions in a river, or in a lake, tank or a well or in one's own residence, according to rules, and one

should perform one's every day practices of Sandhyā Vandanam. Afterwards he should appoint the Brāhmins and give them water for washing their feet and Arghya (offerings of grass, rice etc.), and Madhuparka (an oblation of honey and milk etc.), and give and then, as his means permit, clothings and ornaments to them. If he happens to be rich, he should never shew his miserliness here in making these gifts; for if the Brāhmins be satisfied, they will try their best to make the ceremony a complete success. O king! The Caṇḍī Pāṭha (the reading of the book called Caṇḍī) and Bhāgavata Pāṭha (the reading of some portions of the book named Bhāgavat) are done on this occasion, for the satisfaction of the Goddess; and either nine Brāhmins or five or three or at least one Brāhmin, of a restrained and calm nature, is to be appointed, who would observe the fasting on the day previous (pārāyaṇa). All these being done, the able man is to perform the ceremony preparatory to the solemn Devī worship, (in which the priest utters the Vedic mantra Svasti-vācana, Svasti na Indro vṛddha-śravāḥ etc.). Om Hrīm Śrīm Dūm Durgāyai namaḥ is the nine lettered Durgā mantra.

वेद्यां सिंहासनं स्थाप्य क्षौमवस्त्रासमन्वितम् ।
तत्र स्थाप्याऽम्बिका देवी चतुर्हस्तायुधान्विता ॥ 18 ॥
रत्नभूषणसंयुक्ता मुक्ताहारविराजिता ।
दिव्याम्बरधरा सौम्या सर्वलक्षणसंयुता ॥ 19 ॥
शंखचक्रगदापद्मधरा सिंहे स्थिता शिवा ।
अष्टादशभुजा वाऽपि प्रतिष्ठाप्या सनातनी ॥ 20 ॥

O king! When the ceremony has been thus commenced, one should place on the Vedī (a raised platform; an altar), the throne fitted with double silken clothes; and, on that throne, he should place the image of the Devī. The Devī, the Eternal World-Mother, is to be four-armed or eighteen armed, (4 or 18) fully provided with all the weapons, ornamented with garlands of pearls and jewels, decorated with various ornaments of gems and precious stones, wearing excellent heavenly

clothing, all the parts of the image being artistically finished and endowed with all the auspicious signs, mounted on a lion, and holding conch shell, wheel, club, and lotus in Her hands.

Note: The Devī, here, is represented with four (4) or eighteen (18) hands.

अर्चाभावे तथा यन्त्रं नवार्णमन्त्रसंयुतम् ।
स्थापयेत्पीठपूजार्थं कलशं तत्र पार्श्वतः ॥ 21 ॥
पञ्चपल्लवसंयुक्तं वेदमन्त्रैः सुसंस्कृतम् ।
सुतीर्थजलसम्पूर्णं हेमरत्नैः समन्वितम् ॥ 22 ॥

In the absence of the image, one should place an earthen water-pot, on that throne, thoroughly purified by the Vedic Mantras, filled with gold and jewels, and filled fully with the water, brought from a sacred river or a sacred place of pilgrimage and with five young shoots of plants, the extremities of branches bearing new leaves immersed in water. Beside the water-pot on the throne, there should be a symbol (Diagram or Yantra) with the nine lettered Mantram (Om Hrīm Śrīm Caṇḍikāyai namaḥ) in it for the purpose of worship.

पार्श्वं पूजार्थसम्भारान्यरिकल्प्य समन्ततः ।
गीतवादित्रनिर्घोषान्कारयेन्मंगलाय वै ॥ 23 ॥

One should place on one's side all the materials of worship in their due places, and then have the music and other sounding drums played, for the good fortune and prosperity of the family.

Note: Look for the mantras in the book Mantramahodadhi.

तिथौ हस्तान्वितायां च नन्दायां पूजनं वरम् ।
प्रथमे दिवसे राजन्विधिवत्कामदं नृणाम् ॥ 24 ॥

O king! If the first day be the Nandā tithi (*i.e.* the first day of the bright half with the asterism Hastā in the ascendant), then that is the best time for worshipping duly the Holy Goddess. There is no doubt that special fortunate results would arise on this.

नियमं प्रथमं कृत्वा पश्चात्पूजां समाचरेत् ।
उपवासेन नत्तेन चैकभक्तेन वा पुनः ॥ 25 ॥

On the previous night, one should observe fasting, or on the previous day one should take only one meal of Haviṣyāna (boiled rice and ghee); and on the next day one should make a Saṅkalpa (an avowal of the purpose to perform a rite) and then begin worship.

करिष्यामि व्रतं मातर्नवरात्रमनुत्तमम् ।
साहाय्यं कुरु मे देवि जगदंब ममाखिलम् ॥ 26 ॥

One should pray before the Goddess thus, "O Mother, Mother of the World! I will perform this excellent Navarātra vow; be pleased to help me in every respect."

यथाशक्ति प्रकर्तव्यो नियमो व्रतहेतवे ।
पश्चात्पूजा प्रकर्तव्या विधिवन्मन्त्रपूर्वकम् ॥ 27 ॥

One is to observe, as far as possible, all the rules enjoined in this vow, and then utter the mantras and do the worship according to the prescribed rules.

चन्दनागुरुकपूरैः कुसुमैश्च सुगन्धिभिः ।
मन्दारकरजाशोकचम्पकैः करवीरकैः ॥ 28 ॥
मालतीब्रह्मकापुष्पैस्तथा बिल्वदलैः शुभैः ।
पूजयेज्जगतां धात्रीं धूपैर्दीपैर्विधानतः ॥ 29 ॥
फलैर्नानाविधैरर्घ्यं प्रदातव्यं च तत्र वै ।
नारिकेलैर्मातुलुंगैर्दाडिमीकदलीफलैः ॥ 30 ॥
नारंगैः पनसैश्चैव तथा पूर्णफलैः शुभैः ।
अन्नदानं प्रकर्तव्यं भक्तिपूर्वं नराधिप ॥ 31 ॥

First of all, one should worship duly the Goddess Jagaddhātī, presenting Her Candana (sandal paste), Aguru (a fragrant wood, the aloe wood), Camphor, the flowers Mandāra (one of the five trees of the celestial regions), Karaja (a kind of fragrant flower)! Aśoka, Campaka, Karavīra, Mālatī, and Brāhmī and various lovely sweet scented flowers and good Bel leaves, Dhūpa (incense, a fragrant gum burnt before idols) and lamps. Next one should present the fruits cocoanut, Mātuliṅga, the pomegranate, bananas, oranges, the jack fruits, Bel and various other delicious fruits and then, offering Her arghya, present boiled rice and other food with a heart, full of devotion.

मांसाशनं ये कुर्वन्ति तैः कार्यं पशुहिंसनम् ।
महिषाजवराहाणां बलिदानं विशिष्यते ॥ 32 ॥

Those who eat meat, they can sacrifice animals in this worship of the Devī; and, for this purpose, goat and wild boars are the best.

देव्यग्रे निहता यान्ति पशवः स्वर्गमव्ययम् ।
न हिंसा पशुजा तत्र निघ्नतां तत्कृतेऽनघ ॥ 33 ॥
आहिंसा याज्ञिकी प्रोक्ता सर्वशास्त्रविनिर्णये ।
देवतार्थे विसृष्टानां पशूनां स्वर्गतिर्ध्रुवा ॥ 34 ॥

O sinless one! The goats etc., offered as a sacrifice before the Devī, attain to unending heavens. Therefore persons offering the sacrifices of goats do not incur any sin. O king! The goats etc., and other beasts offered as a sacrifice before the Devas undoubtedly go to the heavenly regions; therefore, in all the Śāstras, it has been decided that this killing of animals in a sacrifice is considered as non-killing.

होमार्थं चैव कर्तव्यं कुण्डं चैव त्रिकोणकम् ।
स्थण्डिलं वा प्रकर्तव्यं त्रिकोणं मानतः शुभम् ॥ 35 ॥

Now, for doing the Homa, ceremony one should prepare, according to one's requirements, a triangular pit from one to ten hands in dimensions and a triangular level piece of ground covered with sand.

त्रिकालं पूजनं नित्यं नानाद्रव्यैर्मनोहरैः ।
गोतवादिन्नृत्यैश्च कर्तव्यं महोत्सवः ॥ 36 ॥

Daily, thrice, one should worship the Devī with various lovely articles and finally make a great festivity with dancing, singing and music.

नित्यं भूमौ च शयनं कुमारीणां च पूजनम् ।
वस्त्रालंकरणैर्दिव्यैर्भोजनैश्च सुधामयैः ॥ 37 ॥

Everyday he should sleep on the ground and worship the virgins (young girl from the age of the age of ten) with nectar like sweetmeats and beautiful clothings and ornaments.

एकैकां पूजयेन्नित्यमेकवृद्ध्या तथा पुनः ।
द्विगुणं त्रिगुणं वाऽपि प्रत्येकं नवकं च वा ॥ 38 ॥

Everyday one virgin or increased by one, two, or three every day or nine virgins in all the days respectively are to be worshipped.

विभवस्यानुसारेण कर्तव्यं पूजनं किल ।
वित्तशाठ्यं न कर्तव्यं राजञ्छक्तिमखे सदा ॥ 39 ॥

O king! One should perform worshipping this Kumārī (virgin) Pujā for the satisfaction of the Devī, as his means allow; never one is to shew miserliness in this.

एकवर्षा न कर्तव्या कन्या पूजाविधौ नृप ।
परमज्ञा तु भोगानां गन्धादीनां च बालिका ॥ 40 ॥

O king! Hear the rules of the virgin worship that I am going to tell you. The virgin, aged one year, is not to be worshipped : for they are quite ignorant as to smell and tasting various delicious things.

कुमारिका तु सा प्रोक्ता द्विवर्षा या भवेदिह ।
त्रिमूर्तिश्च त्रिवर्षा च कल्याणी चतुरब्दिका ॥ 41 ॥
रोहिणी पञ्चवर्षा च षड्वर्षा कालिका स्मृता ।
चण्डिका सप्तवर्षा स्यादष्टवर्षा च शाम्भवी ॥ 42 ॥
नववर्षा भवेददुर्गा सुभद्रा दशवार्षिकी ।
अत ऊर्ध्वं न कर्तव्या सर्वकार्यविगर्हिता ॥ 43 ॥

The virgin aged two years is named the Kumārī; aged three years is named the Trimurtī; four years, is called the Kalyāṇī; five years, Rohiṇī; six years, Kālikā; seventh year, Caṇḍikā; eighth year, Śāmbhavī; ninth year, Durgā; and a virgin, aged ten year, is called Subhadrā. Virgins aged more than ten years are not allowed in all ceremonies.

एभिश्च नामभिः पूजा कर्तव्या विधिसंयुता ।
तासां फलानि वक्ष्यामि नवानां पूजने सदा ॥ 44 ॥

One should worship these virgins, taking their names and observing all the rules. I am now mentioning the different results that arise from the worship of these nine classes of virgins.

कुमारी पूजिता कुर्याददुःखदारिद्र्यनाशनम् ।
शत्रुक्षयं धनायुष्यं बलबुद्धिं करोति वै ॥ 45 ॥

The worship of Kumārī leads to the extinction of miseries and poverty, to the extirpation of one's enemies and the increment of riches, longevity and power.

त्रिमूर्तिपूजनादायुस्त्रिवर्गस्य फलं भवेत् ।
धनधान्यागमश्चैव पुत्रपौत्रादिवृद्धयः ॥ 46 ॥

The Trimūrti Pujā yields longevity, and the

acquisition of the three things, Dharma, wealth, and desires, the coming in of riches, sons and grandsons.

विद्यार्थी विजयार्थी च राज्यार्थी यश्च पार्थिवः ।

सुखार्थी पूजयेन्नित्यं कल्याणी सर्वकामदाम् ॥ 47 ॥

Those who want learning, victory, kingdom and happiness, they should worship the Kalyāṇī, the fructifier of all desires.

कालिकां शत्रुनाशार्थं पूजयेद्भक्तिपूर्वकम् ।

ऐश्वर्यधनकामश्च चण्डिकां परिपूजयेत् ॥ 48 ॥

पूजयेच्छांभवीं नित्यं नृपसंमोहनाय च ।

दुःखदारिद्र्यनाशाय संग्रामे विजयाय च ॥ 49 ॥

Men should worship Rohiṇī duly for the cure of diseases. For the destruction of enemies, the worship of the Kālikā with devotion is the best. For prosperity and riches, Caṇḍikā is to be worshipped with devotion. O king! For the enchanting and overpowering of one's enemies, for the removal of miseries and poverty, and for victory in battles, Śāmbhavī worship is the best.

क्रूरशत्रुविनाशार्थं तथोग्रकर्मसाधने ।

दुर्गां च पूजयेद्भक्त्या परलोकसुखाय च ॥ 50 ॥

वाञ्छितार्थस्य सिद्धयर्थं सुभद्रां पूजयेत्सदा ।

रोहिणीं रोगनाशाय पूजयेद्विधिवन्नरः ॥ 51 ॥

For the destruction of awfully terrible enemies and for happiness in the next world, the worship of Durgā is the safest and best. People worship Subhadra when they want their desires to be fulfilled.

श्रीरस्त्विति च मन्त्रेण पूजयेद्भक्तितत्परः ।

श्रीयुक्तमंत्रैरथवा बीजमन्त्रैरथापि वा ॥ 52 ॥

People should, with great devotion, worship the Kumārīs (virgins) with the mantras "Śrīrastu" or other mantras, beginning with "Śrī" or with the seed mantras.

कुमारस्य च तत्त्वानि या सृजत्यपि लीलया ।

कादीनपि च देवांस्तान्कुमारीं पूजयाम्यहम् ॥ 53 ॥

The Goddess who can create without any difficulty all the sacred tattvas of the Kumāra Kārtikeya and who effects, as if in sport, the

creation of all the Devas Brahmā and other; I am worshipping the same "Kumārī" Devī.

सत्त्वादिभिस्त्रिमूर्तिर्या तैर्हि नानास्वरूपिणी ।

त्रिकालव्यापिनी शक्तिस्त्रिमूर्तिं पूजयाम्यहम् ॥ 54 ॥

She who is appearing under the three forms as differentiated by the three guṇas Sattva, Rajas, and Tamas, and who is appearing in multiple forms, owing to the differentiations of the three guṇas again into various minor differences, I am worshipping Her the "Trimūrti" Devī.

कल्याणकारिणी नित्यं भक्तानां पूजिताऽनिशम् ।

पूजयामि च तां भक्त्या कल्याणीं सर्वकामदाम् ॥ 55 ॥

She who being worshipped always fares with auspicious things, I am worshipping Her, with devotion, the Kumārī "Kalyāṇī", the awarder of all desires.

रोहयंती च बीजानि प्राग्जन्मसञ्चितानि वै ।

या देवी सर्वभूतानां रोहिणीं पूजयाम्यहम् ॥ 56 ॥

I am worshipping the "Rohiṇī Devī" with a heart, full of devotion who is germinating all the karmas in seed forms, that have accumulated owing to past deeds.

कालो कालयते सर्वं ब्रह्माण्डं सचराचरम् ।

कल्पान्तसमये या तां कालिकां पूजयाम्यहम् ॥ 57 ॥

She who, at the end of a Kalpa gathers unto Her in the form of "Kālī" all this Universe, moving and unmoving, I worship that "Kālikā Devī" with devotion.

तां चण्डपापहरणीं चण्डिकां पूजयाम्यहम् ॥ 58 ॥

She, who is furious and wrathful and hence is called "Caṇḍikā" and who killed the two Demons "Caṇḍa" and "Muṇḍa" I bow down to Her humbly with devotion, to that "Caṇḍikā Devī," who destroys the terrible sins.

अकारणात्समुत्पत्तिर्यन्मयैः परिकीर्तिता ।

यस्यास्तां सुखदां देवीं शाम्भवीं पूजयाम्यहम् ॥ 59 ॥

I worship that, "Śāmbhavī Devī" the giver of all pleasures and happiness, whose form is the Veda Brahma, and whose origin is without any cause, and who is so recited in the Vedas.

दुर्गात्रायति भक्तं या सदा दुर्गातिनाशिनी ।
दुर्जेया सर्वदेवानां तां दुर्गां पूजयाम्यहम् ॥ 60 ॥

She who saves from danger her devotees and who always delivers from various difficulties and troubles, whom all the Devas are incapable to know, I worship with devotion that "Durgā Devī" the destroyer of all calamities.

सुभद्राणि च भक्तानां कुरुते पूजिता सदा ।
अभद्रनाशिनीं देवीं सुभद्रां पूजयाम्यहम् ॥ 61 ॥

I, with my mind devoted, offer my salutations to that "Subhadrā Devī", Who procures all auspiciousness to Her devotees and removes all inauspicious incidents.

एभिर्मंत्रैः पूजनीयाः कन्यकाः सर्वदा बुधैः ।
वस्त्रालङ्कारणैर्माल्यैर्गन्धैरुच्चावचैरपि ॥ 62 ॥
इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
षड्विंशोऽध्यायः ॥ 26 ॥

Thus, in the mantrams, above described, people should always worship the virgin girls, giving them clothings, ornaments, garlands, scents, and various other articles.

Here ends the Twenty sixth Chapter on the narration of what are to be done in the Navarātri in the Mahā Purāṇam in Śrīmaddevībhāgavatam, of 18000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVII

On Worshipping the Virgins

व्यास उवाच

हीनाङ्गीं वर्जयेत्कन्यां कुष्ठयुक्तां व्रणांकिताम् ।
गन्धस्फुरितहीनाङ्गीं विशालकुलसम्भवाम् ॥ 1 ॥

Vyāsa said: O king! Those Kumārīs, who are defective in limbs, who are lepers, who are filled with sores and ulcers over their bodies, whose bodies emit offensive smell or whose bodies are polluted, or those who are of a bad family are never to be accepted for worship in the Navarātra ceremony festival.

जात्यंधां केकरां काणां कुरूपां बहुरोमशाम् ।
सन्त्यजेद्रोगिणीं कन्यां रक्तपुष्पादिनांकिताम् ॥ 2 ॥
क्षामां गर्भसमुद्भूतां गोलकां कन्यकोद्भवाम् ।
वर्जनीयाः सदा चैताः सर्वपूजादिकर्मसु ॥ 3 ॥

Those who are born blind, who are squint-eyed, who are blind of one eye, of disgraceful appearance, whose bodies are overgrown with hairs, or who are diseased, or who are in their menstruation or in any other signs, indicating thus their passionate youthful tendencies, or those who are very lean and thin, or born of widows, or of women unmarried are always to be avoided in this Pūjā.

अरोगिणीं सुरूपङ्गीं सुन्दरीं व्रणवर्जिताम् ।
एकवंशसमुद्भूतां कन्यां सम्यक्प्रपूजयेत् ॥ 4 ॥

O king! It is only the healthy, graceful, beautiful, without any ulcers, and who are not bastards, those virgins are to be selected for the "Kumārī" Pūjā.

ब्राह्मणी सर्वकार्येषु जयार्थे नृपवंशजा ।
लाभार्थे वैश्यवंशोत्था मता वा शूद्रवंशजा ॥ 5 ॥

In all the cases, the Kumārīs, born of the Brāhmin families, can be taken; when victory is desired, the "Kumārīs" of the Kṣattriya families are preferred; when profit is wanted, the Vaiśya Kumārīs and, when general welfare is wanted, the Śūdra Kumārīs are to be taken.

ब्राह्मणैर्ब्रह्मजाः पूज्या राजन्यैर्ब्रह्मवंशजाः ।
वैश्यैस्त्रिवर्गजाः पूज्याश्चतस्रः पादसम्भवैः ॥ 6 ॥
कारुभिश्चैव वंशोत्था यथायोग्यं प्रपूजयेत् ।
नवरात्रविधानेन भक्तिपूर्वं सदैव हि ॥ 7 ॥

O king! In the Navarātri Pūjā, the Brāhmins should select for worship the Brāhmin Kumārīs; Kṣattriyas, Brāhmin or Kṣattriya; the Vaiśya worshippers can select for worship Brāhmin, Kṣattriya, or Vaiśya Kumārīs. And the Śūdra worshippers can select, for worship, any of the four classess. But artists and artisans should select for worship the Kumārīs from their own families and tribes respectively.

अशक्तो नियतं पूजां कर्तुं चेन्नवरात्रके ।
अष्टम्यां च विशेषेण कर्तव्यं पूजनं सदा ॥ 8 ॥

If persons become unable to worship on all the days, then it is advised that they should perform the special worship on the eighth day (Aṣṭamī tithi).

पुराऽष्टम्यां भद्रकाली दक्षयज्ञविनाशिनी ।
प्रादुर्भूता महाघोरा योगिनी कोटिभिः सह ॥ 9 ॥
अतोऽष्टम्यां विशेषेण कर्तव्यं पूजनं सदा ।

नानाविधोपहारैश्च गन्धमाल्यानुलेपनैः ॥ 10 ॥

In ancient times, on the eighth day, Bhadra Kālī Goddess, the destroyer of the sacrifice, started by Dakṣa, appeared on that day in hideous forms, surrounded by hundreds and lakhs of Yoginīs (one of a class of sixty goddesses or female attendants on Kālī). Therefore one should worship in particular on the eighth day with scents, garlands, and pastes and various offerings.

पायसैरामिषैर्हेमैर्बाह्यणानां च भोजनैः ।
फलपुष्पोपहारैश्च तोषयेज्जगदम्बिकाम् ॥ 11 ॥

On this day, Pāyasa (a food prepared of rice, milk and sugar), and flesh, fish are to be specially offered to the Deity. The Homa ceremonies, feasting of the Brāhmaṇas, and the worship of the Mother Goddess are done with various offerings, the fruits and flowers, and in good quantities. (11)

उपवासे ह्यशक्तानां नवरात्रव्रते पुनः ।
उपोषणत्रयं प्रोक्तं यथोक्तफलदं नृप ॥ 12 ॥

O king! Those who are unable to observe the fasting in this Navarātra Pūjā, will reap the same fruits, if they observe fasting for the three days only the Saptamī, the Aṣṭamī, and the Navamī tithis.

सप्तम्यां च तथाऽष्टम्यां नवम्यां भक्तिभावतः ।
त्रिरात्रकरणात्सर्वं फलं भवति पूजनात् ॥ 13 ॥

On the seventh, eighth, and ninth days, in these three tithis (lunar days) if one worships with devotion, one will acquire all the merits.

पूजाभिश्चैव होमैश्च कुमारीपूजनैस्तथा ।
सम्पूर्णं तद्व्रतं प्रोक्तं विप्राणां चैव भोजनैः ॥ 14 ॥

When the Devi's worship, Homa, Kumārī

worship and the feasting of the Brāhmaṇas, all these are done, know that the Navarātri Pūjā is completed.

व्रतानि यानि चान्यानि दानानि विविधानि च ।
नवरात्रव्रतस्यास्य नैव तुल्यानि भूतले ॥ 15 ॥

O Janamejaya! No worship or vow or charitable gifts extant in this world, can be compared, as regards their meritorious effects, with this Navarātra Pūjā.

धनधान्यप्रदं नित्यं सुखसंतानवृद्धिदम् ।
आयुरारोग्यदं चैव स्वर्गदं मोक्षदं तथा ॥ 16 ॥

On observing this Navarātram Vrata, one gets riches, crops, sons and grandsons, prosperity and happiness, longevity, health and heaven and even the final beatitude.

विद्यार्थी वा धनार्थी वा पुत्रार्थी वा भवेन्नरः ।
तदेवं विधिवत्कार्यं व्रतं सौभाग्यदं शिवम् ॥ 17 ॥

Those who are desirous of learning, riches, or sons will get them all, if they perform this most auspicious Navarātra ceremony, able to confer fortunes on the devotees.

विद्यार्थी सर्वविद्यां वै प्राप्नोति व्रतसाधनात् ।
राजभ्रष्टो नृपो राज्यं समवाप्नोति सर्वदा ॥ 18 ॥

On the performance of this sacrifice, those who want learning get all the learning; and he, who is deprived of his kingdom will get back all his kingdom.

पूर्वजन्मनि यैर्नूनं न कृतं व्रतमुत्तमम् ।
ते व्याधिनो दरिद्राश्च भवन्ति पुत्रवर्जिताः ॥ 19 ॥

Those who did not, in their previous births, perform this meritorious vow, they become diseased, poor and devoid of sons in their present births.

बंध्या च या भवेन्नारी विधवा धनवर्जिता ।
अनुमा तत्र कर्तव्या नेयं कृतवती व्रतम् ॥ 20 ॥

Those women that are barren, or widows or devoid of sons, infer that they never, in their previous births, performed this sacrifice.

नवरात्रव्रतं प्रोक्तं न कृतं येन भूतले ।
स कथं विभवं प्राप्य मोदते च तथा दिवि ॥ 21 ॥

Those who have not performed the Navarātra ceremony, how can they acquire riches in this world and acquire happiness and peace in the next?

रक्तचन्दनसम्मिश्रैः कोमलैर्बिल्वपत्रकैः ।

भवानी पूजिता येन स भवेन्नृपतिः क्षितौ ॥ 22 ॥

He who has worshipped the Goddess Bhagavatī Bhavānī Devī with young leaves of the Bel tree, besmeared with red sandal paste, it is he that will undoubtedly become the king in this world.

नाराधिता येन शिवा सनातनी

दुःखार्तिहा सिद्धिकरी जगद्धरा ।

दुःखावृतः शत्रुयुतश्च भूतले

नूनं दरिद्रो भवतीह मानवः ॥ 23 ॥

That man who has failed to worship the Goddess of the whole universe, Who fructifies all the pursuit of human life, Who destroys all the troubles, pains and miseries, Who is all auspicious Bhagavatī Bhavānī, that fellow is sure to pass his days in this world, wretched, impoverished, and surrounded by his enemies on all sides.

यां विष्णुरिन्द्रो हरपद्मजौ तथा

वह्निः कुबेरो वरुणो दिवाकरः ।

ध्यायन्ति सर्वार्थसमाप्तिनंदितास्तां

किं मनुष्या न भजन्ति चण्डिकाम् ॥ 24 ॥

When Hari, Hara, Brahmā, Indra, Fire, Varuṇa, Kubera, and the Sun when all these possessing all the wealth and powers and filled with the highest felicities, when they meditate constantly the Goddess of this universe, Who is All Existence Intelligence, and Bliss, then what to speak of the human beings! How is it that persons do not worship that Caṇḍikā Devī, the One that leads all human pursuits to success!

स्वाहा स्वधा नाम मनुप्रभावै-

स्तुष्यन्ति देवाः पितरस्तथैव ।

यज्ञेषु सर्वेषु मुदा हरन्ति

यन्नाम युग्यश्रुतिभिर्मुनीन्द्राः ॥ 25 ॥

यस्येच्छया सृजति विश्वमिदं प्रजेशो

नानावतारकलनं कुरुते हरिश्च ।

नूनं करोति जगतः किल भस्म

शम्भुस्तां शर्मदां न भजते नु कथं मनुष्यः ॥ 26 ॥

Why should not the people worship the Goddess Bhavānī, the bestower of all happiness, whose other names are Svāhā and Svadhā, the mantrams under whose intrinsic energies the Devas and the Pitṛs always get satisfied, and which are recited by all the Munis when they chant in every sacrifice the Vedic mantrams? Under Whose Will power, Brahmā the Creator, creates all this Universe? Under Whose energy, the Viṣṇu Janāradana, the Devas, incarnates in this earth in various forms and preserves this world, and under Whose power, Śaṅkara destroys this whole Universe?

नैकोऽस्ति सर्वभुवनेषु तथा विहीनो

देवो नरोऽथ विहगः किलपन्नगो वा ।

गन्धर्वराक्षसपिशाचनगेषु नूनं

यः स्पन्दितुं भवति शक्तियुतो यथेच्छम् ॥ 27 ॥

No body, in this whole universe, can have his existence without having recourse to that Prakṛti Devī, the Śakti incarnate; be he a Devā, a human being or a bird, or a serpent, Gandharva, Rākṣasa, without the help of this Force.

तां न सेवेत कश्चण्डीं सर्वकामार्थदां शिवाम् ।

व्रतं तस्या न कः कुर्याद्वाञ्छन्नर्थचतुष्टयम् ॥ 28 ॥

Therefore, why should not any body worship that Caṇḍikā Devī, the Awarder of all desires and wealth? And how is it, that a man desiring one of the 4 objects of human pursuits, Dharma, wealth, desires, and the final beatitude, observes not the vow regarding that Deity.

महापातकसंयुक्तो नवरात्रव्रतं चरेत् ।

मुच्यते सर्वपापेभ्यो नात्र कार्या विचारणा ॥ 29 ॥

So much so, that even a man who has committed a heinous offence (five such are enumerated viz. (1) killing a Brāhmaṇa, (2) drinking liquor, (3) stealing gold, (4) adultery with the wife of a spiritual guide (5) associating with any such person), if he performs the Navarātri vow, he will be absolved entirely from all such sins; there is no doubt in this.

पुरा कश्चिद्वणिग्दीनो धनहीनः सुदुःखितः ।
कुटुंबी चाभवत्कश्चित्कोसले नृपसत्तम ॥ 30 ॥

O king! Once upon a time there lived in the country of Kosala, a trader, poor and miserable, having under him many relations and dependants in his family, whose provisions he had to provide.

अपत्यानि बहून्यस्याभवन्शुत्पीडितानि च ।

भक्ष्यं किञ्चित्तु सायाह्ने प्रापुस्तस्य च बालकाः ॥ 31 ॥

He had many sons and daughters; when they were very hungry and distressed, then they used to get a little food and that in the evening, only once in twenty-four hours.

भुंक्तेस्म कार्यकर्ताऽसौ परस्याथ बुभुक्षितः ।

कुटुंबभरणं तत्र चकारातिनिराकुलः ॥ 32 ॥

That trader, too, worked under another, the whole day; and when it was evening, he used also to take his meals. Thus, being very much anxious and distressed, he maintained some how or other his family members (that are to be maintained).

सदा धर्मरतः शान्त सदाचारश्च सत्यवाक् ।

अक्रोधनश्च धृतिमान्निर्मदश्चानसूयकः ॥ 33 ॥

सम्पूज्य देवता नित्यं पितृनप्यतिथींस्तथा ।

भुंजाने पोष्यवर्गेऽथ कृतवान्भोजनं वणिक् ॥ 34 ॥

The trader was of a quiet temper, of a good conduct, truthful, always ready to act religiously, devoid of anger, steady and contented, void of vanity and jealousy; daily he used to worship the Devas, Pitṛs, and the guests and used to take his meals after all his family members had taken their meals.

एवं गच्छति काले वै सुशीलो नामतो गुणैः ।

दारिद्र्यार्तो द्विजं शान्तं पप्रच्छातिबुभुक्षितः ॥ 35 ॥

सुशीला उवाच

भो भूदेव कृपां कृत्वा वदस्वाद्य महामते ।

कथं दारिद्र्यनाशः स्यादिति मे निश्चयेन वै ॥ 36 ॥

Thus many days passed away when that good trader, named Suśīla, being very much perplexed with poverty and hunger, asked a quiet tempered Brāhmin "O Bhūdeva! (deva incarnate on the earth)! kindly tell me positively how this state of poverty can be got rid off!"

धनैषणा मे नैवास्ति धनी स्यामिति मानद ।

कुटुंबभरणार्थं वै पृच्छामि त्वां द्विजोत्तम ॥ 37 ॥

O noble minded! Kindly advise me such as preserves my honour; I do not want wealth, nor do I like to be a rich man; O Brāhmin! I want just enough to meet with the expenses incurred in maintaining my family; please advise so that I may be able to earn this much only.

पुत्री सुतस्तु मे बालो भक्षार्थी रोदते भृशम् ।

तावन्मात्रं गृहे नात्रं मुष्टिमैकां ददाम्यहम् ॥ 38 ॥

I have many sons; I have not got any food, sufficient enough to give them even a handful of rice.

विसर्जितो यतो गेहाद्रतो बालो रुदन्मया ।

अतो मे दह्यतेऽत्यर्थं किं करोमि धनं विना ॥ 39 ॥

Alas! My youngest son was crying today for food; I have driven him out of the house by chastising him. O Brāhmin! What am I do? I have got no wealth; my heart is burning with grief and sorrow; my baby has gone out of the house, weeping and hungry.

विवाहोऽस्ति सुताया मे नास्ति वित्तं करोमि किम् ।

दशवर्षाधिकायास्तु दानकालोऽपि यात्यलम् ॥ 40 ॥

My daughter has come to a marriageable age; I have no money. Her age has exceeded ten years; the marriageable age limit has been exceeded. Alas! What am I to do?

तेन शोचामि विप्रेन्द्र सब्रह्मोऽसि दयानिधे ।

तपो दानं व्रतं किञ्चिद्ब्रूहि मन्त्रजपं तथा ॥ 41 ॥

येनाहं पोष्यवर्गस्य करोमि द्विज पोषणम् ।

तावन्मे स्याद्धनप्राप्तिर्नाधिकं प्रार्थये किल ॥ 42 ॥

O Brāhmin! I am expressing my sorrow for all that. You are merciful, and all knowing; tell me any means, be it asceticism, gifts, vow, or the reciting of any mantrams by which I can maintain my family; I want wealth just sufficient for that purpose and nothing more.

त्वत्प्रसादात्कुटुम्बं मे सुखितं प्रभवेदिह ।

तत्कुरुष्व महाभाग ज्ञानेन परिचिंत्य च ॥ 43 ॥

O high minded one! Kindly devise and tell me

some means by which my family members become happy in this world.

व्यास उवाच

इति पृष्टस्तथा तेन ब्राह्मणः संशितव्रतः ।
उवाच परमप्रीतस्तं वैश्यं नृपसत्तम ॥ 44 ॥
पूजनं भगवत्याश्च हवनं भोजनं तथा ॥ 45 ॥
वेदपारायणं शक्तिजपहोमादिकं तथा ।
करुष्वद्य यथाशक्ति तव कार्यं भविष्यति ॥ 46 ॥

Vyāsa said: The Brāhmin that used to practice vows when thus asked by the trader told him gladly: "O trader! Do now the Navarātri vow, the most auspicious, and worship the Bhagavatī, perform Homa, and feast the Brāhmins. Have the Vedas and Purāṇas recited and recite then slowly the Śakti mantram and try, as much as you can, to do other concomitant ceremonies; and your desires will thus be undoubtedly fulfilled.

एतस्मादपरं किञ्चिद् व्रतं नास्ति धरातले ।
नवरात्रामिधं वैश्य पावनं सुखदं तथा ॥ 47 ॥

There is no other vow superior to this in this world; this vow is very holy and will bring unto you happiness.

ज्ञानदं मोक्षदं चैव सुखसंतानवर्धनम् ।
शत्रुनाशकरं कामं नवरात्रव्रतं सदा ॥ 48 ॥

This vow leads to wisdom and liberation; destroys enemies and increases posterity and prosperity.

राज्यञ्छ्रष्टैन रामेण सीताविरहितेन च ।
किष्किंधायां व्रतं चैतत्कृतं दुःखातुरेण वै ॥ 49 ॥

In former days, Śrī Rāma Candra suffered very much owing to his being deprived of his kingdom; and, then, on account of his wife being stolen away. Subsequently he performed this Navarātra vow in Kiṣkindhā, his heart being heavily laden with grief."

प्रतप्तेनापि रामेण सीताविरहविह्विना ।
विधिवत्पूजिता देवी नवरात्रव्रतेन वै ॥ 50 ॥

Though troubled very much, on account of the bereavement of Sītā, still Rāma Candra observed this Vow of Navarātra and worshipped the Goddess

according to the prescribed rules and rites.

तेन प्राप्ताऽथ वैदेही कृत्वा सेतुं महार्णवे ।
हत्वा मन्दोदरीनाथं कुम्भकर्णं महाबलम् ॥ 51 ॥
मेघनादं सुतं हत्वा कृत्वा भूपं विभीषणम् ।
पश्चादयोध्यामागत्य प्राप्तं राज्यमकंटकम् ॥ 52 ॥

As a fruit of this worship he was able to bridge the great ocean and kill the giant Kumbha Karṇa, Meghanāda, the Rāvaṇa's son, and Rāvaṇa, the king of Laṅkā; and subsequently he was able to recover his Sītā. He installed Vibhīṣaṇa on the throne of Laṅkā (Śrī Laṅkā) and at last returned to Ayodhyā and reigned there without any enemies.

नवरात्रव्रतस्यास्य प्रभावेण विशांवर ।
सुखं भूमितले प्राप्तं रामेणामिततेजसा ॥ 53 ॥

O best of the Vaiśyas! Rāma Candra, of incomparable prowess, was able to obtain happiness in this world on account of the influence of this Navarātra ceremony.

व्यास उवाच

इति विप्रवचः श्रुत्वा स वैश्यस्तं द्विजं गुरुम् ।
कृत्वा जग्राह सन्मन्त्रं मायाबीजाभिधं नृप ॥ 54 ॥
जजाप परया भक्त्या नवरात्रमतं द्रिता ।
नानाविधोपहारैश्च पूजयामास सादरम् ॥ 55 ॥
नवसंत्सरं चैव मायाबीजपरायण ।
नवमे सत्सराते तु महाष्टम्यां महेश्वरी ॥ 56 ॥
अर्धरात्रे तु सञ्जाते पत्यक्षं दर्शनं ददौ ।
नानावरप्रदानैश्च कृतकृत्यं चकार तम् ॥ 57 ॥
इति श्रीदेवीभागवते महापुराणे तृतीयस्कन्धे
सप्तविंशोऽध्यायः ॥ 27 ॥

Vyāsa said: "O king! That Vaiśya, hearing thus the Brāhmin's words, made him his Guru, was initiated by him in the seed mantra of Māyā and ceaselessly, without any laziness, recited slowly the mantram for nine nights and worshipped the Devī, with great caution and with various offerings. Thus for nine consecutive years he devoted himself to the Japam (reciting slowly) of the seed mantra of Māyā till, at last, when the ninth year was completed, the Great Goddess appeared distinctly before his eyes on the night of the great Aṣṭamī

tithi (the eighth day of the bright half) and gave him various boons and delivered the Vaiśya from poverty and bestowed on him wealth and his other desired things.

Here ends the Twenty seventh Chapter on the virgins fit to be worshipped and the Glory of the Devī in the Mahā Purāṇam Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa in the Third Book.

CHAPTER XXVIII

On Incidents Connected with Navarātri

जनमेजय उवाच

कथं रामेण तच्छीर्णं व्रतं देव्या सुखप्रदम् ।

राज्य भ्रष्टः कथं सोऽथ कथं सीता हता पुनः ॥ 1 ॥

Janamejaya said: O Muni! How did Rāmacandra celebrate the Devī's Pūjā, that leads to happiness? Who was He! And how was stolen away His Sītā? How was He deprived of His kingdom? Please satisfy me by narrating all these incidents to me.

व्यास उवाच

राजा दशरथः श्रीमानयोध्याधिपतिः पुरा ।

सूर्यवंशधरश्चासीदेवब्राह्मणपूजकः ॥ 2 ॥

Vyāsa said: O king! There lived, in days of yore, in the city of Āyodhyā, a prosperous king of the solar dynasty named Daśaratha, He always worshipped the Devas and Brāhmaṇas.

चत्वारो जज्ञिरे तस्य पुत्रा लोकेषु विश्रुताः ।

रामलक्ष्मणशत्रुघ्ना भरतश्चेति नामतः ॥ 3 ॥

राज्ञः प्रियकरा सर्वे सदृशा गुणरूपतः ।

कौसल्यायाः सुतो राम कैकेय्या भरतः स्मृतः ॥ 4 ॥

सुमित्रातनयौ जातौ यमलौ द्वौ मनोहरौ ।

ते जाता वै किशोराश्च धनुर्बाणधराः किल ॥ 5 ॥

He had four celebrated sons Rāma, Lakṣmaṇa, Bharata and Śatrughna. These four sons were equally learned and beautiful and they always did actions agreeable to the king. Of these, Rāmacandra was the son of the Queen Kauśalyā, Bharata was the son of Kaikeyī, and the good looking Lakṣmaṇa and Śatrughna were the twin sons of Sumitrā. While young, they learned the art of archery and began to play with bows and arrows in their hands.

सूनवः कृतसंस्करा भूपतेः सुखवर्धकाः ।

कौशिकेन तदाऽऽगत्य प्रार्थितो रघुनन्दनः ॥ 6 ॥

राघवं मखरक्षार्थं सूनुं षोडशवार्षिकम् ।

तस्मै सोऽयं ददौ रामं कौशिकाय सलक्ष्मणम् ॥ 7 ॥

Thus educated and purified, the four sons began to give delight more and more to the king; one day the Mahārṣi Viśvāmitra came to Ayodhyā and asked from the king Daśaratha the help of his son Rāmacandra for the protection of his sacrificial ceremonies. The king could not cancel the Viśvāmitra's request and sent with him Rāma, accompanied by Lakṣmaṇa.

तौ समेत्य मुनिं मार्गे जग्मतुश्चारुदर्शनौ ।

ताटका निहता मार्गे राक्षसी घोरदर्शना ॥ 8 ॥

रामेणैकेन बाणेन मुनीनां दुःखदा सदा ।

यज्ञरक्षा कृता तत्र सुबाहुर्निहतः शठः ॥ 9 ॥

मारीचोऽथ मृतप्रायो निक्षिप्तो बाणवेगतः ।

एवं कृत्वा महत्कर्म यज्ञस्य परिरक्षणम् ॥ 10 ॥

गतास्ते मिथिलां सर्वे रामलक्ष्मणकौशिकाः ।

अहल्या मोचिता शापान्निष्पापा सा कृताऽबला ॥ 11 ॥

The lovely Rāma and Lakṣmaṇa accompanied the Muni on his way back. There lived a terrible looking Rākṣasī, named Tāḍakā, in a forest on their way, who used to give great troubles to the ascetics; and Rāma killed her with only one arrow. Next he killed Subāhu and shot arrows at another night-wanderer Mārīca and made him senseless, almost dead and threw him at a great distance and thus saved Viśvāmitra from all the obstacles troubling him in his sacrificial ceremonies. Thus fulfilling the great work, protecting the sacrificial ceremonies,

Rāma, Lakṣmaṇa and the Muni Kauśika, the three, started for the kingdom of Mithilā. On his way, Rāma Candra rescued Ahalyā from the curse that she was suffering from.

विदेहनगरे तो तु जग्मतुर्मुनिना सह ।
बभञ्ज शिवचापं च जनकेन पणीकृतम् ॥ 12 ॥
उपयेमे ततः सीतां जानकीं च रमांशंजाम् ।
लक्ष्मणाय ददौ राजा पुत्रीमेकां तथोर्मिलाम् ॥ 13 ॥

At last the two brothers, accompanied by the Muni, reached the city Videhanagar. Just at this time the king Janaka of Ayodhyā made a vow to give in marriage Sītā to anybody who will be able to break the bow of Śiva; Rāma broke that bow into two and married Sītā, born of Lakṣmī's parts. The king Janaka gave in marriage to Lakṣmaṇa his own daughter Urmilā.

कुशध्वजसुते कन्ये प्रापतुर्भ्रातरावुभौ ।
तथा भरतशत्रुघ्नौ सुशीलौ शुभलक्ष्णौ ॥ 14 ॥

The good and auspicious Bharata and Śatrughna married respectively Māṇḍavī and Śrutakīrti, the two daughter of Kuśadhvaaja.

एवं दारक्रियास्तेषां भ्रातृणां चाभवन्नृप ।
चतुर्णां मिथिलायां तु यथाविधि विधानतः ॥ 15 ॥

O king! Thus, in the great city of Mithilā, the four brothers performed their marriage ceremonies, according to the prescribed rules and rites.

राज्ययोग्यं सुतं दृष्ट्वा राजा दशरथस्तदा ।
राघवाय धुरं दातुं मनश्चक्रे निजाय वै ॥ 16 ॥

The king Daśaratha, then seeing Rāma well qualified to take charge of the kingdom, proposed to instal him on the throne of Ayodhyā.

सम्भारं विहितं दृष्ट्वा कैकेयी पूर्वकल्पितौ ।
वरौ सम्प्रार्थयामास भर्तारं वशवर्तिनम् ॥ 17 ॥

The queen Kaikeyī, seeing that various articles were being collected for the installation of Rāma, asked for the two boons, promised before, from her husband Daśaratha, who was completely under her control.

राज्यं सुताय चैकेन भरताय महात्मने ।
रामाय वनवासं च चतुर्दश समास्तथा ॥ 18 ॥

The first request was her own son Bharata's becoming the king of Ayodhyā; and the second request was the banishing of Rāma to the forest for fourteen years.

रामस्तु वचनात्तस्याः सीतालक्ष्मणसंयुतः ।
जगाम दण्डकारण्यं राक्षसैरुपसेवितम् ॥ 19 ॥

Thus Rāmacandra went accompanied by Sītā and Lakṣmaṇa to the Daṇḍakā forest, frequented by the Rākṣasas.

राजा दशरथः पुत्रविरहेण प्रपीडितः ।
जहौ प्राणानमेयात्मा पूर्वशापमनुस्मरन् ॥ 20 ॥

The high souled king Daśaratha felt very much due to bereavement of his son, remembered the curse given to him by Andhaka Muni and left his mortal coil.

भरतः पितरं दृष्ट्वा मृतं मातृकृतेन वै ।
राज्यमृद्धं न जग्राह भ्रातुः प्रियचिकीर्षया ॥ 21 ॥

Bharata, seeing that his father died solely on account of his mother, refrained from becoming the king of Ayodhyā, the prosperous city and wanted the welfare of his brother Rāma.

पञ्चवट्यां वसन रामो रावणावरजां वने ।
शूर्पणखां विरूपां वै चकारातिस्मरातुराम् ॥ 22 ॥

Rāmacandra went to the forest Pañcavaṭī. One day the youngest sister of Rāvaṇa, named Śūrpaṇakhā became very passionate and came to Rāma; whereon Rāmacandra disfigured her by cutting off her nose and ears.

खरादयस्तु तां दृष्ट्वा छिन्ननासां निशाचराः ।
चक्रुः संग्राममतुलं रामेणामिततेजसा ॥ 23 ॥

Seeing her nose thus cut away, the Rākṣasas Khara, Dūṣaṇa, and others fought very hard against the powerful Rāmacandra.

स जघान खरादींश्च दैत्यानतिबलान्वितान् ।
मुनीनां हितमन्विच्छन् रामः सत्यपराक्रमः ॥ 24 ॥

The truly powerful Rāma, killed Khara, Dūṣaṇa and all other powerful Rākṣasas, for the welfare of the Munis.

गत्वा शूर्पणखा लङ्कां खरदूषणघातनम् ।
दूषिता कथयामास रावणाय च राघवात् ॥ 25 ॥

Then Śūrpaṅkhā went to Laṅkā and informed Rāvaṇa of her nose having been cut and of the death of Khara, Dūṣaṇa and others.

सोपि श्रुत्वा विनाशं तं जातः क्रोधवशः खलः ।

जगाम रथमारुह्य मारीचस्याश्रमं तदा ॥ 26 ॥

The wicked and malignant Rāvaṇa, hearing of their death, became filled with anger and, mounting on a chariot, quickly went to the forest of Mārīca.

कृत्वा हेममृगं नेतुं प्रेषयामास रावणः ।

सीताप्रलोभनार्थाय मायाविनमसंभवम् ॥ 27 ॥

Rāvaṇa expressed his desire to take away Sītā; so ordered that magician Mārīca to assume the form of a golden deer and go to Rāma and entice away.

सोऽथ हेममृगो भूत्वा सीतादृष्टिपथं गतः ।

मायावी चातिचित्रांगश्चरन्प्रबलमन्तिके ॥ 28 ॥

The magician Mārīca assumed the form of a golden deer and reached the sight of Jānakī. Then that variously spotted deer began to move about near the Sītā Devī.

तं दृष्ट्वा जानकी प्राह राघवं दैवनोदिता ।

चर्मानयस्व कान्तेति स्वाधीनपतिका यथा ॥ 29 ॥

Looking at the beautiful golden splendour of the body of that golden deer, Sītā Devī, prompted as it were by the great Fate, spoke to Rāmacandra like other independent women "O Lord! Bring me the skin of the deer."

अविचार्याय रामोऽपि तत्र संस्थाप्य लक्ष्मणम् ।

सशरं धनुरादाय ययौ मृगपदानुगः ॥ 30 ॥

Rāma too, not judging at all, as if it was the work of Destiny, asked Lakṣmaṇa to remain there and protect Sītā, took hold of his bows and arrows and went after the deer.

सारङ्गोऽपि हरिं दृष्ट्वा मायाकोटिविशारदः ।

दृश्यादृश्यो बभूवाथ जगाम च वनांतरम् ॥ 31 ॥

Infinitely skilled in magic, the deer seeing Hari in the shape of Rāma sometimes came and sometimes came not his sight and travelled from one forest to another.

मत्वा हस्तगतं राम क्रोधाकृष्टधनु पुनः ।

जघान चातितीक्ष्णेन शरेण कृत्रिमं मृगम् ॥ 32 ॥

When Rāma saw that He had come very far away from His place, He became angry and drew his bow and shot sharp arrows at that deer, the transformed Mārīca.

स हतोऽतिविलात्नेन चुक्रोश भृशदुःखितः ।

हा लक्ष्मण हतोऽस्मीति मायावी नश्चरः खलः ॥ 33 ॥

The deceitful conjuror Rākṣasa, being thus shot very violently and pained intensely, cried out "O brother Lakṣmaṇa! I am killed" and breathed his last.

स शब्दस्तुमुलस्तावज्जानक्या संश्रुतस्तदा ।

राघवस्येति सा मत्वा दीना देवरमब्रवीत् ॥ 34 ॥

गच्छ लक्ष्मण तूर्णं त्वं हतोऽसौ रघुनन्दनः ।

त्वामाह्वयति सौमित्रे साहाय्यं कुरु सत्वरम् ॥ 35 ॥

This loud awful cry reached Jānakī's ears. She took that voice for Rāma's voice and told to Lakṣmaṇa in a grieved tone "Lakṣmaṇa, go quickly. I fear Rāma is killed; hear the voice "O Lakṣmaṇa! come quickly and deliver me" is calling you to go there".

तत्राह लक्ष्मणः सीतामंब रामवधादपि ।

नाहं गच्छेऽद्य मुक्त्वा त्वामसहायामिहाश्रमे ॥ 36 ॥

Lakṣmaṇa then replied "Mother! You are alone in this forest; therefore I cannot leave you thus, even if Rāmacandra be killed".

आज्ञा मे राघवस्यात्र तिष्ठेति जनकात्मजे ।

तदतिक्रमभीतोऽहं न त्यजामि तवांतिकम् ॥ 37 ॥

"O daughter of Janaka! Rāma has ordered me to remain here. Now if I leave you and go elsewhere, then I will be charged with having disobeyed his order. Fearing that, I am unable to leave this place.

दूरं वै राघवं दृष्ट्वा बने मायाविना किल ।

त्यक्त्वा त्वां नाधिगच्छामि पदमेकं शुचिस्मिते ॥ 38 ॥

"It seems to me, moreover, that some magician has carried Rāma away from here; I am therefore unable to move a step from here and leave you alone."

कुरु धैर्यं न मन्येऽद्य रामं हंतुं क्षमं क्षिप्तौ ।

नाहं त्यक्त्वा गमिष्यामि विलंघ्य रामभाषितम् ॥ 39 ॥

“Hold patience; let me consider; I find no such man as can kill Rāma; I am unable to leave you by any means alone here had and to go away, disobeying Rāma’s orders.”

व्यास उवाच

रुदती सुदती गह तं तदा विधिनोदिता ।
अक्रूरा वचनं क्रूरं लक्ष्मणं शुभलक्षणम् ॥ 40 ॥

Vyāsa said: O king! Then the young wife of Rāma, having handsome teeth, began to cry aloud, fearfully, as if made to do so by Destiny, and uttered the cruel words to the pure Lakṣmaṇa.

अहं जानामि सौमित्रे सानुरागं च मां प्रति ।
प्रेरितं भरतेनैव मदर्थमिह संगतम् ॥ 41 ॥

“O son of Sumitrā! I know why you are so much attached towards me? I know very well that you have been sent here by Bharata to accompany us simply to obtain me.

नाहं तथाविधा नारी स्वैरिणी कुहकाधम ।
मृते रामे पतिं त्वां न कर्तुमिच्छामि कामतः ॥ 42 ॥

O vile Kṣatriya, skilled in magic! I am not that sort of woman acting to my wanton will; never I will accept you of my will as my husband in case Śrī Rāmacandra be dead.

नागमिष्यति चेद्रामो जीवितं संत्यजाम्यहम् ।
विना तेन न जीवामि विधुरा दुःखिता भृशम् ॥ 43 ॥

In case Śrī Rāma does not return, I will certainly commit suicide; without him I would by very much grieved and afflicted with sorrows; and I would not be able to hold on my life.

गच्छ वा तिष्ठ सौमित्रे न जानेऽहं तवेप्सितम् ।
क्व गतं तेऽद्य सौहार्दं ज्येष्ठे धर्मरते किल ॥ 44 ॥

“O Saumitrī! Whether you remain here or do not remain, I won’t request anything more to you; for I am quite unaware of your mind; but this much I like to say to you, where has your intimacy towards your religious elder brother now gone?”

तच्छ्रुत्वा वचनं तस्या लक्ष्मणो दीनमानसः ।
प्रोवाच रुद्धकण्ठस्तु तां तदा जनकात्मजाम् ॥ 45 ॥
किमात्थ क्षितिजे वाक्यं मयि क्रूरतरं किल ।
किं वदस्यत्यनिष्टं ते भावि जाने धिया ह्यहम् ॥ 46 ॥

Hearing thus the Sītā Devi’s words, Lakṣmaṇa became exceedingly sorry; and, being suffocated with heaving sighs on account of the internal pain told Sītā “O! One born from without any womb! Why are you uttering so cruel and malignant words; I clearly see when you are speaking such unworthy words, that some great evil is sure to befall on you very soon.”

इत्युक्त्वा निर्ययौ वीरस्तां त्यक्त्वा प्ररुदन्भृशम् ।
अग्रजस्य ययौ पश्यञ्छोकार्तः पृथिवीपते ॥ 47 ॥

O king! Thus saying, the spirited Lakṣmaṇa left Sītā and went out weeping very much, and, being very much afflicted with grief, traced the footsteps of his elder and went on in search of him.

गतेऽथ लक्ष्मणे तत्र रावणः कपटाकृतिः ।
भिक्षुवेषं ततः कृत्वा प्रविवेश तदाश्रमे ॥ 48 ॥

When Lakṣmaṇa thus departed, Rāvaṇa entered into the hermitage in the guise of a deceitful beggar (Bhikṣu wearing a red garb).

जानकी तं यतिं मत्वा दत्त्वा र्घं वन्यमादरात् ।
भैक्ष्यं समर्पयामास रावणाय दुरात्मने ॥ 49 ॥

Jānakī took that villain Rāvaṇa to be a Yogī and respectfully gave him offerings of worship and forest fruits.

तां पप्रच्छ स दुष्टात्मा नम्रपूर्वं मृदुस्वरम् ।
काऽसि पद्मपलाशाक्षि वने चैकाकिनी प्रिये ॥ 50 ॥

पिता कस्तेऽथ वामोरु भ्राता कः कः पतिस्तव ।
मूढे चैकाकिनी चात्र स्थिताऽसि वरवर्णिनी ॥ 51 ॥

निर्जने विषिने किं त्वं सौधार्हा त्वमसि प्रिये ।
उदजे मुनिपत्नीवहेवकन्यासमप्रभा ॥ 52 ॥

That villain asked Sītā humbly, in a gentle tone, “O beautiful! Your eyes are beautiful like Palāśa! Lotus leaves; therefore it seems that you are not an ordinary woman; how is it that you are here alone in a wild forest? O fair one! Who is your father? Who is your brother and who is your husband? Being such a beautiful one, how is it that you are in this forest here like an ordinary woman, dumfounded? O good looking one! You are worthy to live in a palace filled with nectar; why are you

living, in this hovel, in this wild forest like an ordinary Muni's wife, when your beauty is shining in lustrous beams like a Deva girl?"

व्यास उवाच

इति तद्वचनं श्रुत्वा प्रत्युवाच विदेहजा ।
दिव्यं दिष्ट्या यतिं ज्ञात्वा मंदोदर्याः पतिं तदा ॥ 53 ॥
राजा दशरथः श्रीमांश्चत्वारस्तस्य वै सुता ।
तेषां ज्येष्ठः पतिर्मेऽस्ति रामनामेति विश्रुतः ॥ 54 ॥
विवासितोऽथ कैकेय्या कृते भूपतिना वरे ।
चतुर्दश समा रामो वसतेऽत्र सलक्ष्मणः ॥ 55 ॥

Vyāsa said: The daughter of Jānakī, hearing the words of Rāvaṇa, the husband of Mandodarī, unfortunately took him to be a good Yogī and replied in the following way: "Perhaps you have heard that a prosperous king Daśaratha is reigning in Ayodhyā city. He has four sons; the eldest of these, Śrī Rāma Candra, is my husband. The king offered two boons to Kaikeyī; due to which Rāmacandra has been exiled in this forest and is with his brother Lakṣmaṇa.

जनकस्य सुता चाहं सीतानाम्नीतिं विश्रुता ।
भक्त्या शैवं धनुः कामं रामेणाहं विवाहिता ॥ 56 ॥
"I am the daughter of the King Janaka; my name is Sītā; Rāma Candra has broken the bow of Śiva and has married me."

रामबाहुबलेनात्र वसामो निर्भया वने ।
काञ्चनं मृगमालोक्य हन्तुं मे निर्गतः पतिः ॥ 57 ॥
Resting under his prowess of arms, I am resting here fearlessly in this wild forest; seeing a golden deer, he has gone out to kill that for me.

लक्ष्मणोऽपि पुनः श्रुत्वा रवं भ्रातुर्गतोऽधुना ।
तयोर्बाहुबलादत्र निर्भयाऽहं वसामि वै ॥ 58 ॥
Lakṣmaṇa, too, hearing his voice has gone just now: O Yogī! I am living here depending on the strength of these two brothers."

मयेदं कथितं सर्वं वृत्तान्तं वनवासके ।
तेऽत्रागत्यार्हणां ते वै करिष्यन्ति यथाविधि ॥ 59 ॥
Thus I have told you all about our living in this forest; shortly they will come and worship you duly.

यतिर्विष्णुस्वरूपोऽसि तस्मात्त्वं पूजितो मया ।
आश्रमो विपिने घोरे कृतोऽस्ति रक्षसां कुले ॥ 60 ॥
तस्मात्त्वां परिपृच्छामि सत्यं ब्रूहि ममाग्रतः ।
कोऽसि त्रिदण्डिरूपेण विपिने त्वं समागतः ॥ 61 ॥

"The man who has controlled his passions and has become a Yati is like Viṣṇu incarnate; therefore I have worshipped you. O Yogī! Our Āśrama is in the midst of this terrible forest, surrounded by Rākṣasas. Therefore I am asking you how is it that you have been able to come here in this dress of Tridaṇḍī (a Saṁnyāsī Yogī); please speak in the name of Truth before me."

रावण उवाच

लंकेशोऽहं मरालाक्षि श्रीमान्मन्दोदरीपतिः ।
त्वत्कृते तु कृतं रूपं मयेत्थं शोभनाकृते ॥ 62 ॥
Rāvaṇa said: "O askance looking one! I am the king of Laṅkā, the husband of Mandodarī. O beautiful one! it is for you that I have put on this dress of Yati.

आगतोऽहं वरारोहे भगिन्या प्रेरितोऽत्र वै ।
जनस्थाने हतौ श्रुत्वा भ्रातरी खरदूषणौ ॥ 63 ॥
"O beautiful! My two brothers Khara and Dūṣaṇa have been killed in this forest; and being urged by my sister I have come here.

अङ्गीकुरु नृपं मां त्वं त्यक्त्वा तं मानुषं पतिम् ।
हृतराज्यं गतश्रीकं निर्वलं वनवासिनम् ॥ 64 ॥
पट्टराज्ञी भव त्वं मे मन्दीदर्युपरि स्फुटम् ।
दासोऽस्मि तव तन्वङ्गि स्वामिनी भव भामिनी ॥ 65 ॥

"Now leave your this man-husband, residing in the forest as a pauper, devoid of fortune and wealth; and worship me as a husband. O fair one I am Rāvaṇa, the king of kings; you now become my lord."

जेताऽहं लोकपालानां पतानि तव पादयोः ।
करं गृहाण मेऽद्य त्वं सनाथं कुरु जानकि ॥ 66 ॥
"O daughter of Janaka! I am the lord of the Regents of the quarters; and yet I bow my head down to your lotus feet; better accept me and fulfil my desires today.

पिता ते याचितः पूर्वं मया वै त्वत्कृतिऽवले ।
जनको मामुवाचेत्थं मतणबंधो मया कृतः ॥ 67 ॥
रुद्रचापभयान्नाहं संप्राप्तस्तु स्वयंवरे ।
मनो मे संस्थितं तावन्निमग्नं विरहातुरम् ॥ 68 ॥

Formerly I asked of you from father, the king Janaka; but he then said, that he had laid a pledge, "Whoever will break the Śiva's bow will marry my daughter." The Bhagvān Rudra is my Guru; hence I feared to break his bow, and therefore I was not present in your Svayamvara. But from that time my mind is always thinking of you and is in a state of bereavement for you."

वनेऽत्र संस्थितां श्रुत्वा पूर्वानुरागमोहितः ।

आगतोऽस्म्यसितापांगि सफलं कुरु मे श्रमम् ॥ 69 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे अष्टाविंशोऽध्यायः

O beautiful one! Hearing now that you are residing in this forest, I, impelled by my previous fascination for you, have now come hither; and you better now crown labour with success."

Thus ends the Twenty Eighth Chapter on the incidents connected with the Nava Rātri and the description of Rāmayaṇam in Śrīmaddevībhāgavatam of 18000 verses, by Mahārṣi Veda Vyāsa in the Third Book.

Note: The story about the origin of Sītā Devī runs thus: Rāvaṇa, the king of Ceylon (Lāṅkā) practised very severe austerities and got extraordinary powers. He brought the three worlds under his subjection, levied taxes from all. The Devas and all the other inhabitants of the several worlds paid their taxes, as imposed by Rāvaṇa. Rāvaṇa sent messengers to the Ṛṣis and the Munis, the ascetics, dwelling in forests and asked them to pay their taxes. The Ṛṣis replied that they had no property. But Rāvaṇa insisted. The Ṛṣis gave, them, blood, cutting their thighs, in a jar that was carried to Lāṅkā. Rāvaṇa kept that jar under the custody of his

queen Mandodarī, and instructed her that the jar contained poison and that she should not eat that. Mandodarī, however, ate a portion of that, out of curiosity, and became pregnant and gave birth to a daughter. Fearing Rāvaṇa, she floated the jar with the daughter, in the ocean, which, floating through oceans and rivers, came and touched the lands of the King Janaka. The peasants while tilling, found that and took the girl to the king, who reared her as his daughter. Thus Sītā, born out of the blood of the Brāhmaṇas, took away subsequently the kingdom, life, and all of Rāvaṇa.

Another version is this: As before, the messenger advised the Munis to give something; otherwise Rāvaṇa would insist and put them to various troubles. So the Munis cut their thighs and gave blood as their tax, saying that that blood in the jar would cause ruin and desolation to the country where it will be kept. Rāvaṇa, hearing this, ordered the jar to be carried to the kingdom of the king Janaka, thus causing ruin to him. The jar was brought and placed in the fields of Janaka.

Now it happened that there was a very severe drought; rains were absolutely wanting; and a dire famine was imminent. The Brāhmin Pundits informed the king that if the king and his wife ploughed themselves the fields, rains would fall. So the king with his wife did that, the king holding the plough and the queen holding the hand of the king. The foreend of the plough accidentally hit upon that jar, out of which came out Sītā Devī with two women Ṛddhi and Siddhi, waving chowries on her two sides. The two ladies disappeared and Sītā Devī looked like a girl. The king Janaka reared her, as if his daughter. Sītā Devī used to lift daily with her left hand the bow of Śiva, kept in the king's house, and daily worshipped that, and thus cleansed the place: Seeing this, the king Janaka pledged the vow that, whoever would break the Śiva's bow, would marry Sītā.

CHAPTER XXIX

On the Stealing of Sītā

व्यास उवाच

तदाकर्ण्य वचो दुष्टं जानकी भयविह्वला ।
वेपमाना स्थिरं कृत्वा मनो वाचमुवाच ह ॥ 1 ॥

पौलस्त्य किमसद्वाक्यं त्वमात्थ स्मरमोहितः ।
नाहं वै स्वैरिणी किन्तु जनकस्य कुलोद्भवा ॥ 2 ॥
Vyāsa said: Hearing these vicious words, Jānaki

became very much confounded with began to tremble; somehow collecting herself she began to say: "O descendant of the family of Pulastya! Why are you, prompted by lust, uttering these sinful words? I am born of the family of Janaka; therefore I cannot act wantonly according to my own inclination.

गच्छ लङ्कां दशास्य त्वं राम त्वां वै हविष्यति ।

मत्कृते मरणं तत्र भविष्यति न संशयः ॥ 3 ॥

O ten faced one! Better you go to Lañkā quickly; else Rāmacandra will take away your life; you will no doubt incur death for my sake."

इत्युक्त्वा पर्णशालायां गता सा वह्निसन्निधौ ।

गच्छ गच्छेति वदती रावणं लोकरावणम् ॥ 4 ॥

सोऽथ कृत्वा निजं रूपं जगामोऽजमन्तिकम् ।

बलाज्जग्राह तां बालां रुदतां भयविह्वलाम् ॥ 5 ॥

Thus saying, Sītā Devī went towards the Sacred fire called Gārhapatya, placed in the house, with words "go away" "go away" in her mouth. He, whose wickedness has caused all the Lokas cry out "save" "save", the same Rāvaṇa, of perverted intellect, then assumed his real form went towards the hut and caught hold of Sītā Devī who was crying, bewildered with fear.

रामरामेति क्रंदती लक्ष्मणेति मुहुर्मुहुः ।

गृहीत्वा निर्गतः पापो रथमारोप्य सत्वरः ॥ 6 ॥

Sītā cried "Rāma" "Rāma" "Lakṣmaṇa", and the sinful Rāvaṇa caught hold of her and quickly mounting her on the chariot, fast got away.

गच्छन्नरुणपुत्रेण मार्गे रुद्धो जटायुषा ।

संग्रामोऽभून्महारौरुस्तयोस्तत्र वनान्तरे ॥ 7 ॥

हत्वा तं तां गृहीत्वा च गतोऽसौ राक्षसाधिपः ।

लंकायां क्रंदती तात कुररीव दुरात्मनः ॥ 8 ॥

अशोकवनिकायां सा स्थापिता राक्षसीयुता ।

स्ववृत्तान्नैव चलिता सामदानादिभिः किल ॥ 9 ॥

On the way Jaṭāyu, the son of Aruṇa met Rāvaṇa; and a terrible fight then ensued between the two, when the evil minded Rāvaṇa, king of Demons, killed Jaṭāyu. Rāvaṇa carried Sītā to Lañkā. Then Sītā cried like a forlorn deer and

Rāvaṇa kept her in the Aśoka forest, (Jaffnā) surrounded and guarded by the Rākṣasīs. The king of Lañkā tempted Sītā with comforting words, and the kingdoms etc., but she never swerved from her own pure and stainless chastity.

रामोऽपि तं मृगं हत्वा जगामादाय निर्वृतः ।

आयातं लक्ष्मणं वीक्ष्य किं कृतं तेऽनुजासमम् ॥ 10 ॥

एकाकिनीं प्रियां हित्वा किमर्थं त्वमिहागतः ।

श्रुत्वा स्वनं तु रामस्य राघवस्त्वब्रवीददम् ॥ 11 ॥

सौमित्रिस्त्वब्रवीद्वाक्यं सीतावाग्बाणपीडितः ।

प्रभोऽत्राहं समायातः कालयोगान्न संशयः ॥ 12 ॥

On the other side, Rāmacandra after killing the deer and taking it was coming back calmly, when he saw Lakṣmaṇa going to him and said "O Lakṣmaṇa! What a great blunder you have committed! Hearing the voice of that villain conjurer, how is it that you have left my dear Sītā alone and come here! Lakṣmaṇa said: "O Lord! Being pierced sharply by Sītā Devī's words (coming like sharpened arrows) and being driven away by her, under the guidance of the Inevitable Destiny as it were, I have come her; there is no doubt in this."

तदा तौ पर्णशालायां गत्वा वीक्ष्यातिदुःखितौ ।

जानक्यन्वेषणे यत्नमुभौ कर्तुं समुद्यतौ ॥ 13 ॥

They, then, both hurriedly went to their hut, made of leaves; and there not finding Sītā, they were very much afflicted with sorrows and went in quest of Jānakī.

मार्गमाणौ तु सम्प्राप्तौ यत्रासौ पतितः खगः ।

जटायुः प्राणशेषस्तु पतितः पृथिवीतले ॥ 14 ॥

Rāma and Lakṣmaṇa in their search for Sītā, came at last to the spot where Jaṭāyu, the king of birds, was lying on the surface of the earth, with his life ultimately on the point of parting away from his body.

तेनोक्तं रावणेनाद्य हताऽसौ जनकात्मजा ।

मया निरुद्धः पापात्मा पातितोऽहं मृधे पुनः ॥ 15 ॥

इत्युक्त्वाऽसौ गतप्राणः संस्कृतो राघवेण वै ।

कृत्वौर्ध्वदैहिकं रामलक्ष्मणौ निर्गप्तौ ततः ॥ 16 ॥

Jaṭāyu said: Rāvaṇa, the king of Laṅkā, carried away today stealthily Sitā Devī; I resisted that villain who then fought with me on that account and threw me down on this spot by weapons. Thus saying, the king of birds died; whereupon Rāmacandra performed the burning of his dead body as well his funeral ceremonies. Then both of them went out of that place.

कबंधं धातयित्वाऽसौ शापाच्चा मोचयत्प्रभुः ।

वचनात्तस्य हरिणा सख्यं चक्रेऽथ राघवः ॥ 17 ॥

Then the Lord Rāmacandra killed Kabandha and freed him from his curse; and, through his advice, he made friendship with Sugrīva, the king of the monkeys, and was thus bound under a tie.

हत्वा च बालिनं वीरं किष्किंधाराज्यमुत्तमम् ।

सुग्रीवाय ददौ रामः कृतसख्याय कार्यतः ॥ 18 ॥

Next Rāma killed the hero Balī as a duty and gave the excellent kingdom of Kiṣkindhyā to his new friend Sugrīva according to his promise.

तत्रैव वार्षिकान्मासांस्तस्थौ लक्ष्मणसंयुतः ।

चिंतयञ्जानकीं चित्ते दशाननहतां प्रियाम् ॥ 19 ॥

Then, he began to ceaselessly think of the stealing away of Sitā by Rāvaṇa and passed away the four months of the rainy season there with his brother Lakṣmaṇa.

लक्ष्मणं प्राह रामस्तु सीताविरहपीडितः ।

सौमित्रे कैकयसुता जाता पूर्णमनोरथा ॥ 20 ॥

Rāma, being very much shaken on account of the bereavement of Sitā, began to address Lakṣmaṇa thus: "O Saumitre! The desires of the daughter of the king of Kekaya are now fulfilled."

न प्राप्ता जानकी नूनं नाहं जीवामि तां विना ।

नागमिष्याम्ययोध्यायामृते जनकनन्दिनीम् ॥ 21 ॥

Jānakī will no more be obtained; without Jānakī I will not go back to Ayodhyā; without Jānakī I won't be able to live any longer."

गतं राज्यं वने वासो मृतस्तातो हता प्रिया ।

पीडयन्मां स दुष्टात्मा दैवोऽग्रे किं करिष्यति ॥ 22 ॥

Kingdom lost, dwelling in forests happened, father left his body, at last the dear wife is lost; the

cruel hands of Destiny are tormenting me now thus; what more it will inflict, how can I say now?"

दुर्ज्ञेयं भवितव्यं हि प्राणिनां भरतानुज ।

आवयोः का गतिस्तात भविष्यति सुदुःखदा ॥ 23 ॥

O Brother Lakṣmaṇa! What is to happen is very hard to be known beforehand by men; I cannot say what is written on my fate after this, painful or otherwise.

प्राप्य जन्म मनोर्वशे राजपुत्रावुभौ किल ।

वनेऽतिदुःखभोक्तारौ जातौ पूर्वकृतेन च ॥ 24 ॥

See! Both of us, the descendants of Manu, though born in a royal family, are exiled in forests due to our past deeds.

त्यक्त्वा त्वमपि भोगांस्तु मया सह विनिर्गतः ।

दैवयोगाच्च सौमित्रे भुक्त्व दुःखं दुरत्ययम् ॥ 25 ॥

O Lakṣmaṇa! It is Fate, too, that you, abandoning the pleasures of the royal surroundings, have come out with me; and you, too, are now suffering heaps of dire troubles with me.

न कोप्यस्मत्कुले पूर्वं मत्समो दुःखभाङ्गरः ।

अकिंचनोऽक्षम क्लिष्टो न भूतो न भविष्यति ॥ 26 ॥

No one in our family suffered so much as we are suffering; why we talk of our family! No human being was ever born or will ever take his birth that suffered or will like me so many troubles, will be like me incapacitated and a penniless pauper.

किं करोम्यद्य सौमित्रे मग्नोऽस्मि दुःखसागरे ।

न चास्ति तरणोपायो ह्यसहायस्य मे किल ॥ 27 ॥

O Saumitre! I am drowned in the ocean of pain and troubles; What am I to do now? I have no means to cross this ocean; I am quite helpless, no doubt.

न वित्तं न बलं वीर त्वमेकः सहचारकः ।

कोपं कस्मिन्करोम्यद्य भोगेस्मिन्स्वकृतेऽनुज ॥ 28 ॥

No money, nor armies, O hero! you are my one and only one companion; O brother! On whom shall I be angry when I am suffering on account of my own deeds?

गतं हस्तगतं राज्यं क्षणादिद्रासनोपमम् ।

वने वासस्तु संप्राप्तः को वेद विधिनिर्मितम् ॥ 29 ॥

Alas! The kingdom that could have been compared in prosperity to the Indra Sabhā, was almost obtained by me when, in an instant, I lost it and am now in exile in forest. Lakṣmaṇa! Who can ascertain what is in the womb of Destiny?

बालभावाच्च वैदेही चलिता चावयोः सह ।

नीता दैवेन दुष्टेन श्यामा दुःखतरां दशाम् ॥ 30 ॥

Oh! That soft bodied Sītā, with her child like nature came out with is in this forest; but the inexorable Fate has now drowned her, that perfectly beautiful woman, into an ocean of sorrows, difficult to be crossed?

लंकेशस्य गृहे श्यामा कथं दुःखं भविष्यति ।

पतिव्रता सुशीला च मयि प्रीतियुतां भृशम् ॥ 31 ॥

That fair daughter of Janaka is extremely devoted to me; she is pure and holy. How will she be able to suffer troubles in the house of the king of Lankā!

न च लक्ष्मण वैदेही सा तस्य वशगा भवेत् ।

स्वैरिणीव वरारोहा कथं स्याज्जनकात्मजा ॥ 32 ॥

O Lakṣmaṇa! Sītā Devī will never come under the control of Rāvaṇa; how can that excellent chaste woman act like an ordinary public woman?

त्यजेत्प्राणान्त्रियंतृत्वे मैथिली भरतानुज ।

न रावणस्य वशगा भयेदिति सुनिश्चितम् ॥ 33 ॥

O Lakṣmaṇa! Rest assured that in case Rāvaṇa exercises, out of his lordly position, any violence on Sītā, she will rather put an end to her life than come under his control.

मृता चेज्जानकी वीर प्राणास्त्यक्ष्याम्यसंशयम् ।

मृता चेदसितापांगी किं मे देहेन लक्ष्मण ॥ 34 ॥

O Lakṣmaṇa! And when Jānakī sacrifices her life, I will assuredly do the same; for, of what use, then is this body to me when that fair Sītā has gone away with her life?"

एवं विलपमानं तं रामः कमललोचनम् ।

लक्ष्मणः प्राह धर्मात्मा सांत्वयन्तृतया गिरा ॥ 35 ॥

While the lotus-eyed Rāmacandra was thus weeping and expressing his regrets and arrows, the religious Lakṣmaṇa consoled him with the following sweet, truthful, words:

धीर्यं कुरु महाबाहो त्यक्त्वा कातरतामिह ।

आनयिष्यामि वैदेहीं हत्वा तं राक्षसाधमम् ॥ 36 ॥

O Hero of heroes! Kindly cast aside this weakness and have patience; I will soon kill that villain demon Rāvaṇa and get you back your Sītā Devī"

आपदि सम्पदि तुल्या धैर्याद्भवन्ति ते धीराः ।

अल्पधियस्तु निमग्नाः कष्टे भवन्ति विभवेऽपि ॥ 37 ॥

The wise steady persons remain on account of their fortitude, unshaken in their hearts whether in joy or in sorrow; whereas men, of little intellect, indulge in sorrows when they are happy.

संयोगो विप्रयोगश्च दैवाधीनावुभावपि ।

शोकस्तु कीदृशस्तत्र देहेनात्मनि च क्वचित् ॥ 38 ॥

Coming in union and going out in disunion, both are under the hands of Destiny; What, then, there is the need for expressing sorrows for this body, which is not soul.

राज्याद्यथा वने वासो वैदेह्या हरणं यथा ।

तथा काले समीचीने संयोगोऽपि भविष्यति ॥ 39 ॥

As we have been banished from our kingdom into this forest, as there has happened this bereavement of Sītā, so, in proper time we will again get back Sītā Devī.

प्राप्तव्यं सुखदुःखानां भोगान्निर्वर्तनं क्वचित् ।

नान्यथा जानकीजाने तस्माच्छोकं त्यजाधुना ॥ 40 ॥

O Darling of Jānakī! There must come a time when sorrows will be converted into happiness and vice; there will be nothing otherwise. So avoid this sorrow now and have firmness.

वानराः सन्ति भूयांसो गमिष्यन्ति चतुर्दिशम् ।

शुद्धिं जनकनन्दिन्या आनयिष्यन्ति ते किल ॥ 41 ॥

There are multitudes of monkeys, who are our helping hand; they will go to all the four quarters and bring back to us the news of the daughter of Janaka; there is no doubt in this.

ज्ञात्वा मार्गस्थितिं तत्र गत्वा कृत्वा पराक्रमम् ।

हत्वा तं पापकर्माणमानयिष्यामि मैथिलीम् ॥ 42 ॥

O Lord! Knowing the way to Lankā, we will go there and kill by our prowess the villainous Rāvaṇa and bring back Sītā Devī.

ससैन्यं भरतं वाऽपि समाहूय सहानुजम् ।
हनिष्यामो वयं शत्रुं किं शोचसि वृथाग्रज ॥ 43 ॥

Or we will call Bharata with Śatrughna and will
all the armies we all united will kill our enemy;
why, then, are you thus expressing sorrows in vain.

रघुणैकरथेनैव जिताः सर्वा दिशः पुरा ।
तद्वंशजः कथं शोकं कर्तुमर्हसि राघव ॥ 44 ॥

O Lord! our ancestor Raghu, the hero of heroes,
the monarch won his victories over the ten quarters;
and you belong to that family and are now plunged
in grief!

एकोऽहं सकलाञ्जेतुं समर्थोऽस्मि सुरासुरान् ।
किं पुनः ससहायो वै रावणं कुलपांसनम् ॥ 45 ॥

Alone, I can defeat all the Devas and the
Demons; and if I get help, is there any doubt, then,
in my killing that Rāvaṇa, the disgrace of the family
of Rākṣasas.

जनकं वा समानीय साहाय्ये रघुनन्दन ।
हनिष्यामि दुराचारं रावणं सुरकण्टकम् ॥ 46 ॥

O Powerful One! We may call to our aid the
king of Janaka and root out that wicked source of
enemy to the Devas.

सुखस्यानन्तरं यस्य सुखदुःखसमुद्भवे ।
स शोकसागरे मग्नो न सुखी स्यात्कदाचन ॥ 47 ॥

मनोऽतिकारं यस्य सुखदुःख समुद्भवे ।
स शोकसागरे मग्नो न सुखी स्यात्कदाचन ॥ 48 ॥

“O Descendant of Raghu! Like the rim of a
wheel, happiness and pain come alternately; it is
not that happiness, or pain comes and remains for
ever. He whose mind is very much overwhelmed
with pain or happiness, is the man who is always
plunged in an ocean of misery; and he can never
expect to become happy.”

इन्द्रेण व्यसनं प्राप्तं पुरा वै रघुनन्दन ।
नहुषः स्थापितो देवैः सर्वैर्मघवतः पदे ॥ 49 ॥

See! In days of yore, Indra once got addicted
into vicious habits; The Devas united put in place
of Indra, the king Nahuṣa.

स्थितः पङ्कजमध्ये च बहुवर्षगणानपि ।
अज्ञातवासं मघवा भीतस्त्यक्त्वा निजं पदम् ॥ 50 ॥

Then Indra, terrified, relinquished his post and
passed very many years into an unknown and
noticed state within lotus.

पुनः प्राप्तं निजस्थानं काले विपरिवर्तिते ।
नहुषः पतितो भूमौ शापादजगराकृतिः ॥ 51 ॥

Again, when time changed, he got his own post
back; and the king Nahuṣa fell down on this earth
and became transformed into a boa constrictor, (a
big serpent) through the curse of a Rṣi.

इन्द्राणीं कामयानस्तु ब्राह्मणानवमन्य च ।
अगस्तिकोपात्संजातः सर्पदेहो महीपतिः ॥ 52 ॥

The king Nahuṣa wanted the wife of Indra and
insulted a Brāhmin; therefore, he was under the
curse of Mahārṣi Agasti, transformed into a snake
on the earth.

तस्माच्छोको न कर्तव्यो व्यसने सति राघव ।
उद्यमे चित्तमास्थाय स्थातव्यं वै विपश्चिता ॥ 53 ॥

Therefore, O Rāghava! One ought not to plunge
in grief, when a danger comes; rather one should
be quite energetic in times of danger and remain
firm; thus, the sages do.

सर्वज्ञोऽसि महाभाग समर्थोऽसि जगत्पते ।
किं प्राकृत इवात्यर्थं कुरुषे शोकमात्मनि ॥ 54 ॥

O Lord of the world! You are high minded,
omniscient and omnipotent; why are you now
overwhelmed with grief, like an ordinary mortal.

व्यास उवाच .

इति लक्ष्मणवाक्येन बोधितो रघुनन्दनः ।
त्यक्त्वा शोकं तथाऽत्यर्थं बभूव विगतज्वरः ॥ 55 ॥

इति श्रीमद्देवीभागवते महापुराणे तृतीयस्कन्धे
एकोनत्रिंशोऽध्यायः ॥ 29 ॥

Vyāsa said: Oh king! Thus consoled by
Lakṣmaṇa, Rāma discarded all his heavy sorrows
and began to remain with his heart firm and at
rest.

Thus ends the Twenty ninth Chapter on
the stealing of Sītā and the sorrows of Rāma in the
Third Book of Śrīmaddevībhāgavatam
of 18,000 verses by Mahārṣi
Veda Vyāsa.

CHAPTER XXX

On Rāmā's Performing the Navarātra Ceremony

व्यास उवाच

एवं तौ संविदं कृत्वा यावत्तूष्णीं बभूवतुः ।
 आजगाम तदाकाशात्नारदो भगवानृषिः ॥ 1 ॥
 रणयन्महतीं वीणां स्वरग्रामविभूषितम् ।
 गायन्बृहद्रथं समा तदा तमुपतस्थिवान् ॥ 2 ॥

Vyāsa said: O king! Rāma and Lakṣmaṇa, discussing thus, remained silent; when the Ṛṣi Nārada appeared there from the sky above, singing the Rathāntara Sāma Veda hymns in tune and musical gamut with his renowned lute.

दृष्ट्वा तं राम उत्थाय ददावथ वृषं शुभम् ।
 आसनं चार्घ्यं पाद्यं च कृतवानमितद्भुतिः ॥ 3 ॥
 पूजां परमिकां कृत्वा कृताञ्जलिरुपस्थितः ।
 उपविष्टः समीपे तु कृताज्ञो मुनिना हरिः ॥ 4 ॥

Rāmacandra, of indomitable prowess, on beholding him rose up from his seat and gave him quickly an excellent seat and offerings of water for washing his feet. Then he worshipped the Muni and stood with folded hands. When the Muni ordered him, he took his seat close by Nārada.

उपविष्टं तदा रामं सानुजं दुःखमानसम् ।
 पप्रच्छ नारदः प्रीत्या कुशल मुनिसत्तमः ॥ 5 ॥
 कथं राघव शोकार्तो यथा वै प्राकृतो नरः ।
 हतां सीतां च जानामि रावणेन दुरात्मना ॥ 6 ॥
 सुरसद्यगतश्चाहं श्रुतवाञ्जनकात्मजाम् ।
 पौलस्त्येन हतां मोहान्मरणं स्वमजानता ॥ 7 ॥
 तव जन्म च काकुत्स्थ पौलस्त्यनिधनाय वै ।
 मैथिलीहरणं जातमेतदर्थं नराधिप ॥ 8 ॥

On Rāmacandra taking his seat there with Lakṣmaṇa with a grievous heart, Nārada asked him in sweet tone "O Descendant of Raghu! Why are you being afflicted with sorrows like an ordinary mortal? I know that the evil minded Rāvaṇa has stolen Sītā Devī. I heard while in the heavens that Rāvaṇa, the descendant of Pulastya, stole away Jānakī, out of fascination, could not know that

would be the cause of his death. O Descendant in the family of Kākutstha! It is for the killing of Rāvaṇa that your birth has taken place; and for that purpose Jānakī has been stolen now.

Note: The real Jānakī was not stolen; Her shadow form was stolen.

पूर्वजन्मनि वैदेही मुनिपुत्री तपस्विनी ।
 रावणेन वने दृष्टा तपस्यंती शुचिस्मिता ॥ 9 ॥
 प्रार्थिता रावणेनासौ भव भार्येति राघव ।
 तिरस्कृतस्तयाऽसौ वै जग्राह कबरं बलात् ॥ 10 ॥
 शशाप तत्क्षणं राम रावणं तापसी भृशम् ।
 कुपिता त्यक्तमिच्छंती देहं संस्पर्शदूषितम् ॥ 11 ॥
 दुरात्मंस्तव नाशार्थं भविष्यामि धरातले ।
 अयोनिजा वरा नारी त्यक्त्वा देहं जहावपि ॥ 12 ॥

O Rāghava! The Devī Jānakī, in her previous birth, was the daughter of a Muni and practised asceticism. While engaged in her austerities, in her holy hermitage, Rāvaṇa came and looking at her, prayed that beautiful woman to become his wife. Hearing this, she gave a good reproach to Rāvaṇa, when he perforce caught hold of her hair. That ascetic woman got very angry, and, considering her body polluted by the devil's contact, resolved to put an end to her life and cursed Rāvaṇa, thus: "O Villain! I will be born on the surface of the earth, not from any womb but simply for your destruction and ruin." Thus saying, she parted with her life."

सेयं रमांशसम्भूता गृहीता तेन रक्षसा ।
 विनाशार्थं कुलस्थैव ब्याली स्रगिव संभ्रमात् ॥ 13 ॥

O Tormentor of the foes! Rāvaṇa, the king of the Rākṣasas, mistook a garland for the extremely poisonous serpent and has stolen away Sītā Devī, the part incarnation of Lakṣmī, in order to root out his race.

तव जन्म च काकुत्स्थ तस्य नाशाय चामरैः ।
 प्रार्थितस्य हरेरंशादजवंशेऽप्यजन्मनः ॥ 14 ॥

“O Kākutstha! When the Devas prayed for the destruction of that wicked insolent Rāvaṇa, difficult to be subdued, you are born on this earth, in the family of Aja, as a part incarnate of Hari, beyond birth, old age and death.”

कुरु धैर्यं महाबाहो तत्र सा वर्ततेऽवशा ।
सती धर्मरता सीता त्वां ध्यायन्तीं दिवानिशम् ॥ 15 ॥

“O mighty-armed! Have patience; Sītā Devī is meditating you, day and night.

कामधेनुपयः पात्रे कृत्वा मघवता स्वयम् ।
पानार्थं प्रेषितं तस्या पीतं चैवामृतं यथा ॥ 16 ॥
सुरभीदुग्धपानात्सा क्षुत्तृडुःखविवर्जिता ।
जाता कमलपत्राक्षी वर्तते वीक्षिता मया ॥ 17 ॥

Indra himself, the king of the Devas, sends the nectar and the Heavenly Cow's Milk in a pot to Her daily; and She subsists on that alone.”

O Lord! On drinking the Heavenly Cow's Milk, the lotus eyed Sītā Devī is living without any hunger or thirst! I use to see Her daily.”

उपायं कथयाम्यद्य तस्य नाशाय राघव ।
व्रतं कुरुष्व श्रद्धावानाश्विने मासि साम्प्रतम् ॥ 18 ॥

O Descendant of Raghu! I am telling how that Rāvaṇa can be killed. Perform, in this very month of Āśvina, the vow the devotion.

नवरात्रोपवासं च भगवत्या प्रपूजनम् ।
सर्वसिद्धिकरं राम जपहोमविधानत ॥ 19 ॥

Fasting for nine nights, the worship of the Bhagavatī, and repeating the Mantram silently and performing the Homa ceremony, observing all the rules, will certainly fulfill one's all the desires.

मेधैश्च पशुभिर्देव्या बलिं दत्त्वा विशंसितैः ।
दशाशं हवनं कृत्वा सशक्तस्त्वं भविष्यसि ॥ 20 ॥

O the best in the race of Raghu! You should offer the sacrifice before the Goddess of sacred and unblameable animal, perform Japam and Homa ceremony equivalent to one-tenth of Japam. If you do all this, you will certainly be able to release Sītā.

विष्णुनाऽऽचरितं पूर्वं महादेवेन ब्रह्मणा ।
तथा मघवता चीर्णं स्वर्गमध्यस्थितेन वै ॥ 21 ॥

In days of yore, Viṣṇu, Śiva and Brahmā and

the Devas in the Heavens all performed this worship of the Goddess.

सुखिना राम कर्तव्यं नवरात्रव्रतं शुभम् ।
विशेषेण च कर्तव्यं पुंसा कष्टगतेन वै ॥ 22 ॥

Therefore, O Rāghava! Every person desiring happiness, specially those that have fallen under great difficulties, ought to do this auspicious ceremony, without the least hesitation.

विश्वामित्रेण काकुत्स्थ कृतमेतन्न संशयः ।
भृगुणाऽथ वसिष्ठेन कश्यपेन तथैव च ॥ 23 ॥
गुरुणा हतदारेण कृतमेतन्महाव्रतम् ।
तस्मात्त्वं कुरु राजेन्द्र रावणस्य वधाय च ॥ 24 ॥

O Kākutstha! Viśvāmitra, Bhṛgu, Vasiṣṭha and Kaśyapa all of them did this worship before. When some stole away the wife of Bṛhaspati, the Guru of the Devas, he, too, by the force of this worship, got his wife back. Therefore O king! dost thou also celebrate the Pūjā for the destruction of Rāvaṇa.”

इन्द्रेण वृत्रनाशाय कृतं व्रतमनुत्तमम् ।
त्रिपुरस्य विनाशाय शिवेनापि पुरा कृतम् ॥ 25 ॥
हरिणा मधुनाशाय कृतं मेरौ महामते ।
विधिवत्कुरु काकुत्स्थ व्रतमेतदतद्रितः ॥ 26 ॥

O high minded one! This vow was practised before by Indra for the destruction of Vṛtra, by Śiva for killing the demon Tripura, by Nārāyaṇa for the killing of the demons Madhu and Kaiṭabha; so you should also firmly resolve to perform duly this vow with your whole heart.

श्रीराम उवाच

का देवी किंप्रभावा सा कुतो जाता किमाकृतिः ।
व्रतं किं विधिवद्ब्रूहि सर्वज्ञोसि दयानिधे ॥ 27 ॥

Rāma replied: “O Ocean of Knowledge! Who is that Devī? What is Her influence; whence has She sprung? What is Her Name? And how is that vow to be duly observed? Kindly describe all these to me in detail.”

नारद उवाच

शृणु राम सदा नित्या शक्तिराद्या सनातनी ।
सर्वकामप्रदा देवी पूजिता दुःखनाशिनी ॥ 28 ॥

Nārada answered: "Listen, O Rāghava! That Goddess is Eternal and Ever Constant Primordial Force. If you worship Her, all your difficulties will be removed and all your desires will be fulfilled."

कारणं सर्वजंतूनां ब्रह्मादीनां रघुद्वह ।
तस्याः शक्तिं विना कोऽपि स्पंदितुं न क्षमो भवेत् ॥ 29 ॥

She is the source of Brahmā, Viṣṇu and others and of all these living beings. Without Her force, no body would be able even to move their limbs."

विष्णोः पालनशक्तिः सा कर्तृशक्तिः पितुर्मम ।
रुद्रस्य नाशशक्तिः सा त्वन्यशक्तिः परा शिवा ॥ 30 ॥

That Supreme Auspicious Goddess is the preserving energy of Viṣṇu, is the creative power of Brahmā, and is the destroying force of Śiva."

यच्च किञ्चित्त्वचिद्वस्तु सदसद्भुवनत्रये ।
तस्य सर्वस्य या शक्तिस्तदुत्पत्तिः कुतो भवेत् ॥ 31 ॥

Whatever there exists in this infinite Universe, whether Temporal or Eternal, She is the Underlying Force of all; how, then, can She have an origin.

न ब्रह्मा न यदा विष्णुर्न रुद्रो न दिवाकरः ।
न चेन्द्राद्याऽसुराः सर्वे न धरा न धराधराः ॥ 32 ॥

Her origin is not Brahmā, Viṣṇu, Maheśa, Sun, Indra, or the other Devas, not this Earth nor this Upholder of the Earth; She is devoid of any qualities, the Giver of Salvation of all, the Full Prakṛti. In the time of the final dissolution of this Universe, She lives with the Supreme Puruṣa."

तदा सा प्रकृतिः पूर्णा पुरुषेण परेण वै ।
संयुता विहरत्येव युगादौ निर्गुणा शिवा ॥ 33 ॥

सा भूत्वा सगुणा पश्चात्करोति भुवनत्रयम् ।
पूर्वं संसृज्य ब्रह्मादीन्दत्त्वा शक्तीश्च सर्वशः ॥ 34 ॥

She is also Saguṇa, full of qualities, and is the Creatrix of Brahmā, Viṣṇu and Maheśa and has empowered them, in every way, to create the three Lokas.

तां ज्ञात्वा मुच्यते जन्तुर्जन्मसंसारबन्धनात् ।
सा विद्या परमा ज्ञेया वेदाद्या वेदकारिणी ॥ 35 ॥

She is the Supreme Knowledge, existing before the Vedas, and the Originator of the Vedas. The individual souls, knowing Her Nature, become able to free themselves from the bondages of the world.

असंख्यातानि नामानि तस्या ब्रह्मादिभिः किल ।
गुणकर्मविधानैस्तु कल्पितानि च किं बुवे ॥ 36 ॥

She is known by endless names. The Brahmā and the other Devas might choose to call Her according to their actions and qualities. I am unable to describe those names.

अकारादिक्षकारान्तैः स्वरैर्वर्णैस्तु योजितैः ।
असंख्येयानि नामानि भवन्ति रघुनन्दन ॥ 37 ॥

O descendant in the race of Raghu! Her names are formed by the various combinations of the various vowels and consonants from the letter "A" to the letter "Kṣa".

राम उवाच

विधिं मे ब्रूहि विप्रर्वे व्रतस्यास्य समासतः ।
करोम्यद्यैव श्रद्धावाञ्छीदेव्याः पूजनं तथा ॥ 38 ॥

Rāma said: "O best of the Munis! Describe briefly all the rules and regulations as to how that vow and worship are to be performed. With my heart, full of devotion and faith, I will worship the Goddess to day."

नारद उवाच

पीठं कृत्वा समे स्थाने संस्थाप्य जगदम्बिकाम् ।
उपवासान्नवैव त्वं कुरु राम विधानतः ॥ 39 ॥

Nārada said: "O Rāghava! On a level plot of ground, prepare an altar. Place the Goddess there and fast for nine days.

आचार्योऽहं भविष्यामि कर्मण्यस्मिन्महीपते ।
देवकार्यविधानार्थमुत्साहं प्रकरोम्यहम् ॥ 40 ॥

"O king! I will be your priest and I will, great energy, carry out this yajña to fulfil the work of the Gods."

व्यास उवाच

तच्छ्रुत्वा वचनं सत्यं मत्वा रामः प्रतापवान् ।
कारयित्वा शुभं पीठं स्थापयित्वांबिकां शिवाम् ॥ 41 ॥

विधिवत्पूजनं तस्याश्चकार व्रतवान् हरि ।
संप्राप्ते चाश्विने मासि तस्मिन्निरिवरे तदा ॥ 42 ॥

Vyāsa said: Then the powerful Bhagavān Hari, hearing all from the Muni, believed them to be true; and, on the approach of the month of Āśvina,

prepared the alter on the top of a hill and placed the Auspicious Goddess, the World Mother and, observing all the rules, performed the vow and worshipped the Goddess.

उपवासपरो रामः कृतवान्ब्रतमुत्तमम् ।
होमं च विधिवत्तत्र बलिदानं च पूजनम् ॥ 43 ॥
भ्रातरौ चक्रतुः प्रेम्णा व्रतं नारदसंमतम् ।
अष्टम्यां मध्यरात्रे तु देवी भगवती हि सा ॥ 44 ॥
सिंहारूढा ददौ तत्र दर्शनं प्रतिपूजिता ।
गिरिशृङ्गे स्थितोवाच राघवं सानुजं गिरा ॥ 45 ॥
मेघगम्भीरया चेदं भक्तिभावेन तोषिता ।

देवयुवाच

रामा राम महाबाहो तुष्टाऽस्म्यद्य व्रतेन ते ॥ 46 ॥

When, on the grand night of the Eighth lunar day, the two brothers completed the vow as told by Nārada, the Supreme Bhagavatī was pleased with the worship and appeared before them, mounted on a lion, and remaining there on the mountain top, addressed Rāma and Lakṣmaṇa, in a sweet grave tone, like the rumbling of a rain cloud, thus: "Rama, I am satisfied with your worship; ask from me what you desire."

प्रार्थयस्व वरं कामं यत्ते मनसि वर्तते ।
नारायणांशसंभूतस्त्वं विंशे मानवेऽनघे ॥ 47 ॥

Rāma! You are sent by the gods for the destruction of Rāvaṇa and are born as a part incarnate of Nārāyaṇa, in the pure and stainless family of Manu."

रावणस्य वधायैव प्रार्थितस्त्वमरैरसि ।
पुरा मत्स्यतनुं कृत्वा हत्वा घोरं च राक्षसम् ॥ 48 ॥

It is You that, in ancient times, incarnated as a fish for serving the purpose of the Devas and preserved the Vedas by killing the terrible Rākṣasas for the welfare of the Universe.

त्वया वै रक्षिता वेदाः सुराणां हितमिच्छता ।
भूत्वा कच्छपरूपस्तु धृतवान्मन्दरं गिरिम् ॥ 49 ॥

It is You that incarnated as a tortoise and held aloft the Mandara mountain, churned the ocean and nourished the Devas.

अकूपारं प्रमन्थानं कृत्वा देवानपोषयः ।
कोलरूपं परं कृत्वा दशनाग्रेण मेदिनीम् ॥ 50 ॥
धतवानसि यद्राम हिरण्याक्षं जघान च ।
नारसिंहीं तनुं कृत्वा हिरण्यकशिपुं पुरा ॥ 51 ॥

O Rāma! It is You that incarnated, in days of yore, as a boar and held aloft on your teeth this earth. It is You that assumed the form of a Man-Lion and preserved Prahlāda, by tearing asunder the body of Hiranya Kaśipu, by your sharp nails.

प्रह्लादं राम रक्षित्वा हतवानसि राघव ।
वामनं वपुरास्थाय पुरा छलितवान्बलिम् ॥ 52 ॥

O Descent of Raghu! It is You that assumed, in ancient times, the form of a dwarf and served the purpose of the Devas, by deceitfully cheating Bali, the younger of Indra."

भूत्वेन्द्रसानुजः कामं देवकार्यप्रसाधकः ।
जमदग्निमुतस्त्वं मे विष्णोरंशेन संगतः ॥ 53 ॥

O son of Kauśalyā! You incarnated as the son of Jamadagni in the Brāhmin family, extirpated the line of Kṣatriya kings and gave over this whole earth to Bhagavān Kaśyapa Ṛṣi.

कृत्वातं क्षत्रियाणां तु दानं भूमेरदाद्विजे ।
तथेदानीं तु काकुत्स्थ जातो दशरथात्मज ॥ 54 ॥

So You are now born as the son of Daśaratha, in stainless race of Kākutstha, at the request of the Devas, harassed by Rāvaṇa.

प्रार्थितस्तु सुरैः सर्वै रावणेनातिपीडितैः ।
कपयस्ते सहाया वै देवांशा बलवत्तराः ॥ 55 ॥

भविष्यन्ति नरव्याघ्र मच्छक्तिसंयुता ह्यमी ।
शेषांशोऽप्यनुजस्तेऽयं रावणात्मजनाशकः ॥ 56 ॥

These powerful monkeys, born as Deva incarnates, all endowed with great power by Me, will help you. Your younger brother Lakṣmaṇa is the incarnate of Śeṣa serpent; this indomitable man will kill undoubtedly Indrajit, the son of Rāvaṇa.

भविष्यति न सन्देहः कर्तव्योऽत्र त्वयाऽनघ ।
वसन्ते सेवनं कार्यं त्वया तत्रातिश्रद्धया ॥ 57 ॥

You will kill Rāvaṇa; then you would worship Me, with great devotion, in the vernal season and then enjoy your kingdom according to your liking.

हत्वाऽथ रावणं पापं कुरु राज्यं यथासुखम् ।
एकादश सहस्राणि वर्षाणि पृथिवीतले ॥ 58 ॥
कृत्वा राज्यं रघुश्रेष्ठं गताऽसि त्रिदिवं पुनः ।

O best of the Raghus! For full eleven thousand years you will reign on this earth; and after that re-enter your heavenly abode."

व्यास उवाच

इत्युक्त्वांतर्दधे देवी रामस्तु प्रीतमानसः ॥ 59 ॥
समाप्य तद्व्रतं चक्रे प्रयाणं दशमीदिने ।
विजयापूजनं कृत्वा दत्त्वा दानान्यनेकशः ॥ 60 ॥

Vyāsa said: O king! Thus saying, the Devī disappeared. Rāma Candra became very glad and, completing that most auspicious ceremony, performed the Vijaya Pūjā on the tenth day and gave lots of presents to Nārada and made him go towards the ocean.

कपिपतिबलयुक्तः सानुजः श्रीपतिश्च
प्रकटपरमशक्त्या प्रेरितः पूर्णकामः ।
उदधितटगतोऽसौ सेतुबन्धं विधायाप्य-
हनदमरशत्रुं रावणं गीतकीर्तिः ॥ 61 ॥

O king! Thus stimulated by the Supreme Energy, the Highest Goddess brought front to front, Rāmacandra, the husband of Kamalā, went to the

shores of the ocean, accompanied by Lakṣmaṇa and the monkeys. Then he erected the bridge across the ocean and killed Rāvaṇa, the enemy of the gods. His unparalleled fame spread every where throughout the three Lokas.

यः शृणोति नरो भक्त्या देव्याश्चरितमुत्तमम् ।
स भुक्त्वा विपुलान्भोगान्प्राप्नोति परमं पदम् ॥ 62 ॥

He who hears with devotion his excellent account of the Devī, will get the greatest happiness in this world, and, in the end, will get the final beatitude. There is no doubt in this.

संत्यन्यानि पुराणानि विस्तराणि बहूनि च ।
श्रीमद्भागवतस्यास्य न तुल्यानीति मे मतिः ॥ 63 ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
तृतीयस्कन्धे त्रिंशोऽध्यायः ॥ 30 ॥

O king! There are extant many other Purāṇas, but none is equal to this Śrīmaddevībhāgavatam. Know, this is my firm belief.

Here ends the Thirtieth Chapter on the narration of the Navarātra ceremony by Nārada and the performance of that by Rāma Candra in the Third Book in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

Here ends the Third Book.



Śrīmaddevībhāgavatam

Fourth Skandha



Śrīmaddevībhāgavatam

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CHAPTER I

On the Questions put by Janamejaya Regarding Kṛṣṇa's Incarnation

जनमेजय उवाच

वासवेय मुनिश्रेष्ठ सर्वज्ञाननिधेऽनघ ।
प्रष्टुमिच्छाम्यहं स्वामिन्नस्माकं कुलवर्धन ॥ 1 ॥

Janamejaya said: O Vāsaveya! the Chief amongst the Munis, the Ocean of all knowledge, O the Sinless One! the Lord and Well Wisher of our families, I come to you with a mind to ask you certain questions.

Note: Vāsavī is the name of the mother of Vyāsa.

शूरसेनसुतः श्रीमान्वसुदेवः प्रतापवान् ।
श्रुतं मया हरिर्यस्य पुत्रभावमवाप्तवान् ॥ 2 ॥
देवानामपि पूज्योऽभून्नाम्ना चानकदुंदुभिः ।
कारागारे कथं बद्धः कंसस्य धर्मतत्परः ॥ 3 ॥

I heard of yore, but I do not know why was that illustrious son of Śūrasena, that powerful Anakadundubhi, (1) the pious and illustrious Vasudeva, the father of Śrī Kṛṣṇa, the incarnation of the God Hari Himself, and who was worshipped even by the Gods, thrown into prison by Kāṁsa?

Note: Anakadundubhi is the epithet of Vasudeva, father of Śrī Kṛṣṇa, since at Vasudeva's birth, drums called Ānakas and Dundubhis were resounded in the sky.

देवक्या भार्यया सार्धं किमागः कृतवानसौ ।
देवक्या बालषट्कस्य विनाशश्च कृतः पुनः ॥ 4 ॥
तेन कंसेन कस्माद्द्वै ययातिकुलजेन च ।
कारागारे कथं जन्म वासुदेवस्य वै हरेः ॥ 5 ॥

What faults had he and his wife Devakī

committed? Why that Kāṁsa, the descendant of Yayāti, killed the six infant sons of Devakī? And for what reason did the God Śrī Hari incarnate Himself as the son of Vasudeva in the prison house of Kāṁsa?

गोकुले च कथं नीतो भगवान्सात्वतां पतिः ।
गतो जन्मान्तरं कस्मात्पितरौ निगडे स्थितौ ॥ 6 ॥

How was that Lord of the Universe, Śrī Bhagavān, and the Ruler of the Yādava clan, taken to Gokula? Why was He, born of a Kṣatriya family, generally recognised as of the Gopāla (cowherd) clan?

देवकीवसुदेवौ च कृष्णस्यामिततेजसः ।
कथं न मोचितौ वृद्धौ पितरौ हरिणाऽमुना ॥ 7 ॥

जगत्कर्तुं समर्थेन स्थितेन जनकोदरे ।
प्राक्तनं किं तयोः कर्म दुर्विज्ञेयं महात्मभिः ॥ 8 ॥
Why were His father Vasudeva and mother Devakī thrown into prison? And why did not Śrī Kṛṣṇa, of indomitable prowess, and capable to create and preserve the worlds, could release instantly, father and mother from their imprisoned state?

जन्म वै वासुदेवस्य यत्रासीत्परमात्मनः ।
के ते पुत्राश्च का बाला या कंसेन विपोथिता ॥ 9 ॥

शिलाया निर्गता व्योम्नि जाता त्वष्टभुजा पुनः ।
गार्हस्थ्यं च हरेर्बुद्धिं बहुभार्यस्य चानघ ॥ 10 ॥

I cannot conceive that the so-called Fate could have any influence on such high souled persons, the father and mother of the Supreme Being, Śrī Kṛṣṇa; who were those sons of Vasudeva that were

killed by Kāṁsa? And who was that girl child who when struck by Kāṁsa on a slab of stone, instantly rose up above the sky, assuming the form of Aṣṭabhujā, the eight armed Goddess? O Sinless One! Kindly explain unto me how did Śrī Hari manage to perform the house-holder's duties, when he had married the several wives? and what were those glorious deeds that he did in His this incarnation and how did he finally pass away from his mortal physical coil?

कार्याणि तत्र तान्येव देहत्यागं च तस्य वै ।

किंवदन्त्या श्रुतं यत्तन्मनो मोहयतीव मे ॥ 11 ॥

My mind sinks into an ocean of confusion, when I hear of the several things done by Śrī Hari; some times I find the deeds, not capable of beings done by any other than the Supreme Being Himself and sometimes I hear of deeds that can be done by an ordinary man. And, therefore, I cannot decide whether Vāsudeva was the Incarnation of God or an ordinary being. Be pleased to remove these doubts from my mind and describe the life of Vāsudeva in its true light.

चरितं वासुदेवस्य त्वामख्याहि यथातथम् ।

नरनारायणौ देवौ पुराणावृषिसत्तमौ ॥ 12 ॥

In days of yore, the two sons of Dharma were the two best amongst the Ṛṣis, and were the Devas Nara and Nārāyaṇa.

धर्मपुत्रौ महात्मानौ तपश्चेरतुरुत्तमम् ।

यौ मुनी बहुवर्षाणि पुण्ये बदरिकाश्रमे ॥ 13 ॥

निराहारौ जितात्मानौ निःस्पृहौ जितषड्गुणौ ।

विष्णोरंशौ जगत्स्थेऽने तपश्चेरतुरुत्तमम् ॥ 14 ॥

They were very high souled persons and they performed severe austerities for long extending years. They were born as part incarnations of Viṣṇu; and, for the good of the world, did they, in the Badarikāśrama, perform penances, controlling their six passions, and free from desires.

तयोरंशावतारौ हि जिष्णुकृष्णौ महाबलौ ।

प्रसिद्धौ मुनिभिः प्रोक्तौ सर्वज्ञैर्नरदादिभिः ॥ 15 ॥

The all-knowing sages Nārada and others say

that the well known Arjuna and Śrī Kṛṣṇa of indomitable prowess were the two part incarnations of those ancient Munis Nara and Nārāyaṇa.

विद्यमानशरीरौ तौ कथं देहान्तरं गतौ ।

नरनारायणौ देवौ पुनः कृष्णार्जुनौ कथम् ॥ 16 ॥

How came those two Devas Nara and Nārāyaṇa to be born in the two bodies of Kṛṣṇa and Arjuna, though they did not relinquish their previous bodies!

यौ चक्रतुस्तपश्चोग्रं मुक्त्यर्थं मुनिसत्तमौ ।

तौ कथं प्रापतुर्देहौ प्राप्तयोगौ महातपौ ॥ 17 ॥

And also when those two Munis had attained liberation, their goal in their Yogas, by performing severe penances, how could they again be born in other bodies!

शूद्रः स्वधर्मनिष्ठस्तु देहान्ते क्षत्रियस्तु सः ।

शुभाचारो मृतो यो वै स शूद्रो ब्राह्मणो भवेत् ॥ 18 ॥

ब्राह्मणो निःस्पृहः शान्तो भवरोगाद्धिमुच्यते ।

विपरीतमिदं भाति नरनारायणौ च तौ ॥ 19 ॥

If any Śūdra dies performing his own religion, he takes up a Vaiśya body in his next incarnation; if any Vaiśya die so, he takes up a Kṣātriya body and a Kṣātriya when adhering to his own rites and ceremonies, dying takes up a Brāhmaṇa body in his next incarnation. And if a Brāhmaṇa be free desires and resorts to the path of peace, when he dies, he becomes free from incarnations and is saved from this disease of getting into the world.

तपसा शोषितात्मानौ क्षत्रियौ तौ बभूवतुः ।

केन तौ कर्मणा शान्तौ जातौ शापेन वा पुनः ॥ 20 ॥

ब्राह्मणौ क्षत्रियौ जातौ कारणं तन्मुने वद ।

यादवानां विनाशश्च ब्रह्मशापादिति श्रुतः ॥ 21 ॥

Now the reverse seems to take place in the case of Nara nad Nārāyaṇa. In spite of withering up their bodies by hard penances, they took up Kṣātriya bodies. Under what influence of Karma, did they take up birth when they were Yogīs? Or might they, the Brāhmaṇs, become Kṣātriyas owing to some curse? Whatever it may be, kindly remove my doubts, explaining to me their causes.

कृष्णस्यापि हि गान्धार्याः शापेनैव कुलक्षयः ।
प्रद्युम्नहरणं चैव शंबरेण कथं कृतम् ॥ 22 ॥

It is heard that the Yādava clan suffered destruction through the curse of a Brāhmaṇa and in spite of Śrī Kṛṣṇa being the incarnation of the Supreme Being, his family died of the effect of curse from Gāndhārī.

वर्तमाने वासुदेवे देवदेवे जनार्दने ।
पुत्रस्य सूतिकगेहाद्धरणं चातिदुर्घटम् ॥ 23 ॥

How was it that Pradyumna was stolen away by Śambara, the lord of the Asuras; and for what purpose when Vāsudeva, the Deva of the Devas was present, how was it that his son was stolen away from the lying-in room? This seems impossible.

द्वारकादुर्मध्याद्धै हरिवेश्मादुरत्ययात् ।
न ज्ञातं वासुदेवेन तत्कथं दिव्यचक्षुषा ॥ 24 ॥

Why did not Vāsudeva see, with His inner vision, the stealing away of his son from the impregnable walls of His fortress like mansion in Dwārka? (And could thus have prevented this!)

संदेहोऽयं महान्ब्रह्मन्निःसन्देहं कुरु प्रभो ।
यत्पत्न्यो वासुदेवस्य दस्युभिर्लुठिता हताः ॥ 25 ॥
स्वर्गते देवदेवे तु तत्कथं मुनिसत्तम ।

संशयो जायते ब्रह्मंश्चित्तांदोलनकारकः ॥ 26 ॥

O Muni! After Vāsudeva had gone to Heaven, his wives were plundered by the dacoits on the way. I am very much in doubt on this point. Also I cannot understand why did this event take place just after His translation to Heaven?

विष्णोरंशः समुद्भूतः शौरिभूभारहारकृत् ।
स कथं मथुराराज्यं भयात्त्यक्त्वा जनार्दनः ॥ 27 ॥

द्वारवत्यां गत साधो ससैन्यः ससुहृद्रणः ।
अवतारो हरेः प्रोक्तो भूभारहरणाय वै ॥ 28 ॥

Again how was Śrī Kṛṣṇa, who was Viṣṇu's Full incarnation, born into this world to take of vicious load of this earth, and to destory the evil-doers, terrified and He fled through the fear of Jarāsandha, evacuated His kingdom of Mathurā and went with his armies and friends to Dwārka?

पापात्मनां विनाशाय धर्मसंस्थापनाय च ।
तत्कथं वासुदेवेन चौरास्ते न निपातिताः ॥ 29 ॥

Vāsudeva came here to destory the evil miscreants and to conserve the religion; how then did He not, as He was all knowing, previously kill those dacoits, who afterward stole and plundered His wives?

यैर्हता वासुदेवस्य पत्न्यः संलुठिताश्च ताः ।
स्तेनास्ते किं न विज्ञाताः सर्वज्ञेन सता पुनः ॥ 30 ॥
भीष्मद्रोणवधः कामं भूभारहरणे मतः ।
अर्चिताश्च महात्मानः पाण्डवा धर्मतत्पराः ॥ 31 ॥

Was it, that He, being Omniscient did not know those dacoits? He protected the Pāṇḍavas, no doubt, who were high souled, righteous and virtuous; but I cannot understand how did He consider the high souled virtuous persons like Bhīṣma, Droṇa and others as loads of earth and slay them.

कृष्णभक्ताः सदाचारा युधिष्ठिरपुरोगमाः ।
ते कृत्वा राजसूर्यं च यज्ञराजं विधानतः ॥ 32 ॥
दक्षिणा विविधा दत्त्वा ब्राह्मणेभ्योऽतिभावतः ।
पांडुपुत्रास्तु देवांशा वासुदेवश्रिता मुने ॥ 33 ॥
घोरं दुःखं कथं प्राप्ताः क्व गतं सुकृतं च तत् ।
किं तत्पापं महारौद्रं येन ते पीडिताः सदा ॥ 34 ॥

The devotees of Śrī Kṛṣṇa, observing good customs, conducts and practices, Yudhiṣṭhira and his brothers performed the Rājasūya sacrifice, according to rules, giving various offering to the Brāhmins and depended entirely on Vāsudeva; still, O Muni! they suffered terrible hardships; whither were their virtuous deeds by this time? what horrible sins did they commit that they had to suffer pains and troubles in the assembly.

द्रौपदी च महाभागा वेदीमध्यात्समुत्थिता ।
रमांशजा च साध्वी च कृष्णभक्तियुता तथा ॥ 35 ॥

The highly merited Draupadī arose from the midst of sacrificial fire and is born of the part of Lakṣmī, pure and devoted to Śrī Kṛṣṇa.

सा कथं दुःखमतुलं प्राप घोरं पुनः पुनः ।
दुःशासनेन सा केशे गृहीता पीडिता भृशम् ॥ 36 ॥
रजस्वला सभायां तु नीता भीतैकवाससा ।
विराटनगरे दासी जाता मत्स्यस्य सा पुनः ॥ 37 ॥

How did such a glorious woman meet with incomparable terrible pains often and often; how could she be caught hold of by her hair on her head by Duḥśāsana; and carried to the royal assembly, when she was in her menses and extremely terrified and harassed?

धर्षिता कीचकेनाथ रुदती कुररी यथा ।

हता जयद्रथेनाथ क्रंदमानाऽतिदुःखिता ॥ ३४ ॥

मोचिता पाण्डवैः पश्चाद्बलवद्भिर्महात्मभिः ।

पूर्वजन्मकृतं पापं किं तद्येन च पीडिताः ॥ ३५ ॥

How did she come to be a slave of Matsya Rāja in his kingdom Virāt, and though actually crying aloud like a female osprey (eagle) she was highly insulted by Kīcaka! Alas! how could Draupadī be stolen away by Jayadratha, though latterly released by the Pāṇḍavas.? What evil deeds did the Pāṇḍavas commit in their previous births, that they had to befall under so many telling difficulties?

दुःखान्यनेकान्याप्तास्ते कथयाद्य महामते ।

राजसूयं क्रतुवरं कृत्वा ते मम पूर्वजाः ॥ ४० ॥

O high minded Muni! My ancestors performed the Rājasūya sacrifice; and still they fell under so many serious difficulties. Kindly explain the cause of these to me.

दुःखं महत्तरं प्राप्ताः पूर्वजन्मकृतेन वै ।

देवांशानां कथं तेषां संशयोऽयं महान्दि मे ॥ ४१ ॥

If it be urged, that they suffered so many serious calamities, due to their actions in their former lives, that seems impossible. Because they are born of the Devas; thus arises my doubt; be pleased to explain to me.

सदाचारैस्तु कौन्तेयैर्भीष्मद्रोणादयो हताः ।

छलेन धनलाभार्थं जानानैर्नश्वरं जगत् ॥ ४२ ॥

Again how the Pāṇḍavas, the sons of Kuntī, of good conduct, and knowing the illusory nature of the world, why did they, out of pretence kill Bhīṣma, Droṇa and others?

प्रेरिता वासुदेवेन पापे घोरे महात्मना ।

कुलं क्षयितवंतस्ते हरिणा परमात्मना ॥ ४३ ॥

This appears a riddle to me that these Pāṇḍavas were led to the extermination of their race, being inspired by Hari Vāsudeva, to this horrible act.

वरं भिक्षाटनं साधो नीवारैर्जीवनं वरम् ।

योधात्र हत्वा लोभेन शिल्पेन जीवनं वरम् ॥ ४४ ॥

Rather to live on begging alms and to live on rice, growing wild or without cultivation, or to live as an artisan or artist than to kill the valiant warrious unlawfully in a battle, simply out of voluptuous greed.

विच्छिन्नस्तु त्वया वंशो रक्षितो मुनिसत्तम ।

समुत्पाद्य सुतानाशु गोलकाञ्छत्रुनाशनान् ॥ ४५ ॥

O Best of the Munis! You have preserved this extirpated race by producing the Goloka sons (i. e. sons born by other persons of women after their husbands are dead) of indomitable prowess.

सोऽल्पेनैव तु कालेन विराटतनयासुतः ।

तापसस्य गले सर्पं न्यस्तवान्कथमद्भुतम् ॥ ४६ ॥

And why did my honoured father, born of Uttara in this respected family, encircle a snake round the neck of a Brāhmin ascetic?

न कोऽपि ब्राह्मणं द्वेष्टि क्षत्रियस्य कुलोद्भवः ।

तापसं मौनसंयुक्तं पित्रा किं तत्कृतं मुने ॥ ४७ ॥

एतैरन्यैश्च सन्देशैर्विकलं मे मनोऽधुना ।

स्थिरं कुरु पितः साधो सर्वज्ञोऽसि दयानिधे ॥ ४८ ॥

No body, born of a Kṣatriya family, shews signs of hatred and jealousy towards a Brāhmin. Is it that my father shewed such feeling to that ascetic, who took the vow of silence!

इति श्रीमद्देवीभागवते चतुर्थस्कन्धे जनमेजयप्रश्नो

नाम प्रथमोऽध्यायः ॥ ११ ॥

O Best of the munis ! These things and lots of others are troubling my mind with many grave doubts. O merciful saint! You know every thing; be kind enough to quell this the disturbed state of my mind.

Thus ends the First Chapter in the Fourth Book of Śrīmaddevībhāgavata Mahā Purāṇa of

18,000 verses by Maharṣi

Veda Vyāsa.

CHAPTER II

On the Supremacy of the Effects of Karma

सूत उवाच

एवं पृष्टः पुराणज्ञो सत्यवतीसुतः ।
परीक्षितसुतं शान्तं ततो वै जनमेजयम् ॥ 1 ॥
उवाच संशयच्छेत् वाक्यं वाक्यविशारदः ।

Sūta said: The learned Vyāsa, the son of Satyavatī, and the knower of the Purāṇas, when thus asked by Janamejaya, the son of Parīkṣit, whose heart had become calm, replied in the following words, capable to remove all his doubts.

व्यास उवाच

राजन्किमेतद्वक्तव्यं कर्मणो गहना गतिः ॥ 2 ॥
दुर्ज्ञेया किल देवानां मानवानां च का कथा ।

Vyāsa said: O king! You would better know, that in this Universe the course of Karma is not easily comprehensible; even the Devas are not capable to comprehend the wonderful effects of actions; what to speak of men!

यदा समुत्थितं चैतद्ब्रह्माण्डं त्रिगुणात्मकम् ॥ 3 ॥
कर्मणैव समुत्पत्तिः सर्वेषां नात्र संशयः ।

When this Universe composed of the three Guṇas arose, it was through Karma, that everything had its origin.

अनादिनिधना जीवाः कर्मबीजसमुद्भवाः ॥ 4 ॥
नानाथोनिषु जायन्ते भ्रियन्ते च पुनः पुनः ।
कर्मणा रहितो देहसंयोगो न कदाचन ॥ 5 ॥

It was the seed of Karma whence the Jīvas (the individual embodied souls) arose with neither any beginning nor any end. Those Jīvas go on often and often incarnating in numberless varieties of wombs and then go to dissolution. When this Karma ceases, the Jīvas then are never to have any more connection with any other body.

शुभाशुभैस्तथा मिश्रैः कर्मभिर्वेष्टितं त्विदम् ।
त्रिविधानि हि तान्याहुर्बुधास्तत्त्वविदश्च ये ॥ 6 ॥

The Karmas done by Jīvas are of three kinds: auspicious, inauspicious and mixed (partly

auspicious and partly inauspicious); of which the auspicious is the Sāttvik Karma, the inauspicious is the Tāmasik Karma and the mixed, is the Rājasic Karma. Thus has been said by the Sages.

संचितानि भविष्यन्ति प्रारब्धानि तथा पुनः ।
वर्तमानानि देहेऽस्मिन्नैविध्यं कर्मणां किल ॥ 7 ॥

These three again are subdivided into three. They are Sañcita (accumulated), Bhaviṣya (impending in future) and Prārabdha (commenced.) All these Karmas are in dwelling always with the body.

ब्रह्मादीनां च सर्वेषां तद्वशत्वं नराधिप ।
सुखं दुःखं जरामृत्युहर्षशोकादयस्तथा ॥ 8 ॥
कामक्रोधौ च लोभश्च सर्वे देहगता गुणाः ।
दैवाधीनाश्च सर्वेषां प्रभवन्ति नराधिप ॥ 9 ॥

O king! Everybody, even Brahmā, Viṣṇu and Maheśa all are under the influence of this Karma! And they experience pleasure, pain, old age, disease and death, joy and sorrow, lust, anger, greed and other bodily qualities, out of the effects of this Karma, which are call ordinarily Fate.

रागद्वेषादयो भावाः स्वर्गेऽपि प्रभवन्ति हि ।
देवानां मानवानां च तिरश्चां च तथा पुनः ॥ 10 ॥
विकाराः सर्व एवैते देहेन सह संगताः ।
पूर्ववैरानुयोगेन स्नेहयोगेन वै पुनः ॥ 11 ॥

Therefore love, hatred and other bodily qualities all predominate equally in all bodies Anger, jealousy, hatred, and other similar qualities arise in the Devas, men, and birds owing to some sort of dislikes on previous occasions; and love, compassion, pity etc. arise out of some sort of likings, existing already.

उत्पत्तिः सर्वजंतूनां विना कर्म न विद्यते ।
कर्मणा भ्रमते सूर्यः शशांकः क्षयरोगवान् ॥ 12 ॥
कपाली च तथा रुदः कर्मणैव न संशयः ।
अनादिनिधनं चैतत्कारणं कर्म विद्यते ॥ 13 ॥

O king! No individual can arise without some

sort of action or other. It is through Karma that the Sun traverses in the sky; it is through Karma that the Moon was attacked with consumption disease; and it is through Karma that the Rudra holds the disc of skull bone. This Karma, therefore, has no beginning nor end (till Mokṣa); now that this Karma is the sole cause in the production of this Universe.

तेनेह शाश्वतं सर्वं जगत्स्थावरजंगमम् ।
नित्यानित्यविचारेऽत्र निमग्ना मुनयः सदा ॥ 14 ॥
न जानन्ति किमेतद्वै नित्यं वाऽनित्यमेव च ।
मायायां विद्यमानायां जगन्नित्यं प्रतीयते ॥ 15 ॥
कार्याभावः कथं वाच्यः कारणे सति सर्वथा ।
माया नित्या कारणं च सर्वेषां सर्वदा किल ॥ 16 ॥

For this reason, this whole Universe, moveable and immoveable, is real; but Munis are deeply absorbed in meditation to ascertain about its reality or unreality. They cannot definitely know it for certain whether this world is real or unreal; for where Māyā is prevalent, the universe is there. Where there is the cause fully existing in all respects, there is no effect, how can we say? The Māyā is eternal and always acts as the Prime Cause of all.

कर्मबीजं ततो नित्यं चिंतनीयं सदा बुधैः ।
भ्रमत्येव जगत्सर्वं राजन्कर्मनियन्त्रितम् ॥ 17 ॥

Therefore, O king! the sages declare that the seed of Karma is eternal. This whole universe changes incessantly, being controlled by this karma.

नानायोनिषु राजेन्द्र नानाधर्ममयेषु च ।
इच्छया च भवेज्जन्म विष्णोरमिततेजसः ॥ 18 ॥

O king of kings! They say, it is through the will of Viṣṇu, or unbounded energy and splendour, that all this universe enters, again and again, into all sorts of wombs, whether good or evil.

Now, if the birth of Viṣṇu, of infinite prowess, takes place according to His will, then why is that He travels through many impious births? Why is it that Bhagavān Viṣṇu goes, in different Yugas, to take His births in low, vile origins?

युगेयुगेष्वनेकासु नीचयोनिषु तत्कथम् ।
त्यक्त्वा वैकुण्ठसंवासं सुखभोगाननेकशः ॥ 19 ॥

Where is that self dependent man, who, leaving his abode Vaikuṅṭha and all sorts of pleasures and happiness, desires to live in this mortal temple, filled with urine, faeces and other filthy matters.

विष्णुमूत्रमदिरे वासं संव्रस्तः कोऽभिवाञ्छति ।
पुष्पावचयलीला च जलकेलिः सुखासनम् ॥ 20 ॥

No intelligent man will leave comfortable resting places and amorous sports and gathering flowers for the sake of dwelling in this uterus in the womb?

त्यक्त्वा गर्भगृहे वासं कोऽभिवाञ्छति बुद्धिमान् ।
तूलिकां मृदुसंयुक्तां दिव्यां शय्यां विनिर्मिताम् ॥ 21 ॥

Who likes to live with his face downwards in the womb, when he can enjoy fine heavenly soft downs, puffed up with cotton or silk.

त्यक्त्वाऽधोमुखवासं च कोऽभिवाञ्छति पण्डितः ।
गीतं नृत्यं च वाद्यं च नानाभावसमन्वितम् ॥ 22 ॥

Who will abandon singing, dancing and music, where all sorts of love feelings are being manifested, and think of coming down to this veritable Hell?

मुक्त्वा को नरके वासं मनसापि विचिंतयेत् ।
सिंधुजोद्धृतभावानां रसं त्यक्त्वा सुदुस्त्यजम् ॥ 23 ॥

Who will abandon the wonderful ambrosial nectar and prosperity given by Lakṣmī, that cannot be easily renounced, and then like to taste this urine faeces.

विष्णुमूत्ररसपानं च क इच्छेन्मतिमान्नरः ।
गर्भवासात्परो नास्ति नरको भुवनत्रये ॥ 24 ॥

There is no hell more aggravating in the three worlds than this existence in the wombs. The Munis, afraid of these, perform difficult asceticisms in this wondrous world.

तद्धीताश्च प्रकुर्वन्ति मुनयो दुस्तरं तपः ।
हित्वा भोगं च राज्यं च वने यान्ति मनस्विनः ॥ 25 ॥

Wise, intillegent persons renounce their kingdoms and enjoyments and resort to forests. Who is there so stupid as to enter willingly in the various wombs?

तद्गीतस्तु विमूढात्मा कस्तं सेवितुमिच्छति ।
गर्भे तुदन्ति कृमयो जठराग्निस्तपत्यधः ॥ 26 ॥

Worms and insects torment the Jivas in the womb; the digestive fire of the stomach heats it from below, whereas it is always fearfully tied down on all sides by the flesh, enclosing its fat or marrow. O King; Not a trace of happiness is visible there.

वपासंवेष्टनं कूरं किं सुखं तत्र भूपते ।
वरं कारागृहे वासो बन्धनं निगडैर्वरम् ॥ 27 ॥

It is far better to live in a prison house, fettered by hard iron chains. Whereas it is not desirable to live for a moment in the womb.

अल्पमात्रं क्षणं नैव गर्भवासः क्वचिच्छुभः ।
गर्भवासे महद्दुःखं दशमासनिवासनम् ॥ 28 ॥

It is very hard and painful to be in the womb for ten months. To come out of the hard and terrible womb is extremely troublesome.

तथा निःसरणे दुःखं योनियन्त्रेऽतिदारुणे ।
बालभावे सदा दुःखं मूकाज्ञभावसंयुतम् ॥ 29 ॥

Jivas get trouble in their childhood; they cannot speak, and they do not know what to say, when they are hungry or thirsty; they depend entirely on others and they are grieved.

क्षुत्तुडा वेदनाऽशक्तः परतन्त्रोऽतिक्रान्तः ।
क्षुधिते रुदिते बाले माता चिंतातुरा तदा ॥ 30 ॥

When the child becomes hungry and cries, the mother becomes anxious. When the child is afflicted with diseases and cries, the mother then knows and administers medicines.

नानाविधानि दुःखानि बालभावे भवन्ति वै ॥ 31 ॥

Thus many troubles arise in childhood. Sages do not therefore find any happiness and do not desire, of their own accord, to come here.

किं सुखं विबुधा दृष्ट्वा जन्म वाञ्छन्ति चेच्छया ।
संग्रामममरैः सार्धं सुखं त्यक्त्वा निरन्तरम् ॥ 32 ॥

O king, no sane man would leave incessant heavenly pleasures and prefer before the Devas to this toilsome and painful state of being born in the womb.

कर्तुमिच्छेच्च को मूढः श्रमदं सुखनाशनम् ।
सर्वथैव नृपश्रेष्ठ सर्वे ब्रह्मादयः सुराः ॥ 33 ॥

O king of kings! All the Devas, Brahmā and others have to enjoy full the effects of their Karmas done, whether they are pleasant or painful.

कृतकर्मविपाकेन प्राप्नुवन्ति सुखासुखे ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
देहवद्भिर्नृभिर्देवैस्तिर्यग्भिश्च नृपोत्तम ॥ 34 ॥

O best of kings! The fruits of karma must have to be experienced, whether auspicious or inauspicious, be he a Deva, or human being or an animal; any one who has embodied himself in fine or gross bodies!

तपसा दानयज्ञैश्च मानवश्चेन्द्रतां व्रजेत् ।
क्षीणे पुण्येऽथ शक्रोऽपि पतत्येव न संशयः ॥ 35 ॥

Human beings, by dint of their practise of penance, religious austerities, alms givings and sacrifices, rise to Indrahood. Indra, in his turn, when the effects of his good actions cease, comes down to inferior births! there is no doubt of it.

रामावतारयोगेन देवा वानरतां गताः ।
तथा कृष्णसहायार्थं देवा यादवतां गताः ॥ 36 ॥

In the Rāma incarnation, the Devas had to incarnate themselves as monkeys; and in the Kṛṣṇa incarnation, the Devas had to incarnate themselves as human beings, Cowherds (Gopas) and Yādavas.

एवं युगे युगे विष्णुरवताराननेकशः ।
करोति धर्मरक्षार्थं ब्रह्मणा प्रेरितो भृशम् ॥ 37 ॥

Thus being urged on by Brahmā, Viṣṇu Bhagavān incarnates Himself many times, yugas after yugas, no preserve the religion.

पुनः पुरहीरेव नानायोनिषु पार्थिव ।
अवतारा भवंत्यन्ये रथचक्रवद्भुताः ॥ 38 ॥

O king of mortals! Thus, like a carwheel, Bhagavān Hari incarnated Himself in various wombs successively in a wonderful manner.

दैत्यानां हननं कर्म कर्तव्यं हरिणा स्वयम् ।
अंशांशेन पृथिव्यां वै कृत्वा जन्म महात्मना ॥ 39 ॥

The destruction the of Daityas was done by Hari in His many secondary incarnations.

तदहं संप्रवक्ष्यामि कृष्णजन्मकथां शुभाम् ।
स एव भगवान्विष्णुरवतीर्णो यदोः कुले ॥ 40 ॥

Now I will narrate to you the auspicious facts of the birth of Kṛṣṇa, Who incarnated Himself in the family of Yadu (Yadu Kula).

कश्यपस्य मुनेरंशो वसुदेवः प्रतापवान् ।
गोवृत्तिरभवद्वाजन्पूर्वशापानुभावतः ॥ 41 ॥

O king! The illustrious Vāsudeva, born of the part of the Muni Kaśyapa, had to take his birth again as a human being due to his previous curse and had to maintain his livelihood by tending cows.

कश्यपस्य च द्वे पत्न्यौ शापादत्र महीपते ।
अदितिः सुरसा चैवमासतुः पृथिवीपते ॥ 42 ॥
देवकी रोहिणी चोभे भगिन्यौ भरतर्षभ ।
वरुणेन महाञ्छापो दत्तः कोपादिति श्रुतम् ॥ 43 ॥

O best of kings! And the two wives of Kaśyapa, Aditi and Surasā, had to take their births as the two sisters, and Rohiṇī, on account of the curses cast on them. O Descendant of Bharata! We have thus heard that they were greatly cursed at one time by Varuṇa, the water deity, who got very much angry. The king said.

राजोवाच

किं कृतं कश्यपेनागो येन शप्तो महानृषिः ।
सभार्यः स कथं जातस्तद्वदस्व महामते ॥ 44 ॥
कथंच भगवान्विष्णुस्तत्र जातोऽस्ति गोकुले ।
वासी वैकुण्ठनिलये रमापतिरखण्डितः ॥ 45 ॥
निदेशात्कस्य भगवान् वर्तते प्रभुरव्यय ।
नाराचणः सुरश्रेष्ठो युगादिः सर्वधारकः ॥ 46 ॥
स कथं सदनं त्यक्त्वा कर्मवानिव मानुषे ।
करोति जननं कस्मादत्र मे संशयो महान् ॥ 47 ॥

What fault was committed by Kaśyapa that he had to take his birth along with his wife as cowherds. And why was it that the Everlasting uninterrupted Ātman Viṣṇu Nārāyaṇa had to take his birth in Gokula, He whose abode is Vaikuṇṭha, who is the Lord of Ramā! who is Bhagavān and the Supreme amongst the gods, who is the upholder of the universe and the yugas! Under Whose order can such a being abandon his abode and take his birth in the world like an ordinary mortal? there is this grave doubt, then, of mine on this point.

प्राप्य मानुषदेहं तु करोति च विडम्बनम् ।
भावान्नानाविधांस्तत्र मानुषे दुष्टजन्मनि ॥ 48 ॥
कामः क्रोधोऽमर्षशोकौ वरं प्रीतिश्च कर्हिचित् ।
सुखं दुःखं भयं नृणां दैन्यमार्जवमेव च ॥ 49 ॥
दुष्कृतं सुकृतं चैव वचनं हननं तथा ।
पोषणं चलनं तापो विमर्शश्च विकत्यनम् ॥ 50 ॥
लोभो दंभस्तथा मोहः कपटः शोचनं तथा ।
एते चान्ये तथा भावा मानुष्ये सम्भवन्ति हि ॥ 51 ॥

Obtaining this depraved human coil, one is always perplexed with various thoughts, sometimes with lust, anger, jealousy, intolerance, sorrow, enmity sometimes with pleasurable feelings, happiness, fear, sufferings, penury, sometimes with straight-forwardness, good or bad deeds, faithfulness, treachery, unsteadiness, supporting others; sometimes with remorse, hesitation, bragging, greed, vain boasting, delusion, or hypocrisy and sometimes with remorse; these different feelings exist in men.

स कथं भगवान्विष्णुस्त्यक्त्वा सुखमनश्चरम् ।
करोति मानुषं जन्म भावैस्तैस्तैरभिदुतम् ॥ 52 ॥

How then can Viṣṇu Bhagavān abandon His eternal pleasures and have recourse to this human birth, full of many perplexing thoughts.

किं सुखं मानुषं प्राप्य भुवि जन्म मुनीश्वर ।
किं निमित्तं हरिः साक्षाद्भवासं करोति वै ॥ 53 ॥

O best of Munis! What peculiar happiness is there in the pleasures of human births, that Śrī Bhagavān Hari has to undertake the burden of dwelling thus in the human wombs?

गर्भदुःखं जन्मदुःखं बालभावे तथा पुनः ।
यौवने कामजं दुःखं गार्हस्थ्येऽतिमहत्तरम् ॥ 54 ॥
दुःखान्येतान्यवाप्नोति मानुषे द्विजसत्तम ।
कथं स भगवान्विष्णुरवतारान्पुनः पुनः ॥ 55 ॥

O Munīndra! The sufferings that are experienced, while in the womb, the pain during the time of delivery, the misfortunes in the early childhood, the troubles of passionate lust in youth, the greater sorrows and difficulties in the householder's life, all these are existent there; how

then Bhagavān Viṣṇu incarnate Himself often in these various human births.

प्राप्य रामावतारं हि हरिणा ब्रह्मयोनिना ।
दुःखं महत्तरं प्राप्तं वनवासेऽतिदारुणे ॥ 56 ॥
सीताविरहजं दुःखं संग्रामश्च पुनः पुनः ।
कान्तात्यागोऽप्यनेनैवमनुभूतो महात्मना ॥ 57 ॥

What an amount of enormous difficulties had Brahma-born Hari to undertake in His Rāma incarnation! That high souled One had to suffer for his exile in forest, for the stealing away of his wife Sītā, for the frequent wars, for the final separation from his wife Sītā.

तथा कृष्णावतारेऽपि जन्म रक्षागृहे पुनः ।
गोकुले गमनं चैव गवां चरणमित्युत ॥ 58 ॥
कंसस्य हननं कष्टाद्द्वारकागमनं पुनः ।
नानासंसारदुःखानि भुक्तवान्भगवान्कथम् ॥ 59 ॥

Likewise in the Kṛṣṇa Avatāra, the birth in a

prison, the departure to Gokula, tending cows, the killing of Kaṁsa, departure to Dwārkā with great difficulty and all sorts of household difficulties were there. Why had He to suffer all these?

स्वेच्छया कः प्रतीक्षेत युक्तो दुःखानि ज्ञानवान् ।
संशयं छिधि सर्वज्ञ मम चित्तप्रशान्तये ॥ 60 ॥
इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
द्वितीयोऽध्यायः ॥ 2 ॥

Who amongst the wise and the emancipated, of his own accord condescends to take on his shoulders so many hard sufferings? This is the grave doubt in my mind; be graciously pleased to remove my this grave doubt and make my mind tranquil.

Here ends the Second Chapter in the Fourth Book of Śrīmaddevībhagāvatam of the Mahā Purāṇam of 18000 verses by Mahārṣi Veda Vyāsa.

CHAPTER III

On the Previous Curse of Vasudeva

व्यास उवाच

कारणानि बहून्यत्राप्यवतारे हरेः किल ।
सर्वेषां चैव देवानामंशावतरणेष्वपि ॥ 1 ॥

Vyāsa said: O king! The incarnation of Śrī Hari and the incarnation of the Aṁśa Avatāras of all the other. Devas are accountable to many causes. (The chief cause being Karma; the minor cause being many.

वसुदेवावतारस्य कारणं शृणु तत्त्वतः ।
देवक्याश्चैव रोहिण्या अवतारस्य कारणम् ॥ 2 ॥

Hear, now, the cause of incarnations of Vasudeva (Kṛṣṇa's father), Devakī and Rohiṇī in detail.

एकदा कश्यपः श्रीमान्यज्ञार्थं धेनुमाहरत् ।
याचितोऽयं बहुविधं न ददौ धेनुमुत्तमाम् ॥ 3 ॥

Once, on an occasion, Śrīmān Kaśyapa stole away away the Kāmadhenu (the heavenly Cow, yielding all desires) of the Deva Varuṇa for his sacrificial purpose; and though he was entreated by Varuṇa often and often to return the cow,

Kaśyapa did not return to him that, the best of all the cows.

वरुणस्तु ततो गत्वा ब्रह्माणं जगतः प्रभुम् ।
प्रणम्योवाच दीनात्मा स्वदुःखं विनयान्वितः ॥ 4 ॥

Varuṇa became very sorry; he went to Brahmā, the Lord of the creation and told him humbly all that had happened and about his sorrows.

किं करोमि महाभाग मत्तोऽसौ न ददाति गाम् ।
शापो मया विसृष्टोऽस्मै गोपालो भव मानुषे ॥ 5 ॥
भार्ये द्वे अपि तत्रैव भवेतां चातिदुःखिते ।

ततो वत्सा रुदंत्यत्र मातृहीनाः सुदुःखिताः ॥ 6 ॥

“O Glorious One! Mahārṣi Kaśyapa is now almost infatuated with his sacrifice; and though I have tried all my means, he is not retruning me my cow. I could not hear the pitiful cries and wailings of the calves on bereavement from their mother; and I cursed Kaśyapa saying “You would go down and take birth in the human world as a cow-herd; and your two wives also are to go there as human

mortals, suffering under the greatest difficulties and dangers.”

मृतवत्साऽदितिस्तस्माद्भविष्यति धरातले ।
कारागारनिवासा च तेनापि बहुदुःखिता ॥ 7 ॥

O Brāhmaṇa! On seeing the distressed condition of the calves I cursed Aditi a second time that she would be put to prison, her children would be still born, and she would suffer lots of troubles.”

व्यास उवाच

तच्छ्रुत्वा वचनं यादोनाथस्य पद्मभूः ।
समाहूय मुनिं तत्र तमुवाच प्रजापतिः ॥ 8 ॥

O Janamejaya! Hearing this, the Lotus-born Brāhmā called Kaśyapa before him and asked.

कस्मात्त्वया महाभाग लोकपालस्य धेनवः ।
हताः पुनर्न दत्ताश्च किमन्यायं करोषि च ॥ 9 ॥

O Fortunate One! Why have you stolen away all the cows of the Varuṇa Deva, the Guardian of a quarter of the world? And why have you committed an offence in not returning the cows to Him?

जानत्र्यायं महाभाग परवित्तापहारणम् ।
कृतवान्कथमन्यायं सर्वज्ञोऽसि महामते ॥ 10 ॥

Bhagavan! You are intelligent, you know everything fully; knowing that it is a sin to steal other's property, why have you committed this unlawful act of stealing away the cows.

अहो लोभस्य महिमा महतोऽपि न मुञ्चति ।
लोभं नरकदं नूनं पापाकरमसंमतम् ॥ 11 ॥

Oh! What is the wonderful influence of covetousness! Even those that are great are not free from the clutches of greed. Covetousness is the source of all sins, is unapproved by the Sages and leads to hell.

कश्यपोऽपि न तं त्यक्तुं समर्थः किं करोम्यहम् ।
सर्वदैवाधिकस्तस्मात्लोभो वै कलितो मया ॥ 12 ॥

Lo! Mahārṣi Kaśyapa is not able to leave this vicious habit even now; what shall I do? will hence count greed as more powerful than even Fate, the Ruler of all destinies.

धन्यास्ते मुनयः शान्ता जितो यैर्लोभ एव च ।
वैखानसैः शमपरैः प्रतिग्रहपराङ्मुखैः ॥ 13 ॥

Blessed are those saints that have devoted themselves wholly to the attainment of peace, who are tranquil-hearted, lead a hermit life and don't ask themselves of any thing from any body. Verily those are blessed.

संसारे बलवाञ्छत्रुर्लोभोऽमेध्योऽवरः सदा ।
कश्यपोऽपि दुराचारः कृतस्नेहो दुरात्मना ॥ 14 ॥

This covetousness is a powerful enemy; it is always unholy and odious. See! Its influence has overpowered the Mahārṣi Kaśyapa and has tied him down to an ordinary affection and has urged him to commit a sinful act.

ब्रह्मापि तं शशापाथ कश्यपं मुनिसत्तमम् ।
मर्यादारक्षणार्थं हि पौत्रं परमवल्लभम् ॥ 15 ॥

अंशेन त्वं पृथिव्यां वै प्राप्य जन्म यदोः कुले ।
भार्यया संयुतस्तत्र गोपालत्वं करिष्यसि ॥ 16 ॥

Then the Prajāpati Brāhmā, to preserve and keep the prestige in the name of Justice and Religion, cursed his own very dear grandson Kaśyapa, the best of the Munis, and said: "Go to the earth in your Arṇśa, and take your birth in the Yadu clan, be united with your wives and work as a Cowherd."

व्यास उवाच

एवं शप्तः कश्यपोऽसौ वरुणेन च ब्रह्मणा ।
अंशावतरणार्थाय भूभारहरणाय च ॥ 17 ॥

Vyāsa said: O king! Thus was cursed the Mahārṣi Kaśyapa by Brāhmā and Varuṇa to come down to the earth as Arṇśāvātāra to relieve the earth of her burden.

तथा दित्याऽदितिः शप्ता शोकसंतप्तया भृशम् ।
जाता जाता विनश्येरंस्तव पुत्रास्तु सप्त वै ॥ 18 ॥

Diti, too, becoming grieved much with sorrows, cursed Aditi that seven of her sons would be killed consecutively after their births.

जनमेजय उवाच

कस्मादित्या च भगिनी शप्तेन्द्रजननी मुने ।
कारणं वद शापे च शोकस्तु मुनिसत्तम ॥ 19 ॥

Janamejaya said: O best of Munis! Why was it that Diti so cruelly cursed his sister Aditi, the

mother of Indra? Kindly explain to me the cause of this and oblige. I am sorry to hear of this curse.

सूत उवाच

पारीक्षितेन पृष्टस्तु व्यासः सत्यवतीसुतः ।
राजानं प्रत्युवाचेदं कारणं सुसमाहितः ॥ 20 ॥

Sūta said: Thus asked by the son of Parīkṣit, Vyāsa, the son of Satyavatī, himself replied to the king about their cause in the following words.

व्यास उवाच

राजन्दक्षसुते द्वे तु दितिश्चादितिरुत्तमे ।
कश्यपस्य प्रिये भार्ये बभूवतुरुक्रमे ॥ 21 ॥

Vyāsa said: Dakṣa Prajāpati had two daughters, Diti and Aditi; these two, of high rank, were married to Kaśyapa; and they were his favourites.

अदित्यां मधवा पुत्रो यदाऽभूदतिवीर्यवान् ।
तदा तु तादृशं पुत्रं चक्रमे दितिरोजसा ॥ 22 ॥

Aditi gave birth to the very powerful Indra, the king of the Devas. Diti, too, asked for a son of the same strength, prowess, and splendour as those of Indra.

पितामहासितापांगी पुत्रं मे देहि मानद ।
इन्द्रतुल्यं बलं वीरं धर्मिष्ठं वीर्यवत्तमम् ॥ 23 ॥

Diti, of beautiful dark blue eyes, entreated to her husband and said, "Give me a son, O giver of due respects to every body! who shall be a hero as strong as Indra, religious and of indomitable energy."

तामुवाच मुनिः कान्ते स्वस्था भव मयोदिते ।
व्रतान्ते भविता तुभ्यं शतक्रतुसमः सुतः ॥ 24 ॥

The Muni said to her: "O Dear! Be peaceful; I advise you to take a vow, practise a rite, and when the period of your practice will be over, you will get a son like Indra."

सा तथेति प्रतिश्रुत्य चकार व्रतमुत्तमम् ।
निषिक्तं मुनिना गर्भं बिभ्राणा सुमनोहरम् ॥ 25 ॥

Diti promised to act according to his word and took an oath; and when she practised the vow, Mahārṣi Kaśyapa impregnated the seed in her womb, Diti also bore the seed in her womb according to the usual rite.

भूमौ चकार शयनं पयोव्रतपरायणा ।
पवित्रा धारणायुक्ता बभूव वरवर्णिनीः ॥ 26 ॥

The excellent fair complexioned Diti remained sacred, observed all the rules and, deeply intent on her vow, subsisted only on milk and slept on the ground.

एवं जातः सुसंपूर्णो यदा गर्भोऽपि वीर्यवान् ।
शुभ्रांशुमतिदीप्तांगीं दितिं दृष्ट्वा तु दुःखिता ॥ 27 ॥
मधवत्सदृशः पुत्रो भविष्यति महाबलः ।
दित्यास्तादा मम सुतस्तेजोहीनो भवेत्किल ॥ 28 ॥

Thus when the foetus was fully developed, Diti began to look white and full of splendour. On seeing her thus, Aditi became anxious and thought if there be born of Diti a son like the powerful Indra, then my son will no doubt be deprived of his brilliance and splendour.

इति चिंतापरा पुत्रमिन्द्रं चोवाच मानिनी ।
शत्रुस्तेऽद्य समुत्पन्नो दितिगर्भेऽतिवीर्यवान् ॥ 29 ॥

The proud Aditi, thinking thus, said to Indra: "O Son! There, in the womb of Diti, is your powerful enemy.

उपायं कुरु नाशाय शत्रोरद्य विचिंत्य च ।
उत्पत्तिरेव हंतव्या दित्या गर्भस्य शोभन ॥ 30 ॥

O Beautiful One! Even now think out how you can kill your enemy. Before the child is born of the womb, try to destroy it.

वीक्ष्य तामसितापांगीं सपत्नीभावमास्थिताम् ।
दुनोति हृदये चिंता सुखमर्मविनाशिनी ॥ 31 ॥

Since the time I have looked on my co-wife Diti, of beautiful eyes and proud, this is the one and only thought that troubles the peace in the innermost of my hearts.

राजयक्षमेव संवृद्धो नष्टो नैव भवेद्रिपुः ।
तस्मादंकुरितं हन्याद्बुद्धिमानहितं किल ॥ 32 ॥

The enemy, if he firmly gets hold like a fully developed consumption, cannot be killed; therefore the intelligent persons should destroy their enemies, when they are in their bud.

लोहशंकुरिव क्षिप्तो गर्भो वै हृदये मम ।
येन केनाप्युपायेन पातयाद्य शतक्रतो ॥ 33 ॥

O Śatakṛatu! My heart is being pierced wholly by an iron spoke when I see the womb of Diti; kill it by any means you can!

सामदानबलेनापि हिंसनीयस्त्वया सुतः ।

दित्या गर्भो महाभाग मम चेदिच्छसि प्रियम् ॥ 34 ॥

O High minded One! If you wish my welfare, then destroy the foetus, in the womb of Diti, by any of the existent means, Sāma, Dāna or strength and thus remove the cause of grief in my heart."

व्यास उवाच

श्रुत्वा मातृवचः शक्रो विचिंत्य मनसा ततः ।

जगामापरमातुः स समीपममराधिपः ॥ 35 ॥

Vyāsa said: On hearing his mother, Indra, the King of the Immortals, thought over all the means and went then to his step-mother Diti.

वन्दे विनयात्पादौ दित्या पापमतिर्नृप ।

प्रोवाच विनयेनासौ मधुरं विषगर्भितम् ॥ 36 ॥

That evil minded Indra bowed down at the foot of Diti with humility and addressed her with words, sweet but full of poison.

इन्द्र उवाच

मातस्त्वं व्रतयुक्तसि क्षीणदेहाऽतिदुर्बला ।

सेवार्थमिह संप्राप्तः किं कर्तव्यं वदस्व मे ॥ 37 ॥

"O mother! You have become very weak, lean and thin in the practise of your vow. I have come to serve you; order me now what I can do for you.

पादसंवाहनं तेऽहं करिष्यामि पतिव्रते ।

गुरुशुश्रूषणात्युण्यं लभते गतिमक्षयाम् ॥ 38 ॥

O chaste one to your husband! I want to shampoo your feet. To serve one's Guru means to earn righteousness and immortality.

न मे किमपि भेदोऽस्ति तथादित्या शपे किल ।

इत्युक्त्वा चरणौ स्पृष्ट्वा संवाहनपरोऽभवत् ॥ 39 ॥

O mother! I swear, on oath, I don't make any difference between you and my mother Aditi." Saying thus, he touched her feet and began to shampoo her legs.

संवाहनसुखं प्राप्य निद्रामाप सुलोचना ।

श्रान्ता व्रतकृशा सुप्ता विश्वस्ता परमा सती ॥ 40 ॥

The beautiful eyed Diti, tired of the vow, lean

and thin, thus being shampooed and having full faith in Indra's words, fell to deep sleep.

तां निद्रावशमापन्नां विलोक्य प्राविशत्तनुम् ।

रूपं कृत्वाऽतिसूक्ष्मं च शस्त्रपाणिः समाहितः ॥ 41 ॥

उदरं प्रविवेशाशु तस्या योगबलेन वै ।

गर्भं चकर्त वज्रेण सप्तधा पविनायकः ॥ 42 ॥

Seeing her asleep, Indra, with thunderbolt in his hand, took his subtle form and by the influence of his yogic power, entered carefully into her womb quickly and cut asunder the foetus in the womb into seven parts.

रुरोद च तदा बालो वज्रेणाभिहतस्तथा ।

मा रुदेति शनैर्वाक्यमुवाच मघवानमुम् ॥ 43 ॥

शकलानि पुनः सप्त सप्तधा कर्तितानि च ।

तदा चैकोनपंचाशन्मरुतश्चाभवन्नृप ॥ 44 ॥

The child in the womb, struck by the thunder bolt, cried out. Indra spoke to the child gently: "Do not cry," and in the mean while cut each of the seven parts into seven parts again. Thus, O king! The forty-nine Maruts were born.

तदा प्रबुद्धा सुदती ज्ञात्वा गर्भं तथा कृतम् ।

इन्द्रेण छलरूपेण चुकोप भृशदुःखिता ॥ 45 ॥

When the good natured Diti awoke, she came to know that Indra has treacherously cut the foetus in her womb and became very sorry and angry.

भगिनीकृत तु सा बुद्ध्वा शशाप कुपिता तदा ।

अदितिं मघवन्तं च सत्यव्रतपरायणा ॥ 46 ॥

यथा मे कर्तितो गर्भस्तव पुत्रेण छद्मना ।

तथा तन्नाशमापातु राज्यं त्रिभुवनस्य तु ॥ 47 ॥

Knowing that all these treacherous acts are really done under the advice of her sister, the truthful Diti; who was under the vow, cursed Aditi, and Indra, saying that as her son Indra has treacherously cut the foetus in her womb, Indra's kingdom over the three worlds would be destroyed.

यथा गुप्तेन पापेन मम गर्भो निपातितः ।

अदित्या पापचारिण्या यथा मे घातितः सुतः ॥ 48 ॥

तस्याः पुत्रास्तु नश्यन्तु जाता जाताः पुनः पुनः ।

कारागारे वसत्वेषा पुत्रशोकापुरा भृशम् ॥ 49 ॥

अन्यजन्मनि चाप्येव मृतापत्या भविष्यति ।

And as the sinful Aditi has secretly caused the destruction of my son, her sons, too, would also die after their birth consecutively and she would dwell in the prison house in much trouble and anxiety and would also bear still born sons in her next birth.

व्यास उवाच

इत्युत्सृष्टं तदा श्रुत्वा शापं मरीचिनन्दनः ॥ 50 ॥

उवाच प्रणयोपेता वचनं शमयन्निव ।

Vyāsa said: O king! Mahārṣi Kaśyapa, the son of Marīci, hearing the curse, allayed her anger with loving words.

मा क्रोपं कुरु कल्याणि पुत्रास्ते बलवन्तराः ॥ 51 ॥

भविष्यन्ति सुराः सर्वे मरुतो मघवत्सखाः ।

O Blessed One! Do not be angry. Your sons would all become very powerful and would be called Maruts. They would be companions and friends to Indra.

शापोऽयं तव वामोरु त्वष्टाविंशेऽथ द्वापरे ॥ 52 ॥

अंशेन मानुषं जन्म प्राप्य भोक्ष्यति भामिनी ।

O Dear! Your curse won't be fruitless; in the 28th Manvantara, at the end of the Dvāpara Yuga, your curse will bear fruit. Then Aditi, sinful for her jealousy and anger, will go down on earth to

take the human birth through her Arṁśa (part) and suffer according to your curse.

वरुणेनापि दत्तोऽस्ति शापः सन्तापितेन च ॥ 53 ॥

उभयोः शापयोगेन मानुषीयं भविष्यति ।

Varuṇa, too, had become very grieved and cursed her. And, due to both these curses, this Aditi will be born as a woman.

व्यास उवाच

पतिनाऽऽश्वासिता देवी सन्तुष्टा सोऽभवत्तदा ॥ 54 ॥

नोवाच विप्रिष्यं किञ्चित्ततः सा वरवर्णिनी ।

O King! The fair complexioned Diti, thus consoled by her husband, became glad and did not utter any more unpleasant words.

इति ते कथितं राजन्पूर्वशापस्य कारणम् ।

अदितिर्देवकी जाता स्वांशेन नृपसत्तम ॥ 55 ॥

O king! Thus I have narrated to you the cause of the previous curse. O best of kings! Thus Aditi was born as Devakī out of her Arṁśa.

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

तृतीयोऽध्यायः ॥ 3 ॥

Here ends the Third Chapter of the Fourth Book of the Mahā Purāṇam Śrīmaddevībhāgavatam, of 18,000 verses on the former curse of Vasudeva and Devakī by Mahārṣi Veda Vyāsa.

CHAPTER IV

On Adharma

राजोवाच

विस्मितोऽस्मि महाभाग श्रुत्वाऽऽख्यानं महामते ।

संसारोऽयं पापरूपः कथं मुच्येत बन्धनात् ॥ 1 ॥

The King spoke: O highly honoured and intelligent one! I have heard the anecdote just related to me by you. I am very much bewildered. This Samsāra (world) is vice incarnate. I wonder how the Jīvas, entangled in its meshes, can again be freed!

कश्यपस्यापि दायादस्त्रिलोकविभवे सति ।

कृतवानीदृशं कर्म को न कुर्याज्जुगुप्सितम् ॥ 2 ॥

When the son of Kaśyapa, whose kingdom is the three worlds, can commit such an heinous act,

what wonder, then, that any other ordinary person would do more blameable things!

गर्भे प्रविश्य बालस्य हननं दारुणं किल ।

सेवामिषेण मातुश्च कृत्वा शपथमद्भुतम् ॥ 3 ॥

On the pretence of serving and on a solemn oath, when a man can enter into his step-mother's womb and take away the life of the son, what more heinous and event dreadful can take place than this!

शास्ता धर्मस्य गोप्ता च त्रिलोक्याः पतिरप्युत ।

कृतवानीदृशं कर्म को न कुर्यादसांप्रतम् ॥ 4 ॥

When the preserver and controller of religion, the ruler of the three worlds can do such acts, you

cannot expect that any other person would desist from committing heinous, contemptible acts.

पितामहा मे संग्रामे कुरुक्षेत्रेऽतिदारुणम् ।
कृतवन्तस्तथाऽऽश्चर्यं दुष्टं कर्म जगद्गुरो ॥ 5 ॥

O World Teacher! Indeed my grandfather did unjustifiable horrible mean acts in the battle field of Kurukṣetra. It is really wonderful!

भीष्मो द्रोणः कृपः कर्णो धर्माशोऽपि युधिष्ठिरः ।
सर्वे विरुद्धधर्मेण वासुदेवेन नोदिताः ॥ 6 ॥
असारतां विजानन्तः संसारस्य सुमेधसः ।
देवांशाश्च कथं चक्रुर्निन्दितं धर्मतत्पराः ॥ 7 ॥

Bhīṣma, Droṇa, Kṛpa, Karṇa, even Yudhiṣṭhira, who is the part incarnate of Dharma all these were urged by Vāsudeva into this contrary religious act. These personages are all born of Devārṁśas, devoted to religion, and intelligent. These know the transitory nature of this world; how can these commit such mean blameable things!

काऽऽस्था धर्मस्य विप्रैर्द्र प्रमाणं किं विनिश्चितम् ।
चलचित्तोऽस्मि संजातः श्रुत्वा चैतत्कथानकम् ॥ 8 ॥

O Glory of the Brāhmins! What faith or regard can we have for a religion, when such high souled persons commit such irreligious acts! Indeed, there is doubt whether religion exists at all or not! O Best of the Munis! My heart is agitated very much on hearing these incidents.

अप्तवाक्यं प्रमाणं चेदाप्तः कः परदेहवान् ।
पुरुषो विषयासक्तौ रागी भवति सर्वथा ॥ 9 ॥

If it be said that the word of the Āptas (seers) is a sufficient guarantee for the entity of religion, it may then be questioned where there is such an Āpta, holding such a pure religious body? All those persons who are attached to worldliness are bent on all worldly objects with their whole head and heart; these, therefore, cannot be Āptas.

रागो द्वेषो भवेन्नूनमर्थनाशादसंशयम् ।
द्वेषादसत्यवचनं वक्तव्यं स्वार्थसिद्धये ॥ 10 ॥

When self interest is obstructed, jealousy and anger arise; and to secure one's self interest, out of jealousy, arise untruthful words.

जरासंधविधातार्थं हरिणा सत्त्वमूर्तिना ।
छलेन रचितं रूपं ब्राह्मणस्य विजानता ॥ 11 ॥

Even the pure, excellent, virtuous Śrī Kṛṣṇa, with full consciousness, had to assume under pretence a Brāhmin form for killing Jarāsandha.

तदाप्तः कः प्रमाणं किं सत्त्वमूर्तिरपीदृशः ।
अर्जुनोऽपि तथैवात्र कार्ये यज्ञविनिमित्ते ॥ 12 ॥

Just as the holy Śrī Hari assumed a false appearance to kill Jarāsandha, similarly Arjuna, too, did a false sacrifice to accomplish his ends. Where is, then, one who can claim to be an Āpta? And what proof of there is the existence of such an Āpta?

कीदृशोऽयं कृतो यज्ञः किमर्थं शमवर्जितः ।
परलोकपदार्थं वा यशसे वाऽन्यथा किल ॥ 13 ॥

What sort of sacrifice was this? Did it lead to heaven in the next world or did it lead to glory or did it serve the cause of any goodwill? Why was it deprived of that peace and rest? (It was performed with a view to kill Śiśupāla and others).

धर्मस्य प्रथमः पादः सत्यमेतच्छ्रुतेर्वचः ।
द्वितीयस्तु तथा शौचं दया पादस्तृतीयकः ॥ 14 ॥
दानं पादश्चतुर्थश्च पुराणज्ञा वदन्ति वै ।
तैर्विहीनः कथं धर्मस्तिष्ठेदिह सुसंमतः ॥ 15 ॥

The Pundits, of yore, declare that truth is the first Pāda, cleanliness, the second; compassion, the third; and charity is the fourth Pāda (foot) of Dharma (Religion). Thus, devoid of these, how can Religion stand with due regards from all?

धर्महीनं कृतं कर्म कथं तत्फलदं भवेत् ।
धर्मे स्थिरा मतिः क्वापि न कस्यापि प्रतीयते ॥ 16 ॥

How can an act bear good fruits, which has no trace of virtue in it? It seems no one had any trace of faith and steadiness in one's religion. (The Pāndavas did sacrifice out of arrogance; how can they be Āptas?)

छलार्थं च तदा विष्णुर्वात्मनोऽभूज्जगत्प्रभुः ।
येन वामनरूपेण वंचितोऽसौ बलिनृपः ॥ 17 ॥
विहर्ता शतयज्ञस्य वेदानां परिपालकः ।
धर्मिष्ठो दानशीलश्च सत्यवादी जितेंद्रियः ॥ 18 ॥

स्थानात्प्रभंशितोऽकस्माद्विष्णुना प्रभविष्णुना ।
जितं केनं तयोः कृष्ण बलिना वामनेन वा ॥ 19 ॥
छलकर्मविदा चापं सन्देहोऽत्र महान्मम ।
वञ्चयित्वा वञ्चितेन सत्यं वद द्वितोत्तम ॥ 20 ॥
पुराणकर्ता त्वमसि धर्मज्ञश्च महामतिः ।

Viṣṇu, the Lord of the Universe, assumed His Dwarf (Vāmana) Incarnation with the express object to cheat Vali, the king of the Daityas. Now, O Muni! The king Bali, performed one hundred sacrifice; he was the protector of the Vedas, virtuous, charitable, truthful and self-controlled; why was such a man dislodged from his position by Viṣṇu, the Powerful. Who was victorious in this affair? Was he the Bali, who was cheated? Or was it Vāmana Deva, the expert in making nice pretence? Who was the better of the two? I have got grave doubts on this point. O the best of the twice-born! You are the composer of the Purāṇas, virtuous, and liberal hearted. Speak what is true (and thus tranquil my heart).

व्यास उवाच

जित वै बलिना राजन्दत्ता येन च मेदिनी ॥ 21 ॥
त्रिविक्रमोऽपि नाम्ना यः प्रथितो वामनोऽभवत् ।
छलनार्थमिदं राजन् वामनत्व नराधिप ॥ 22 ॥
संप्राप्तं हरिणा भूयो द्वारपालत्वमेव च ।
सत्यादन्यतरन्नास्ति मूलं धर्मस्य पार्थिव ॥ 23 ॥
दुःसाध्यं देहिनां राजन्सत्यं सर्वात्मना किल ।

Vyāsa said: O king! The victory was certainly Bali's in as much as he fulfilled his promise and gave over his kingdom of earth to Viṣṇu. And in as much as Viṣṇu in his fifth or dwarf Incarnation deceived Bali, he had to become a dwarf (*i.e.* a small mean person indicated even by the shortness of his body). O king! There is nothing superior in religion to truth. See! Śrī Hari even had to become, for his falsehood, a gate keeper of Bali. O king! It is hardly possible for a human being to observe in every way the injunctions of truth.

माया बलवती भूप त्रिगुणा बहुरूपिणी ॥ 24 ॥
ययेदं निर्मितं विश्वं गुणैः शबलितं त्रिभिः ।

Powerful, indeed, is Māyā, composed of the three qualities and of various forms. By Her is created this Universe, made manifold by the admixture of the three qualities (Sattva, Rajas and Tamas).

तस्माच्छलवतां सत्यं कुतोऽविद्धं भवेच्च ॥ 25 ॥
मिश्रेण जनितश्चैव स्थितिरेषा सनातनी ।

How can you expect therefore, truth to be observed wholly, without the least violation, by a deceiver. This world is made up of the mixture of Rajas; O king! Know this as the every day routine of things in nature.

वैखानसाश्च मुनयो निःसंगा निष्प्रतिग्रहाः ॥ 26 ॥
सत्ययुक्ता भवन्त्यत्र वीतरागा गतदृषः ।
दृष्टान्तदर्शनार्थाय निर्मितास्ते च तादृशाः ॥ 27 ॥
अन्यत्सर्वं शबलितं गुणैरेभिस्त्रिभिर्नृप ।

It is only the Munis and Hermits that can observe pure truth; and that is why they are without any attachment; they do not accept any thing from any other body; they are desireless; and they all have no rough wear and tear of the world. They exist as perfect examples; their case is quite separate. All the others are caught under the meshes of the three Māyic Guṇas.

नैकं वाक्यं पुराणेषु वेदेषु नृपसत्तम ॥ 28 ॥
धर्मशास्त्रेषु चांगेषु सगुणै रचितेष्विह ।

O Best of kings! The Dharma Śāstras, Purāṇas and the Āngas of the Vedas are full of diverse opinions on any one point under consideration; for their composers were under the influence of the different Guṇas.

सगुणः सगुणं कुर्यान्निरगुणं न करोति वै ॥ 29 ॥
गुणास्ते मिश्रिताः सर्वे न पृथग्भावसंगताः ।

The Saguṇa persons (*i.e.* persons under Māyā) do Saguṇa works (works composed of qualities) and the Nirguṇa persons (*i.e.* persons above Māyā) do not do any Saguṇa work. And when the Guṇas are mixed with one another, they cannot remain pure (*i.e.* they exhibit qualities of those Guṇas with which they are mixed).

निर्व्यालीके स्थिरे धर्मे मतिः कस्यापि न स्थिरा ॥ 30 ॥
भवोद्भवे महाराज मायया मोहितस्य वै ।

O king! One is influenced by Māyā no sooner one takes one's birth in this world; so that no body can remain steady in this pure, steady maxim of truth, untainted by any falsehood or deceit.

इन्द्रियाणि प्रमाथीनि तदासक्तं मनस्तथा ॥ 31 ॥
करोति विविधान्भावान्गुणैस्तैः प्रेरितो भृशम् ।

The sense organs, Indriyas, confound the Buddhi (reason) and make one follow the path of enjoying sensual things. Mind is attached to senses and follows diverse ways, urged on furiously by the three Guṇas.

ब्रह्मादिस्तंबपर्यताः प्राणिनः स्थिरजंगमाः ॥ 32 ॥
सर्वे मायावशा राजन्साऽनुक्रीडति तैरिह ।

O king! All the beings, Brahmā down to the moving and non-moving things, fall under the delusion of Māyā; She plays with them.

सर्वान्वै मोहयत्येषा विकुर्वत्यनिशं जगत् ॥ 33 ॥
असत्यो जायते राजन्कार्यवान्प्रथमं नरः ।

This Māyā is always imposing on all; and She is incessantly making formations and transformations in this Universe; O king of king! The man under the influence of action takes recourse to this untruth (*i.e.* actions arise first from this untruth) from the very moment of his birth.

इन्द्रियार्थाश्चित्तयानो न प्राप्नोति यदा नरः ॥ 34 ॥
तदर्थं छलमादत्ते छलात्पापे प्रवर्तते ।

Persons when they do not get their desired object after they have pondered how to secure the sensual objects, take recourse to pretext, and, from that pretext do many sinful acts.

कामः क्रोधश्च लोभश्च वैरिणो बलवत्तराः ॥ 35 ॥
कृताकृतं न जानन्ति प्राणिनस्तद्गणं गताः ।

Lust, anger, and avarice; these are very powerful enemies. The Jīvas under their influence cannot distinguish right from wrong.

विभवे सत्यहंकारः प्रबलः प्रभवत्यपि ॥ 36 ॥
अहंकाराद्भवेन्मोहो मोहान्मरणमेव च ।

When wealth, might and rank come to a person,

he gets deep-rooted Ahaṅkāra, and becomes very egoistic; from Ahaṅkāra, delusion comes and, from delusion, insensibility and death ensue.

सङ्कल्पा बहवस्तत्र विकल्पाः प्रभवन्ति च ॥ 37 ॥

ईर्ष्यासूया तथा द्वेषः प्रादुर्भवति चेतसि ।

आशा तृष्णा तथा दैन्यं दम्भोऽधर्ममतिस्तथा ॥ 38 ॥

प्राणिनां प्रभवन्त्येते भावा मोहसमुद्भवाः ।

Here men argue mentally many plans; and thence jealousy, intolerance and enmity spring in the heart; next arise, out of delusion, hope, thirst, misery, low-spiritedness, arrogance and irreligiousness.

यज्ञदानानि तीर्थानि व्रतानि नियमास्तथा ॥ 39 ॥

अहङ्काराभिभूतस्तु करोति पुरुषोऽन्वहम् ।

It is through Ahaṅkāra that people are led to perform sacrifices charities, visiting places of pilgrimages, practising vows and rules for religious rites and ceremonies.

अहंभावकृतं सर्वं प्रभवेद्वै न शौचवत् ॥ 40 ॥

रागलोभात्कृतं कर्म सर्वाङ्गं शुद्धिवर्जितम् ।

Hence these sacrificial acts, etc, from Ahaṅkāra, are unable to remove the clouds of impurity from the mind, as observance of purity and cleanliness does. Especially when any action is done through greed or undue affection, as its motive, it cannot be pure in every respect.

प्रथमं द्रव्यशुद्धिश्च द्रष्टव्या विबुधैः किल ॥ 41 ॥

अद्रोहेणार्जितं द्रव्यं प्रशस्तं धर्मकर्मणि ।

Therefore, at the commencement of any sacrifice, the wise persons look at the purity of sacrificial things; (*Dravya Śuddhi*); those articles that are collected without injuring others, are the best in religious acts.

द्रोहार्जितेन द्रव्येण यत्करोति शुभं नरः ॥ 42 ॥

विपरीतं भवेत्तत्तु फलकाले नृपोत्तम ।

O best of Kings! If the things, acquired by injuring others, be utilised in any auspicious act, they yield contrary results at the time of fruition.

मनोऽतिनिर्मलं यस्य स सम्यक्फलभागभवेत् ॥ 43 ॥

तस्मिन्विकारयुक्तं तु न यथार्थफलं लभेत ।

It is he only, whose mind is very-pure and undefiled, who gets the results wholly auspicious from any sacrificial act. Minds defiled do not acquire their proper desired objects.

कर्तारः कर्मणां सर्वे आचार्यऋत्विजादयः ॥ 44 ॥

स्युस्ते विशुद्धमनसस्तदा पूर्णं भवेत्फलम् ।

देशकालक्रियाद्रव्यकर्तृणां शुद्धता यदि ॥ 45 ॥

मन्त्राणां च तदा पूर्णं कर्मणां फलमश्नुते ।

When the preceptor and the priests ordained are sincere and pure; more over, when the place, moment, act, sacrificial things, the mantras, and the sacrificer are all holy, then and there only, the full results accrue in their entirety to the sacrificer.

शत्रूणां नाशमुद्दिश्य स्ववृद्धिं परमां तथा ॥ 46 ॥

करोति सुकृतं तद्विपरीतं भवेत्किल ।

If the sacrifice be intended for the destruction of one's enemy or for a personal motive and one's gain, it converts auspicious results into those that are inauspicious and leads to ruin in the ends.

स्वार्थासक्तः पुमान्त्रित्यं न जानाति शुभाशुभम् ॥ 47 ॥

दैवाधीनः सदा कुर्व्यात्पापमेव न सत्कृतम् ।

Selfish persons are unable to ascertain, which actions are auspicious and which are not; they depend on the circumstances what they call Daiva, and the people do acts sinful instead of virtuous.

प्राजापत्याः सुराः सर्वे ह्यसुराश्च तदुद्धवाः ॥ 48 ॥

सर्वे ते स्वार्थनिरताः परस्परविरोधिनः ।

सत्त्वोद्धवाः सुराः सर्वेषु च वेदेषु मानुषाः ॥ 49 ॥

रजोद्धवास्तामसास्तु तिर्यचः परिकीर्तिताः ।

The Devas and demons all are created by Brahmā, the Prajāpati, the Creator; they all are selfish; hence they are always at war and war with each other. The Devas are born from the Sattva Guṇa; the human beings are sprung from the Rajas and the birds are sprung from the Tamas.

सत्त्वोद्धवानां तैर्वैरं परस्परमनारतम् ॥ 50 ॥

तिरश्चात्र किं चित्रं जातिवैरसमुद्भवे ।

O King! When the Devas, born of the Sattva Guṇa are always engaged in inimical actions, what wonder, then, is there, that the lower ones would be at war with one another!

सदा ब्रह्मपरा देवास्तपोविघ्नकरास्तथा ॥ 51 ॥

असन्तुष्टा द्वेषपराः परस्परविरोधिनः ।

अहङ्कारसमुद्भूतः संसारोऽयं यतो नृप ।

रागद्वेषविहीनस्तु स कथं जायते नृप ॥ 52 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

चतुर्थोऽध्यायः ॥ 4 ॥

O King! When the Devas are always discontented, filled with jealousy and envy, at war amongst each other, and obstructors of the ascetics and the austere persons, then know that this Universe has sprung from Ahaṅkāra (egoism). How can you expect them to be free from feelings of anger, jealousy; etc.!

Here ends the Fourth Chapter of the Fourth Book, the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses on Adharma by Maharṣi Veda Vyāsa.

CHAPTER V

On the Dialogues of Nara Nārāyaṇa

व्यास उवाच

अथ किं यदुनोक्तेन संसारेऽस्मिन्मृपोत्तम ।

धर्मात्माऽद्रोहबुद्धिस्तु कश्चिद्धवति कर्हिचित् ॥ 1 ॥

Vyāsa said: O best of kings! There is no need of dwelling at length on this point; suffice to say, that in this world, are found persons very rare that are religious, and free egoism, jealousy, anger, etc.

रागद्वेषावृतं विश्वं सर्वं स्थावरजंगमम् ।

आद्ये युगेऽपि राजेन्द्र किमद्य कलिदूषिते ॥ 2 ॥

O king of kings! Even in the Satya Yuga, the Golden age, this world, moving and unmoving, was covered with feelings of jealousy and anger. What to say in this Kali Yuga (Dark Age)! (There is no wonder that this world would be full of these vicious things.)

देवाः सेष्याश्च सद्रोहाश्छलकर्मरताः सदा ।

मानुषाणां तिरश्चां च का वार्ता नृप गणयते ॥ 3 ॥

O best of kings! When the Devas are deceitful, jealous, and filled with feelings of anger, what is to be said with human beings and other lower creations!

द्रोहपरे द्रोहपरो भवेदिति समानता ।

अद्रोहिणि तथा शान्ते विद्वेषः खलता स्मृता ॥ 4 ॥

O Lord of the Earth! It is natural, that injury be inflicted on those persons that commit injury; but when peaceful person, void of any enmity, are injured, that is certainly an act wicked and mischievous.

यः कश्चित्तापसः शान्तो जपध्यानपरायणः ।

भवेत्तस्य जपे विघ्नकर्त्ता वै मघवा परम् ॥ 5 ॥

Whenever, any devout ascetic, calm and quiet, is engaged in prayer and meditation, and silent muttering of one's mantrams, the king of the Immortals throws hindrance in his asceticism. (This is certainly a mischievous act.)

सतां सत्ययुगं साक्षात्सर्वदैवावतां कलिः ।

मध्यमो मध्यमानां तु क्रियायोगौ युगे स्मृतौ ॥ 6 ॥

(Holy, unholy and mixed persons exist in all the yugas). To those that are holy, all the yugas are the Satya yuga; to the unholy ones, always it is the Kali yuga (Dark age); and to the mixed ones, always it is Tretā and Dvāpara.

कश्चित्कदाचिद्भवति सत्यधर्मानुवर्तकः ।

अन्यथाऽन्ययुगानां वै सर्वे धर्मपरायणाः ॥ 7 ॥

You will very seldom find a few persons, following really the True Religion; otherwise, you would have found all the persons in the different yugas religious, appropriate to those yugas.

वासना कारणं राजन्सर्वत्र धर्मसंस्थितौ ।

तस्यां वै मलिनायां तु धर्मोऽपि मलिनो भवेत् ॥ 8 ॥

O king! In all cases where the conservation of religions and religious affairs are concerned, know that the original wish and desire is the cause. If this desire be impure and sullied, religion becomes also sullied; for, verily, this impurity in one's desire is one's cause of ruin in every respect. (Therefore the impure desires are never to be cherished and indulged.)

मलिना वासना सत्यं विनाशायेति सर्वथा ।

ब्राह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः ॥ 9 ॥

A son, named Dharma, was born of the heart of Brahmā; he was devoted to Brahmajñāna (the knowledge of Brahma), truthful, and always engaged in rites and ceremonies and in accordance with the Vedic religion.

ब्राह्मणः सत्यसम्पन्नो वेदधर्मरतः सदा ।

दक्षस्य दुहितारो हि वृता दश महात्मना ॥ 10 ॥

This high souled Muni Dharma was a householder and married duly, according to the proper procedure, to the ten daughters of Dakṣa Prajāpati.

विवाहविधिना सम्यङ् मुनिना गृहधर्मिणा ।

तास्वजीजनयत्युत्रान्धर्मः सत्यवतां वरः ॥ 11 ॥

This Dharma, the foremost amongst the followers of truth, impregnated them and had four sons, named respectively Hari, Kṛṣṇa, Nara, and Nārāyaṇa.

हरिं कृष्णं नरं चैव तथा नारायणं नृप ।

योगाभ्यासरतो नित्यं हरिः कृष्णो बभूव ह ॥ 12 ॥

Hari and Kṛṣṇa, amongst the four, used to remain always in the practising of the yoga.

नरनारायणौ चैव चेरतुस्तप उत्तमम् ।

प्रालेयाद्रिं समागत्य तीर्थे बदरिकाश्रमे ॥ 13 ॥

Nara and Nārāyaṇa came over to the Himālayan mountains and, in the hermitage of Badarikā, commenced the difficult religious asceticism and penance.

तपस्विषु धुरीणौ तौ पुराणौ मुनिसत्तमौ ।

गृणंतौ तत्परं ब्रह्म गंगाया विपुले तटे ॥ 14 ॥

The foremost of the ascetics, those two ancient Munis, began to recite that highest mantra of Para Brahma, the Gāyatrī, on the wide spacious bank of the Ganges.

हरेशौ स्थितौ तत्र नरनारायणावृषी ।

पूर्णं वर्षसहस्रं तु चक्राते तप उत्तमम् ॥ 15 ॥

The two Ṛṣis named Nara and Nārāyaṇa, born of Hari's Arṇśa, practised excellent tapasyā for full one thousand years.

तापितं च जगत्सर्वं तपसा सचराचरम् ।
नरनारायणाभ्यां च शक्रः क्षोभं तदा ययौ ॥ 16 ॥

The whole Universe, moving and unmoving, became hot through the Fire of their Tapas. Indra became also perplexed.

चिन्ताविष्टः सहस्राक्षो मनसा समकल्पयत् ।
किं कर्तव्यं धर्मपुत्रौ तापसौ ध्यानसंयुतौ ॥ 17 ॥
सिद्धार्थं सुभृशं श्रेष्ठमासनं नो ग्रीह्यतः ।
विघ्नः कथं प्रकर्तव्यस्तपो येन भवेन्न हि ॥ 18 ॥

The thousandeyed Indra became anxious, and thought within himself thus: What is to be done now? These two sons of Dharma are practising Tapas and are in meditation. If they succeed, they can occupy my excellent seat in Heaven; how can I break their Tapasyā and what steps shall I take to hinder them.

उत्पाद्य कामं क्रोधं च लोभं वाप्यतिदारुणम् ।
इत्युद्दिश्यसहस्राक्षः समारुह्य गजोत्तमम् ॥ 19 ॥
विघ्नकामस्तु तरसा जगाम गन्धमादनम् ।
गत्वा तत्राश्रमे पुण्ये तावपश्यच्छतक्रतुः ॥ 20 ॥

Lust, anger, and insurmountable avarice Indra brought into existence and, intent on hindering their tapasyā, mounted on the elephant Airāvata, went quickly to the hill Gandhamādana, and approaching the holy hermitage, saw the two ancient Ṛṣis.

तपसा दीप्तदेहौ तु भास्कराविव चोदितौ ।
ब्रह्मविष्णु किमेतौ वै प्रकटौ वा विभावसू ॥ 21 ॥
धर्मपुत्रावृषी एतौ तपसा किं करिष्यतः ।

Their bodies were incandescent by Tapasyā, as if they were the two rising Suns. Were they Brahmā, Viṣṇu manifested there or were they the two shining sources of light? These two Ṛṣis were the sons of Dharma. What would they do with their Tapasyā?

इति संचिंत्य तौ दृष्ट्वा तदोवाच शचीपतिः ॥ 22 ॥
किं वां कार्यं महाभागौ ब्रूतं धर्मसुतौ किल ।
ददामि वां वरं श्रेष्ठं दातुं यातोऽस्म्यहमृषी ॥ 23 ॥
अदेयमपि दास्यामि तुष्टोऽस्मि तपसा किल ।

Thinking thus, the lord of Śacī seeing them addressed thus: "O highly fortunate ones! O two Ṛṣis the sons of Dharma! Please tell me what are your objects? I have come here to give thee excellent boons; I am very pleased with your Tapasyā; therefore ask boons of me; and even if they be not worth-giving, I will give them to you.

व्यास उवाच

एवं पुनः पुनः शक्रस्तावुवाच पुरःस्थितः ॥ 24 ॥
नोचतुस्तावृषी ध्यानसंस्थितौ दृढचेतसौ ।
ततो वे मोहिनीं मायां चकार भयदां वृषः ॥ 25 ॥

Vyāsa said: The Ṛṣis were deeply immersed in meditation and seemed very firm and resolute; they, therefore, did not reply anything, though Indra, standing before them, repeatedly urged them to ask boons from him. Seeing this, the king of the Immortals began to terrify them with his supernatural enchanting fearful māyic powers.

वृकान्सिंहांश्च व्याघ्रांश्च समुत्पाद्याबिभीषयत् ।
वर्षं वातं तथा वह्निं समुत्पाद्य पुनः पुनः ॥ 26 ॥

He created lions, tigers, wolves and other murderous animals and began to terrify the two Ṛṣis with them; Indra also produced rains, hurricanes and fires very frequently so that they might yield.

भीषयामास तौ शक्रो मायां कृत्वा विमोहिनीम् ।
भयतोऽपि वशं नीतौ न तौ धर्मसुतौ मुनी ॥ 27 ॥
नरनारायणौ दृष्ट्वा शक्र स्वभवनं गतः ।

In spite of Indra's attempt to terrify them by his wonderful Māyā, the two Munis, Nara Nārāyaṇa, the two sons of Dharma, could not be brought under his control. And Indra returned to his own place.

वरदाने प्रलुब्धौ न न भीती वह्निवायुतः ॥ 28 ॥
व्याघ्रसिंहादिभिः क्रान्तौ चलितौ नाश्रमात्स्वकात् ।
न तयोध्यनिभंगं वै कुर्वं कोऽपि क्षमोऽभवत् ॥ 29 ॥

इन्द्रोऽपि सदनं गत्वा चिंतयामास दुःखितः ।
चलितौ भयलोभाभ्यां नेमौ मुनिवरोत्तमौ ॥ 30 ॥
चिन्तयन्तौ महाविद्यामादिशक्तिं सनातनीम् ।

ईश्वरीं सर्वलोकानां परां प्रकृतिमद्भुताम् ॥ 31 ॥
ध्यायतां कः क्षमो लोके बहुमायाविदप्युत ।

And he became very sorry and thought thus:

“These two Munis could not be tempted away with boons, nor did they fly away from their place of worship, though terrified with fire, wind, wolves, tigers and lions. No one, I think, would be able to break their meditation. When fear and temptations have not distracted their meditation, they are certainly meditating on the Eternal Mahā Vidyā Śrī Bhuvaneśvarī, the Prime Force of Nature, the Source of all Māyās, and the Goddess the Creatrix of all the worlds, the wonderful highest Prakṛti; what other expert in creating Māyā there can be? Who can break their meditation!

यन्मूलाः सकला माया देवासुरकृताः किल ॥ 32 ॥

ते कथं बाधितुं शक्ता ध्यायन्ति गतकल्मषाः ।

Indeed! how can this whole host of Māyā that are created by Gods and Asuras overpower those purged of all their sins, who are meditating their Creator, the Supreme Māyā, that Illusion by which one considers the unreal Universe as really existent and as distinct from the Supreme Spirit, whence the Gods and Asuras have derived all their supernatural powers.

वाग्बीजं कामबीजं च मायाबीजं तथैव च ॥ 33 ॥

चित्ते यस्य भवेत्तं तु बाधितुं कोऽपि न क्षमः ।

He in whose heart reign the seed mantras of Vāk, Kāma and Māyā, (called Vāgbījam, Kāmabījam, Māyābījam, no one is able to stand against and overpower him.

मायया मोहितः शक्रो भूयस्तस्य प्रतिक्रियाम् ॥ 34 ॥

कर्तुं कामवसन्तौ तु समाहूयात्तद्वचः ।

मनोभववसन्तेन रत्या युक्तो ब्रजाधुना ॥ 35 ॥

अप्सरोभिः समायुक्तस्तरसा गन्धमादनम् ।

O king! Indra, enchanted by Māyā, did not desist from tempting the two Ṛṣis, but he went on thinking other means by which their asceticism could be baffled and asked Kāma and Vasanta (the god of Lust and the spring season) to come before him and addressed them, thus: “O Kāma! You now be united with your wife Rati and Vasanta (the God of spring) and go to the hill Gandhamādana,

accompanied by all the Apsarās (celestial damsels) and with all the Rasas (love sentiments).

Note: The Gandhamādana is mountain like unsurpassable intoxicating happiness of the senses.

नरनारायणौ तत्र पुराणावृषिसत्तमौ ॥ 36 ॥

कुरुतस्तप एकान्ते स्थितौ बदरिकाश्रमे ।

गत्वा तत्र समीपे तु तयोर्मन्मथ मार्गणैः ॥ 37 ॥

चित्तं कामातुरं कार्यं कुरु कार्यं ममाधुना ।

There you will find the two ancient excellent Ṛṣis Nara and Nārāyaṇa practising asceticism in solitude, in the hermitage of Badarikā. O Manamatha! You better go before them, and with the influence of your arrows, do now my work and make hearts extremely lustful.

मोहयित्त्वोच्चाटयित्वा विशिखैस्ताडयाशु च ॥ 38 ॥

वशीकुरु महाभाग मुनी धर्मसुतावपि ।

O Furtunate One! Charm over them by means of your arrows, make them leave their asceticism by magical spells.

को ह्यस्मिन्सर्वसंसारे देवो दैत्योऽथ मानवः ॥ 39 ॥

यस्ते बाणवशं प्राप्तो न याति भृशताडितः ।

Who is there in this world of Devas, Daityas, human beings, that, being whipped by your arrows, do not come under your control?

ब्रह्माऽहं गिरिजानाथश्चन्द्रो वह्निर्विमोहितः ॥ 40 ॥

गणना काऽनयोः काम त्वद्वाणानां पराक्रमे ।

When Brahmā, I, Mahādeva, Moon and Fire are all fascinated by your arrows, then is there any doubt that these two Ṛṣis would not be fascinated by them!

वारांगनागणोऽयं ते सहायार्थं मयेरितः ॥ 41 ॥

आगमिष्यति तत्रैव रम्भादीनां मनोरमः ।

I am sending these public women as your assistants. Rambhā and other beautiful celestial nymphs would all follow you.

एका तिलोत्तमा रम्भा कार्यं साधयितुं क्षमा ॥ 42 ॥

त्वमेवैकः क्षमः कामं मिलितैः कस्तु संशयः ।

You alone, or Rambhā or Tilottamā alone can do this work. Will there be any doubt if you all unite in this?

कुरु कार्यं महाभाग ददामि तव वाञ्छितम् ॥ 43 ॥

O Good One! Do this work for me; I will confer on you your desired objects.

प्रलोभितौ मयाऽत्यर्थं वरदानैस्तपस्विनौ ।

स्थानान्न चलितौ शान्तौ वृथाऽयं मे गतः श्रमः ॥ 44 ॥

O Manmatha! I tempted them with boons but these two ascetics, of controlled minds, could not be displaced from their seat. My efforts were rendered useless.

तथा वै मायया कृत्वा भीषितौ तापसौ भृशम् ।

तथापि नोत्थितौ स्थानाद्देहरक्षापरौ न तौ ॥ 45 ॥

I frightened them very much with all the Māyic powers; yet they could not be dislocated from their deep thoughts. It seems that they are quite heedless in the preservation of their bodies.

व्यास उवाच

इति तस्य वचः श्रुत्वा शक्रं प्राह मनोभवः ।

वासवाद्य करिष्यामि कार्यं ते मनसेप्सितम् ॥ 46 ॥

Vyāsa said: Kāmadeva, on hearing the king of the Devas, addressed him thus: "O Indra! To day I will fulfill all your desires.

यदि विष्णुं महेशं वा ब्रह्माणं वा दिवाकरम् ।

ध्यायंतौ तौ तदाऽस्माकं भवितारौ वशी मुनी ॥ 47 ॥

But there is one word. If these two ascetics be meditating Viṣṇu, Śiva or Brahmā or the Sun, then I will bring them under my control.

देवीभक्तं वशीकर्तुं नाहं शक्तः कथंचन ।

कामराजं महाबीजं चिन्तयन्तं मनस्यलम् ॥ 48 ॥

व्यास उवाच

प्रथमं तत्र सम्प्राप्तो वसन्तः पर्वतोत्तमे ।

पुष्पिताः यादपाः सर्वे द्विरेफालिविराजिताः ॥ 1 ॥

Vyāsa said: O king! First there appeared, on the mountain, the king of the seasons, Vasanta, the Spring. All the trees flowered and became very beautiful; and the bees began to hum round all sides.

And if they be meditating on the Great Seed Mantra, the root of all Māyā, and the great Kāmabījam, the king of the Kāma, I will never be able to subdue such a devotee of the Highest Devī.

तां देवीं चेन्महाशक्तिं संश्रितौ भक्तिभावतः ।

न तदा मम बाणानां गोचरौ तापसौ किल ॥ 49 ॥

If these two ascetics have devotedly taken refuge of the Great Power Mahā Devī, then they will not come under the sight of my arrows."

इन्द्र उवाच

गच्छ त्वं च महाभाग सर्वैस्तत्र समुद्यतैः ।

कार्यं ममातिदुःसाध्यं कर्ता हितमनुत्तमम् ॥ 50 ॥

Indra said: "O Blessed One! Go now with your assistants, ready to do your work. Nobody but you, I find, that can fulfill my this beneficial, though very difficult work."

व्यास उवाच

इति तेन समादिष्टा ययुः सर्वे समुद्यताः ।

यत्र तौ धर्मपुत्रौ द्वौ तेपाते दुष्करं तपः ॥ 51 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

पञ्चमोऽध्याय ॥ 5 ॥

Vyāsa said: Thus ordered by Indra, they all departed to where the Dharma's sons Nara, and Nārāyaṇa were performing their hard Tapasyās.

Here ends the Fifth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VI

On the Origin of Urvaśi

व्यास उवाच

प्रथमं तत्र सम्प्राप्तो वसन्तः पर्वतोत्तमे ।

पुष्पिताः यादपाः सर्वे द्विरेफालिविराजिताः ॥ 1 ॥

Vyāsa said: O king! First there appeared, on the mountain, the king of the seasons, Vasanta, the Spring. All the trees flowered and became very beautiful; and the bees began to hum round all sides.

आप्राञ्च बकुला रम्यास्तिलकाः किंशुकाः शुभाः ।

सालास्तालास्तमालाश्च मधुकाः पुष्पिता बभूवुः ॥ 2 ॥

Mangoes, Bokulla trees, the beautiful Tilaka trees, the good Kirāśukas, Sāla, Tāla, Tamāla and Madhuka trees assumed unequalled beauties, ornamented with their flowers.

बभूवुः कोकिलालापा वृक्षाग्रेषु मनोहराः ।

वल्ल्योऽपि पुष्पिताः सर्वा आलिङ्गिगुर्नगोत्तमान् ॥ 3 ॥

Cuckoos began to coo coo (warble) beautiful on the tops of trees; the creepers flowered and began to embrace the trees.

प्राणिनः स्वासु भार्यासु प्रेमयुक्ताः स्मरातुराः ।

बभ्रुवुश्चातिमत्ताश्च क्रीडासक्ताः परस्परम् ॥ 4 ॥

The creatures became enamoured with love and began to look on their paramours with amorous eyes and began to hold pleasant sexual intercourses.

ववुर्मदाः सुगन्धाश्च सुस्पर्शा दक्षिणानिलाः ।

इन्द्रियाणि प्रमाथीनि मुनीनामपि चाभवन् ॥ 5 ॥

The southern breeze blew gently, full of pleasant odours and agreeable to touch. The sensual organs became very powerful and could no longer be brought under their control by the Munis.

रतियुक्तस्ततः कामः पूरयन्पञ्च मार्गणान् ।

चकार त्वरितस्तत्र वासं बदरिकाश्रमे ॥ 6 ॥

Then Kāma, united with Rati, hurriedly entered into the Hermitage of Badarikā with the five arrows in his hands.

रम्भा तिलोत्तमाद्याश्च गत्वा तत्र वराश्रमे ।

गानं चक्रुः सुगीतज्ञाः स्वरतानसमन्वितम् ॥ 7 ॥

Rambhā, Tilottamā, and other prominent Apsarās all went to that beautiful! hermitage and began to sing in perfect tune with gamuts, key notes and respective pauses.

तच्छ्रुत्वा मधुरोद्गीतं कोकिलानां च कूजितम् ।

भ्रमरालिविरावं च प्रबुद्धौ तौ मुनीश्वरौ ॥ 8 ॥

The two Mahārṣis awoke on hearing the sweet music, the warblings of the cuckoos and the nice hummings of the bees.

ऋतुराजमकाले तु दृष्ट्वा तौ पुष्पितं व्रनम् ।

जातौ चिन्तापरौ तत्र नरनारायणावृषी ॥ 9 ॥

Nara Nārāyaṇa became anxious to see the untimely bursting of the Vasanta (vernal season) and the flowering of the trees.

किमद्य शिशिरापायः संवृतः समयं विना ।

प्राणिनो विह्वलाः सर्वे लक्ष्यंतेऽतिस्मरातुराः ॥ 10 ॥

How can the spring season come now at such an untimely season. I see, all the creatures are

become extremely amorous with each other and infatuated with passionate lust.

कालधर्मविपर्यासः कथमद्य दुरासदः ।

नरं नारायणः प्राह विस्मयोत्फुल्ललोचनः ॥ 11 ॥

It is very unusual that untimely things should happen. How has this come to pass? Stuck with wonder, Nārāyaṇa began to speak to Nara with eyes wide apart.

नारायण उवाच

पश्य भ्रातरिमे वृक्षाः पुष्पिताः प्रतिभान्ति वै ।

कोकिलालापसंयुष्टा भ्रमरालिविराजिताः ॥ 12 ॥

Nārāyaṇa said: "O Brother! See these trees look very elegant with flowers on them; the cuckoos are sounding sweet notes on all sides; the bees are humming on all sides.

शिशिरं भीममातंगं दारयन्स्वखरैर्नखैः ।

वसंतकेसरी प्राप्तः पलाशकुसुमैर्मुने ॥ 13 ॥

The spring, the lion of the seasons, has burst asunder the fierce elephant, the winter season, by its sharp nails, as testified by the budding of Palāśa flowers.

रक्ताशोककरा तन्वी देवर्षे किंशुकांधिका ।

नीलाशोककचा श्यामा विकासिकमलानना ॥ 14 ॥

नीलेंदीवनेत्रा सा बिल्ववृक्षफलस्तनी ।

प्रोत्फुल्लेकुंदरदना मञ्जरी कर्णशोभिता ॥ 15 ॥

बंधुजीवधरा शुभा सिन्धुवारनखोद्धवा ।

पुंस्कोकिलस्वरा पुण्या कदम्बवसना शुभा ॥ 16 ॥

बर्हिवृन्दकलापा च सारसस्वननूपुरा ।

वासन्तो बद्धरशना मत्तहंसगतिस्तथा ॥ 17 ॥

पुत्रजीवांशुकन्यस्त रोमराजिविराजिता ।

वसन्तलक्ष्मीः सम्प्राप्ता ब्रह्मन्बदरिकाश्रमे ॥ 18 ॥

O Brāhmin! See how beautiful and excellent has become this hermitage with the presence of the Goddess Spring Lakṣmī? O Devarṣi! The Raktāśoka flower is the palm of her hand; Kirṁśuka flowers, her excellent feet; Nīlāśoka flowers, her black hair on her head, the full-blown lotuses, her eyes; the bel fruits, her breast; the jolly Kunda flowers, her teeth; Mañjarī, her beautiful ears; red Bandhu flowers, her lips; Sindhuvāra, her wonderful nails;

the peacocks, her ornaments; the sounds of Sārasa birds, the jingling of her feet ornaments; the wreathes of flowers, her waist ornaments; the mad geoses, her gait; Kadamba flower's filaments, her hairs on her body; O best of ascetics! With all these, the Vasanta Lakṣmī has assumed a wonderful nice appearance.

अकाले किमियं प्राप्ता विस्मयोऽयं ममाधुना ।

तपोविघ्नकरा नूनं देवर्षे परिचिंतय ॥ 19 ॥

Why has this occurred untimely? Think over it; O Devarṣi! I am struck with wonder; surely this is obstructive of our penances.

श्रूयते सुरनारीणां गानं ध्यानविनाशनम् ।

आवयोस्तपिभंगाय कृतं मघवता किल ॥ 20 ॥

Hear! There the Apsarās are singing sweetly the song, tending to destroy our Tapasyās; it seems, these are the means, no doubt, adopted by Indra to pollute our Tapasyā.

ऋतुराडन्यथा काले प्रीतिं सञ्जनयेत्कथम् ।

विघ्नोऽयं विहितो भाति भीतेनासुरशत्रुणा ॥ 21 ॥

Why is this spring season now generating our pleasures? It is clear that that Indra, the enemy of the Asuras, is become afraid of our Tapasyā and is creating these obstructions to disturb our asceticisms.

वाताः सुगन्धाः शीताश्च समायान्ति मनोहराः ।

नान्यत्कारणमस्तीह शतक्रतुकृतिं विना ॥ 22 ॥

Lo! The cool, odorous, and pleasant breezes is blowing; no other cause can be traced than the wicked deed of Indra."

इति ब्रुवति विप्राग्रये देवे नारायणे विभौ ।

सर्वे दृष्टिपथं प्राप्ता मन्मथप्रमुखास्तदा ॥ 23 ॥

When the best of the Brāhmins, the Deva Nārāyaṇa was addressing thus, the whole host of Cupid became visible before their sight.

ददर्श भगवान्सर्वान्नरो नारायणस्तथा ।

विस्मयाविष्टमनसौ बभूवतुरुभावपि ॥ 24 ॥

And the two Rṣis were very much surprised on seeing them.

मन्मथं मेनकां चैव रम्भां चैव तिलोत्तमाम् ।

पुष्पगन्धां सुकेशीं च महाश्वेतां मनोरमाम् ॥ 25 ॥

प्रमद्वरां घृताचीं च गीतज्ञां चारुहासिनीम् ।

चन्द्रप्रभां च सोमां च कोकिलालापमण्डिताम् ॥ 26 ॥

विद्युन्मालांबुजाक्षीं च तथा काञ्चनमालिनीम् ।

एताश्चान्या वरारोहा दृष्टास्ताभ्यां तदाऽन्तिके ॥ 27 ॥

They saw near to them the Cupid with his attendants Menakā, Rambhā, Tilottamā, Puṣpagandhā, Sukeśī, Mahāśvetā, Manoramā, Pramodvarā, Ghṛtācī, Cāruhāsinī, the expert in music, Candra Prabhā, the cuckoo voiced Somā, the lotus eyed Vidyunmālā, Kāñcanamlinī, and others.

तासां द्व्यष्टसहस्राणि पञ्चाशदधिकानि च ।

वीक्ष्य तौ विस्मितौ जातौ कामसैन्यं सुविस्तरम् ॥ 28 ॥

Eight thousand and five hundred Apsarās and long multitudes of the hosts of Cupid, the Munis saw and were surprised.

प्रणम्याग्रे स्थिताः सर्वा देववारांगनास्तदा ।

दिव्याभरणभूषाढ्या दिव्यमाल्योपशोभिताः ॥ 29 ॥

Then those prostitutes of the Devas, dressed with their heavenly ornaments and the heavenly flowers, appeared before the Munis and bowed down their heads on the ground.

जगुश्छलेन ताः सर्वाः पृथिव्यामतिदुर्लभम् ।

तत्तथाऽवस्थितं दिव्यं मन्मथादिविवर्धनम् ॥ 30 ॥

The Apsarās began their enchanting songs, exciting much passion and rarely heard or seen in this world.

शुश्राव भगवान्विष्णुर्नरो नारायणस्तदा ।

श्रुत्वा प्रोवाच तास्तत्र प्रीत्या नारायणो मुनिः ॥ 31 ॥

आस्यतां सुखमत्रैव करोम्यातिथ्यमद्भुतम् ।

भवन्त्योऽतिथिधर्मेण प्राप्ताः स्वर्गात्सुमध्यमाः ॥ 32 ॥

The two Munis Bhagavān Viṣṇu like Nara Nārāyaṇa were pleased with their music and addressed them thus: O thin waisted good looking Apsarās! You have come here as guests, I see, from your Heavenly world. Stay here in peace and all comfort; we will gladly serve you as your hosts."

व्यास उवाच

साभिमानस्तु संजातस्तदा नारायणो मुनिः ।

इन्द्रेण प्रेषिता नूनं तथा विघ्नचिकीर्षया ॥ 33 ॥

वराक्यः का इमाः सर्वाः सृजाम्यद्यनवाः किल ।

एताभ्यो दिव्यरूपाश्च दर्शयामि तपोबलम् ॥ 34 ॥

Vyāsa said: O king! The two Munis, thinking that Indra has sent these Apsarās to obstruct their Tapasyā, were filled with egoism and determined to create, out of their strength of Tapasyā a new Apsarā, who would be very much more beautiful and possessing far more heavenly graces than the present ones, who are ordinary looking and clumsy in their behaviours.

इति संचिन्त्य मनसा करेणोरुं प्रताड्य वै ।

तरसोत्पादयामास नारीं सर्वाङ्गसुन्दरीम् ॥ 35 ॥

And the Munis, by clapping or striking their thighs, instantly created a woman, exquisitely beautiful in all respects.

नारायणोरुसम्भूता ह्युर्वशीति ततः शुभा ।

ददृशुस्ताः स्थितास्तत्र विस्मयं परमं ययुः ॥ 36 ॥

This good looking woman was named Urvaśī, since she was produced from the thighs. And all the other Apsarās present there were very much thunderstruck on seeing that Urvaśī.

तासां च परिचर्यार्थं तावतीश्चातिसुन्दरीः ।

प्रादुश्चकार तरसा तदा मुनिरसंभ्रमः ॥ 37 ॥

Then Muni Nārāyaṇa easily created as many women as there were Apsarās to serve them.

गायन्त्यश्च हसन्त्यश्च नानोपायनपाणवः ।

प्रणेमुस्ता मुनी सर्वाः स्थिताः कृत्वाऽजलिं पुरः ॥ 38 ॥

The just produced Apsarās brought with them all sorts of offerings in their hands, and, singing and smiling, came before the Munis and with clasped hands bowed down before them.

तां वीक्ष्य विभ्रमकरिं तपसो विभ्रूतिं

देवांगना हि मुमुहुः प्रविमोहयन्त्यः ।

ऊचुश्च तौ प्रमुदिताननपद्मशोभा

रोमोद्गमोल्लसितचारुनिजांगवल्ल्यः ॥ 39 ॥

The heavenly damsels sent by Indra, though enchanting to others, were themselves now bewildered on beholding Urvaśī, beautiful in all respects and produced out of the Tapasyā of the Munis; and their hairs over the bodies stood on

their ends. Then they tried to make their faces as beautiful as they could and began to address the Munis thus:

कुर्युः कथं स्तुतिमहो तपसी महत्त्वं

धैर्यं तथैव भवतामभिवीक्ष्य बालाः ।

अस्मत्कटाक्षविषदिग्धशरेण दग्धः

को वा न तत्रभवतां मनसो व्यथा नः ॥ 40 ॥

O Munis! We are ignorant girls; how can we praise you and the greatness of your Tapasyā and at your steadiness. Oh! There is no one in this Universe, that is not burnt with the passion by the arrows of our sharp eyesight. But there is no trace of mental disturbance and defilement in you; Oh! Wonderful is your greatness, indeed!

ज्ञातौ युवां नरहरेः परमांशभूतौ

देवौ मुनी शमदमादिनिधी सदैव ।

सेवानिमित्तमिह नो गमनं न कामं

कार्यं हरेः शतमखस्य विधातुमेव ॥ 41 ॥

We are convinced that both of you are the Aṁśas of Viṣṇu and that your treasures are your incessant peace and control of mind. We have come here not to serve you but to hinder you in your penances, that we may fulfill the desires of Indra.

भाग्येन केन युवयोः किल दर्शनं नः

सम्पादितं न विदितं खलु सञ्चितं तत् ।

चित्तं क्षमं निजजने विहितं युवाभ्यामस्मद्विधे

किल कृतागसि तापमुक्तम् ॥ 42 ॥

कुर्वन्ति नैव विबुधास्तपसो व्ययं

वै शापेन तुच्छफलदेन महानुभावाः ।

By what good luck of ours we have got a sight of thee, we do not know; we do not know also what merits we did? We have committed a great offence to you; still you have not cursed us. You have considered us as those of your own family and have pardoned us. Therefore our minds are free from sorrow and anxiety. Much praise be to your forgiveness! Wise saints do not squander away their occult powers, derived from austerities, in trivial ways like cursing others.

व्यास उवाच

इत्थं निशम्य वचनं सुरकामिनीनां
तावूचतुर्मुनिवरौ विनयानतानाम् ॥ 43 ॥
प्रीतौ प्रसन्नवदनौ जितकामलोभौ
धर्मात्मजौ निजतपोरुचिशोभितांगौ ।

Vyāsa said: Very pleased were those two Dharma's sons, the two Mahārṣis self controlled and desireless, to hear these words of those goodly behaved heavenly damsels; they then spoke to the damsels, blazing with the fire of their Tapas.

नरनारायणावूचतुः

बुवन्तु वाञ्छितान्कामान्ददावस्तुष्टमानसौ ॥ 44 ॥
यांतु स्वर्गं गृहीत्वैमामुर्वशीं चारुलोचनाम् ।
उपायनमियं बाला गच्छत्वद्य मनोहरा ॥ 45 ॥

Nara and Nārāyaṇa said: O Damsels! We are pleased with you; better ask from us your desired boons; we will instantly grant them to you. You better take with you to your Heaven this beautiful eyed Urvaśī, born of our thighs as a present to your Deva Rāja, the Indra.

दत्ताऽऽवाभ्यां मघवतः प्रीणनायोरुसम्भवा ।
स्वस्त्यस्तु सर्वदेवैभ्यो यथेष्टं प्रव्रजन्तु च ॥ 46 ॥
“न कस्यापि तपोविघ्नं प्रकर्तव्यमत परम् ।”

Now peace be to all the Devas; you better go to your own places; do not, in future, disturb the Tapasyā of others.

देव्य ऊचुः

क्व गच्छामो महाभाग प्राप्तास्ते पादपङ्कजम् ।
नारायण सुरश्रेष्ठ भक्त्या परमया मुदा ॥ 47 ॥
The damsels said: Where will we go now? We have reached your lotus feet through our devotion, and our joy knows no bounds; O Nārāyaṇa the Supreme amongst the Gods!

वाञ्छितं चेद्वरं नाथ ददासि मधुसूदन ।
तुष्टः कमलपत्राक्ष ब्रवीमो मनसेप्तिसतम् ॥ 48 ॥
O Lord! O Madhusūdana! O Lotus-eyed! If Thou are pleased with us and dost want to give us our desired boons, we disclose to you our wished for object.

पतिस्त्वं भव देवेश वरमेनं परन्तप ।
भवामः प्रीतियुक्तास्त्वां सेवितुं जगदीश्वर ॥ 49 ॥

O Lord of the Devas! Thou art the Lord of the world; so beest Thou the Lord of us. O Destroyer of the foes! We will gladly put ourselves at the service of your feet.

त्वया चोत्पादिता नार्यः संत्यन्यश्चारुलोचनाः ।
उर्वश्याद्यास्तथा यान्तु स्वर्गं वै भवदाज्ञया ॥ 50 ॥

Let those sixteen hundred and fifty beautiful-eyed damsels including Urvaśī, that are your creation and that are now existing here, let them go unto Heaven by your command.

स्त्रीणां षोडशसाहस्रं तिष्ठत्वत्र शतार्धकम् ।
सेवां तेऽत्र करिष्यामो युवयोस्तापसोत्तमौ ॥ 51 ॥

And we, the sixteen hundred and fifty damsels that have come before, may be allowed to remain here at your service.

वाञ्छितं देहि देवेश सत्यवाग्भव माधव ।
आशाभंगो हि नारीणां हिंसनं परिकीर्तितम् ॥ 52 ॥

O Mādhava! You are the Lord of the Devas; be true to your word and give us our desires. Those seers, the Munis, who know what is Dharma, declare that it is sin, equivalent to murder, to destroy the hopes of those women that are struck with passion.

कामार्तानां च मुनिभिर्धर्मज्ञैस्तत्त्वदर्शिभिः ।
भाग्ययोगादिह प्राप्ताः स्वर्गात्प्रेमपरिप्लुताः ॥ 53 ॥
त्यक्तुं नार्हसि देवेश समर्थोऽसि जगत्पते ।

We are very fortunate to come here from Heaven and we are filled with extreme love for you, O Deveśa! You are the Lord of the world; you can do all things; therefore do not leave us.

नारायण उवाचे

पूर्णं वर्षसहस्रं तु तपस्तप्तं मयाऽत्र वै ॥ 54 ॥
जितेन्द्रियेण चार्वग्यः कथं भङ्गं करोम्यतः ।

Nārāyaṇa said: O thin bodied damsels! I am practising at this place the tapasyā for full one thousand years, controlling my passion; how can I now break it by engaging myself to enjoy sensual things.

नेच्छा कामे सुखे काचित्सुखधर्मविनाशके ॥ 55 ॥
पशूनामपि साधर्म्ये रमेत मत्तिमान्कथम् ।

I have no inclination to indulge in sexual pleasures, tending to destroy the Highest Bliss as well as the Highest Dharma. What intelligent person will like to indulge like a beast in sensual pleasures.

अप्सरस ऊचुः

शब्दादीनां च पञ्चानां मध्ये स्पर्शसुखं वरम् ॥ 56 ॥
आनन्दरसमूलं वै नान्यदस्ति सुखं किल ।
अतोऽस्माकं महाराज वचनं कुरु सर्वथा ॥ 57 ॥

The Apsarās said: Of the five senses; sound, etc., the pleasures attained through the sensation of touch are excellent, and is reckoned as the source of Bliss; no other pleasures stand equal to it. Therefore do then fulfill our words, and enjoy

incessantly this highest bliss and roam freely in this Gandhamādana mountain.

निर्भरं सुखमासाद्य चरस्व गन्धमादने ।
यदि वाञ्छसि नाकं त्वं नाधिको गन्धमादनात् ।
रमस्वात्र शुभे स्थाने प्राप्य सर्वाः सुरांगनाः ॥ 58 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
षष्ठोऽध्यायः ॥ 6 ॥

If you like to go Heaven, be pleased to know that there is no Superior Heaven to Gandhamādana (the mountain like intoxicating happiness of the senses). Dost thou enjoy the highest bliss, the pleasant sexual intercourse with us, the heavenly damsels in this very beautiful and lovely place.

Thus ends the Sixth Chapter in the Fourth Book of
Śrīmaddevībhāgavatam, the Mahā Purāṇam of
18,000 verses by Mahārṣi Veda Vyāsa on
the origin of Urvaśī.

CHAPTER VII

On Ahaṅkāra

व्यास उवाचः

इत्याकर्ण्य वचस्तासां धर्मपुत्रः प्रतापवान् ।
विमर्शमकरोच्चित्ते किं कर्तव्यं मयाऽधुना ॥ 1 ॥

Vyāsa said: O king! The Dharma's son, of excellent prowess, hearing thus, the words of these damsels, thought within himself, thus: what shall I do under the circumstances.

हास्योऽहं मुनिवृन्देषु भविष्याम्यद्य सङ्गमात् ।
अहङ्कारादिदं प्राप्तं दुःखं नात्र विचारणा ॥ 2 ॥

If I indulge now in sexual pleasures, I will be an object of laughter amongst the Munis. This present trouble has, no doubt, arisen from my Ahaṅkāra (egoism). This Ahaṅkāra is the first and foremost in ruining one's Dharma.

मूलं संसारवृक्षस्य यतः प्रोक्तो महात्मभिः ।
दृष्ट्वा मौनं समाधाय न स्थितोऽहं समागतम् ॥ 3 ॥
वारांगनागणं जुष्टं तेनासं दुःखभाजनम् ।
उत्पादितास्तथा नार्यो मया धर्मव्ययेन वै ॥ 4 ॥
तास्तु मां बाधितुं वृत्ताः कामार्ताः प्रमदोत्तमाः ।
ऊर्णनाभिरिवाद्याहं जालेन स्वकृतेन वै ॥ 5 ॥

बद्धोऽस्मि सुदृढेनात्र किं कर्तव्यमतः परम् ।

The wise sages have declared this Ahaṅkāra as the root of this tree of world. I did not observe the vow of silence on seeing those damsels come here; I have held much conversations with them; therefore I have got into this troublesome anxiety and sorrow. I have created these damsels at the expense of my Dharma and Tapasyā. The beautiful and lovely damsels sent by Indra are now full of lust; and are bent on ruining my tapasyā. Now if through Ahaṅkāra I had not created the damsels, I would not have fallen into this difficulty. Now I am caught firmly in the meshes of my own creation like a spider; what am I to do next?

यदि चिन्तां समुत्पृज्य संत्यजाम्यबला इमाः ॥ 6 ॥

शप्त्वा भ्रष्टा ब्रजिष्यन्ति सर्वा भग्नमनोरथाः ।

मुक्तोऽहं संचरिष्यामि विजने परमं तपः ॥ 7 ॥

तस्मात्क्रोधं समुत्पाद्य त्यक्ष्यामि सुन्दरीगणम् ।

If I abandon these damsels, thinking that there is no necessity to reconsider the matter, then would

be broken hearted; and they would go away cursing me?

Yet I would be free from this present danger at least and then be able to practise excellent tapasyā in a lonely place. Therefore, now, I will get angry and tell these damsels go away from me.

व्यास उवाच

इति सञ्चित्य मनसा मुनिनारायणस्तदा ॥ 8 ॥
विमर्शमकरोच्चित्ते सुखोत्पादनसाधने ।

Vyāsa said: O King! The Muni Nārāyaṇa thought that he would become thus happy; but, at the next moment, he discussed in his mind, thus:

द्वितीयोऽयं महाशत्रुः क्रोधः सन्तापकारकः ॥ 9 ॥
कामादप्यधिको लोके लोभादपि च दारुणः ।

The second great enemy is anger; it is greater than causing hurt to others; and it is greater than lust and avarice.

क्रोधाभिभूतः कुरुते हिंसां प्राणविघातिनीम् ॥ 10 ॥
दुःखदां सर्वभूतानां नरकारामदीर्घिकाम् ।

Out of anger people commit murder; this murder is the source of hell and is giving pain to all.

यथाऽग्निर्घर्षणाज्जातः पादपं प्रदहेत्था ॥ 11 ॥
देहोत्पन्नस्तथा क्रोधो देहं दहति दारुणः ।

As trees, rubbing against each other, generate fire; and are themselves burnt up in this fire, arising from this body ultimately burns this body to death.

व्यास उवाच

इति सञ्चित्यमानं तं भ्रातरं दीनमानसम् ॥ 12 ॥
उवाच वचनं तथ्यं नरो धर्मसुतोऽनुजः ।

Vyāsa said: The younger brother Nara on seeing his elder brother anxious and low-spirited, spoke out what is right, as follows:

नर उवाच

नारायण महाभाग कोपं यच्छ महामते ॥ 13 ॥
शान्तं भावं समाश्रित्य नाशयार्हकृतिं पराम् ।

O Nārāyaṇa! You are very intelligent and very good; therefore relinquish this feeling of anger and betake to quietude and peace, and kill this dreadful anger.

पुराऽहङ्कारदोषेण तपो नष्टं किलावयोः ॥ 14 ॥
संग्रामश्चाभवत्ताभ्यां भावाभ्यामसुरेण ह ।
दिव्यवर्षसहस्रं तु प्रह्लादेन महाद्भुतम् ॥ 15 ॥

Do you not remember that it is through this Ahaṅkāra and anger that our tapasyā was destroyed on a previous occasion; and we had to fight severely with Prahlaḍa, the Lord of the Asuras for one full divine thousand years.

दुःखं बहुतरं प्राप्तं तत्रावाभ्यां सुरोत्तम ।
तस्मात्क्रोधं परित्यज्य शान्तो भव मुनीश्वर ॥ 16 ॥
“शान्तत्वं तपसो मूलं मुनिभिः परिकीर्तितम् ।”

O Lord of the Devas! We were put to much difficulties then; therefore O Lord of the Munis! Get rid of this anger; be quiet! The sages declare the peace is the root cause and the only object of Tapasyā.

व्यास उवाच

इति तस्य वचः श्रुत्वा शान्तोऽभूद्धर्मनन्दनः ।

Vyāsa said: On hearing these words of his younger brother Nara, the Dharma's son Nārāyaṇa took to peace.

जनमेजय उवाच

संशयोऽयं मुनिश्रेष्ठ प्रह्लादेन महात्मना ॥ 17 ॥
विष्णुभक्तेन शान्तेन कथं युद्धं कृतं पुरा ।
कृतवन्तौ कथं युद्धं नरनारायणावृषी ॥ 18 ॥

Janamejaya said: O Lord of the Munis! The high souled Prahlaḍa was a devotee of Viṣṇu and of a peace loving heart; how it was that, in the ancient days, the battle took place between him and these Ṛṣis; how could the Ṛṣis fight? There is this great doubt in my mind.

तापसौ धर्मपुत्रौ द्वौ सुशान्तमानसावुभौ ।
समागमः कथं जातस्तयोर्देवसुतस्य च ॥ 19 ॥
संग्रामस्तु कथं ताभ्यां कृतस्तेन महात्मना ।
प्रह्लादोऽप्यतिधर्मात्मा ज्ञानवान्विष्णुतत्परः ॥ 20 ॥

These two Dharma's sons were ascetics and peace loving; how the fight could come to pass between these and the Daityāsuras? How did these two Ṛṣis fight with the high-souled Prahlaḍa?

नरनारायणौ तद्व्रतापसौ सत्त्वसंस्थितौ ।
तेन ताभ्यां समुद्धृतं वैरं यदि परस्परम् ॥ 21 ॥
तदा तपसि धर्मे च श्रम एव हि केवलम् ।
क्व जपः क्व तपश्चर्या पुरा सत्ययुगेऽपि च ॥ 22 ॥

Prahlāda was very religious, full of knowledge and very much devoted to Viṣṇu. Nara Nārāyaṇa were sattvik and ascetics; therefore if there had occurred enmity between those, it appears that the religion and asceticism, Tapasyā and Dharma were matters in name only; and the labour was spent in vain in the golden age even. What was the value of asceticism and meditation and muttering silently the mantras! No one can make out.

तादृशैर्न जितं चित्तं क्रोधाहङ्कारसंवृतम् ।
न क्रोधो न च मात्सर्यमहङ्काराङ्करं विना ॥ 23 ॥

Oh! Persons like them could not conquer their hearts full of anger and egoism! Anger and jealousy cannot spring unless there be at the bottom a feeling of egoism (Ahaṅkāra).

अहङ्कारात्समुत्पन्नाः कामक्रोधादयः किल ।
वर्षकोटिसहस्रं तु तपः कृत्वाऽतिदारुणम् ॥ 24 ॥

All the passions, lust, greed, anger etc., come out of Ahaṅkāra (egoism), there is no doubt of it; one hundred lakh years of severe asceticism are rendered quite useless by the cropping up afterwards of a bit of Ahaṅkāra.

अहङ्काराङ्कुरे जाते व्यर्थं भवति सर्वथा ।
यथा सूर्योदये जाते तमोरूपं न तिष्ठति ॥ 25 ॥

As darkness is dispelled entirely on sunrise, so no trace of religious merit can exist on the rising of a bit of Ahaṅkāra.

अहङ्काराङ्कुरस्याग्रे तथा पुण्यं न तिष्ठति ।
प्रह्लादोऽपि महाभाग हरिणा समयुध्यत ॥ 26 ॥

When Prahlāda could fight with Śrī Bhagavān Hari, then, Oh! all his merits in this world are rendered to no use whatsoever.

तदा व्यर्थं कृतं सर्वं सुकृतं किल भूतले ।
नरनारायणौ शान्तौ विहाय परमं तपः ॥ 27 ॥

Where is the religious merit and where is peace when the quiet souled persons Nara Nārāyaṇa, the

two Ṛṣis began to fight, without paying any heed to their highest end, the Tapasyā?

कृतवन्तौ यदा युद्धं क्व शमः सुकृतं पुनः ।
ईदृग्भ्यां सत्त्वयुक्ताभ्यामजेया यद्वाहंकृतिः ॥ 28 ॥

When Ahaṅkāra became invincible by the two Ṛṣis, then what can be expected from the weak trivial persons like us in the matter of subjugating this Ahaṅkāra?

मादृशानां च का वार्ता मुनेऽहङ्कारसंक्षये ।
अहङ्कारपरित्यक्तः कोऽप्यस्ति भुवनत्रये ॥ 29 ॥

Who can be free from Ahaṅkāra in these three worlds, when the high souled persons like the above were not free from it? I am quite confident that, in this Universe, no body was ever before free from Ahaṅkāra nor will there be any such in the distant future.

न भूतो भविता नैव यस्त्यक्तस्तेन सर्वथा ।
मुच्यते लोहनिगडैर्बद्धः काष्ठमयैस्तथा ॥ 30 ॥

One can be free bound by an iron or a wooden chain; but when one is pierced by Ahaṅkāra, one can never become free from it.

अहङ्कारनिबद्धस्तु न कदाचिद्धिमुच्यते ।
अहङ्कारावृतं सर्वं जगत्स्थावरजंगमम् ॥ 31 ॥

This whole Universe, moving and unmoving, is rolling in this Samsāra (migration and transmigration) polluted by urine and faeces, being covered by Ahaṅkāra.

भ्रमत्येव हि संसारे विष्टामूत्रप्रदूषिते ।
ब्रह्मज्ञानं कुतस्तावत्संसारे मोहसंवृते ॥ 32 ॥

Where is, then the Brahma Jñāna? O Good One in vows! The Karma theory, according to the Mimāṃsakas, seems reasonable and true.

मतं मीमांसकानां वै सम्मतं भाति सुव्रत ।
महान्तोऽपि सदा युक्ताः कामक्रोधादिभिर्मुने ॥ 33 ॥

मादृशानां कलावस्मिन्का कथा मुनिसत्तम ।
O Muni! What can you expect from weak minded persons like me in this Kali yuga, when the great persons are always overpowered with lust, anger, etc.

व्यास उवाच

कार्यं वै कारणाद्भिन्नं कथं भवति भारत ॥ 34 ॥

कटकं कुण्डलं चैव सुवर्णसदृशं भवेत् ।

अहङ्कारोद्भवं सर्वं ब्रह्माण्डं सचराचरम् ॥ 35 ॥

पटस्तंतुवशः प्रोक्तस्तद्वियुक्तः कथं भवेत् ।

Vyāsa said: O Descendant of Bharata! How can the effect be different from its cause? Gold and golden ear-rings though different in form owing to upādhis, are both similar to their original cause, the metal gold.

Thread is the cause of cloth; therefore as cloth cannot be different from its thread, so this whole universe, moving and unmoving, is sprung from Ahaṅkāra; then how can it be free from Ahaṅkāra?

मायागुणैस्त्रिभिः सर्वं रचितं स्थिरजङ्गमम् ॥ 36 ॥

सतृणं स्तम्बपर्यतं का तत्र परिदेवना ।

All this, moving and unmoving, including a blade of grass, are fashioned out of the three qualities of Māyā; so if it be formed of those qualities, what repentance can come to those who are wise and know every phenomenon as unreal?

ब्रह्मा विष्णुस्तथा रुद्रस्ते चाहङ्कारमोहिताः ॥ 37 ॥

भ्रमंत्यस्मिन्महागाधे संसारे नृपसत्तम ।

O Best of kings! Brahmā, Viṣṇu or Maheśa, even these are all rolling in this vast ocean of Samsāra, being bewildered and fascinated by Ahaṅkāra.

वसिष्ठनारदाद्याश्च मुनयो ज्ञानिनः परम् ॥ 38 ॥

तेऽभिभूताः संसरन्ति संसारेऽस्मिन्पुनः पुनः ।

The great sages like Vasiṣṭha, Nārada and the other Munis are frequently taking their births in this Samsāra.

न कोऽप्यस्ति नृपश्रेष्ठ त्रिषु लोकेषु देहभृत् ॥ 39 ॥

एभिर्मायागुणैर्मुक्तः शान्त आत्मसुखे स्थितः ।

In this Trilokī, there is not even one embodied soul, who is entirely free from this Māyā and has become quiet and immersed in the highest bliss of the Supreme Self.

कामक्रोधौ तथा लोभो मोहोऽहङ्कारसम्भवः ॥ 40 ॥

न मुञ्चन्ति नरं सर्वं देहवन्तं नृपोत्तम ।

O Best of kings! Lust, anger, avarice, and

fascination, all, arise from Ahaṅkāra. These do not leave any embodied person.

अधीत्य वेदशास्त्राणि पुराणानि विचिन्त्य च ॥ 41 ॥

कृत्वा तीर्थाटनं दानं ध्यानं चैव सुरार्चनम् ।

करोति विषयासक्तः सर्वं कर्म च चौरवत् ॥ 42 ॥

विचारयति नो पूर्वं काममोहमदान्वितः ।

Studying all the Vedas and Purāṇas, going to all the sacred places of pilgrimages, making charities, thinking on Paramātmān and worshipping the gods, doing all these, the people still get attached to sensual objects and act like a thief.

कृते युगेऽपि त्रेतायां द्वापरे कुरुनन्दन ॥ 43 ॥

विन्दोऽत्रसास्ति च धर्मोऽपि का कथाऽद्य कलौ पुनः ।

O Son of Kuru! In the three yugas, the Satya, Tretā, Dvāpara, the Dharma had been pierced and wounded very much; what to say of the Dharma in this Kali Yuga!

स्पर्धा सदैव सद्रोहा लोभामर्षौ च सर्वदा ॥ 44 ॥

एवंविधोऽस्ति संसारो नात्र कार्या विचारणा ।

You will find quarrels, avarice, anger raging always in this Kali yuga. Therefore there is no wonder that you will not find any one thinking and doing what is worth thinking, and doing what is not worth doing?

साधवो विरला लोके भवन्ति गतमत्सराः ॥ 45 ॥

जितक्रोधा जितामर्षा दृष्टान्तार्थं व्यवस्थिताः ।

Free from envy, anger, and jealousy, such persons are rare now-a-days in this Kali yuga. Some peaceful persons exist here and there to keep up the ideal.

राजोवाच

ते धन्याः कृतपुण्यास्ते मदमोहविवर्जिताः ॥ 46 ॥

जितेन्द्रियाः सदाचारा जितं तैर्भुवनत्रयम् ।

The king said: O Muni! They are blessed and holy who are free from this fascination of Māyā, self-controlled, who have conquered their passions, and who follow good conduct. They have risen above the Trilokī.

दुनोमि पातकं स्मृत्वा पितुर्मम महात्मनः ॥ 47 ॥

कृतस्तपस्विनः कण्ठे मृतसर्पो ह्यद्यं विना ।

O Best of Munis! My high minded father put a dead serpent round the neck of an ascetic without any fault; I am very sorry to think of his act.

अतस्तस्य मुनिश्रेष्ठ भविता किं ममाग्रतः ॥ 48 ॥
न जाने बुद्धिसंमोहात्किं वा कार्यं भविष्यति ।

Therefore, O Muni! Kindly suggest any means by which I can now redress that act. O Bhagavān! I do not know what will be the result of this act, committed out of the bewildering of intellect.

मधु पश्यति मूढात्मा प्रपातं नैव पश्यति ॥ 49 ॥
करोति निन्दितं कर्म नरकात्त्र बिभेति च ।

Fools in search of honey see only honey before them but not the falls, whence they might tumble down and die. So the stupid men do disgraceful acts and do not get afraid of the tortures of hell.

कथं युद्धं पुरा वृत्तं विस्तरात्तद्वदस्व मे ॥ 50 ॥
प्रह्लादेन यथा चोग्रं नरनारायणस्य वै ।

Kindly describe, in detail, how the fight incurred between Prahlāda and Nārāyaṇa in ancient times.

प्रह्लादस्तु कथं यातः पातालात्तद्वदस्व मे ॥ 51 ॥
सारस्वते महातीर्थे पुण्ये बदरिकाश्रमे ।

How was it that Prahlāda went out of Pātāla (the nether regions) and went to the great holy place,

the hermitage of Badarikasrama in the Sārasvata country, the great place for pilgrimage.

नरनारायणौ शान्तौ तापसौ मुनिसत्तमौ ॥ 52 ॥
कृतवन्तौ तथा युद्धं हेतुना केन मानद ।

O Muni! What was it that led the best of the Munis, the two ascetics to fight with Prahlāda?

वैरं भवति विचार्य दारार्थं वा परस्परम् ॥ 53 ॥
एषणारहितौ कस्माच्चक्रतुः प्रधनं महत् ।

Enmity springs where there is wealth, wife, or land. The two Mahārṣis were desireless, had nothing of these; how, then, without any cause, they fought such a battle!

प्रह्लादोऽपि च धर्मात्मा ज्ञात्वा देवौ सनातनौ ॥ 54 ॥
कृतवान्स कथं युद्धं नरनारायणौ मुनी ।

Prahlāda was also very religious and knew that those two Ṛṣis were the Devas; knowing this, why did he fight with them?

एतद्विस्तरतो ब्रह्मज्ज्ञोतुमिच्छामि कारणम् ॥ 55 ॥
So describe in detail the cause of all these.

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
सप्तमोऽध्यायः ॥ 7 ॥

Here ends the Seventh Chapter in the Fourth Book of Śrīmaddevībhāgavatam of 18,000 verses on Ahaṅkāra by Mahārṣi Veda Vyāsa.

CHAPTER VIII

On Going to the Tirthas

सूत उवाच

इति पृष्टस्तदा विप्रो राज्ञा पारीक्षितेन वै ।
उवाच विस्तरात्सर्वं व्यासः सत्यवतीसुतः ॥ 1 ॥

Sūta said: Thus asked! by the son of Parīkṣit, the king Janamejaya, the best of the Brāhmaṇas, the son of Satyavatī, Vyāsa spoke, in detail, the following:

जनमेजयोऽपि धर्मात्मा निर्वेदं परमं गतः ।
चित्तं दुश्चरितं मत्वा वैराटीतनयस्य वै ॥ 2 ॥

The virtuous Janamejaya became very much sorry and despondent when he heard in detail the improper acts of his own father Parīkṣit, the son of Uttarā.

तस्यैवोद्धरणार्थाय चकार सततं मनः ।
विप्रावमानपापेन यमलोकं गतस्य वै ॥ 3 ॥

Owing to insulting the Brāhmin boy, his father had to go to hell; and he was constantly thinking how to release his father.

पुत्रामनरकाहस्मात्त्रायते पितरं स्वकम् ।
पुत्रेति नाम सार्थं स्यात्तेन तस्य मुनीश्वराः ॥ 4 ॥

The son is called "Putra" for he releases his father from the hell, named "Put". He is the true son that can do so.

सर्पदष्टं नृपं श्रुत्वा हर्म्योपरि मृतं तथा ।
विप्रशापादौत्तरेयं स्नानदानविवर्जितम् ॥ 5 ॥

पितुर्गतिं निशम्यासौ निर्वेदं गतवाञ्छपः ।
पारीक्षितो महाभागः सन्तप्तो भयविह्वलः ॥ 6 ॥

The fortunate son of Parīkṣit became very much tormented and bewildered with fear when he heard what was the fate of his father, who died bitten by a serpent on the top of a palace, due to the curse of a Brāhmin, void of any bathing, charities, and the purificatory acts.

पप्रच्छाय मुनिं व्यासं गृहागतमनिन्दितः ।

नरनारायणस्थेमां कथां परमविस्तृताम् ॥ 7 ॥

When Vyāsa returned home, Janamejaya asked him, the whole course of events of Nara Nārāyaṇa.

व्यास उवाच

स यदा निहतो रौद्रो हिरण्यकशिपुर्नृप ।

अभिषिक्तस्तदा राज्ये प्रह्लादो नाम तत्सुतः ॥ 8 ॥

Vyāsa said: O King! When the terrible Hiranyakaśipu was slain, his son Prahlāda was installed on the throne.

तस्मिञ्छासति दैत्येन्द्रे देवब्राह्मणपूजके ।

मखैर्भूम्यां नृपतयो यजंतः श्रद्धयान्विताः ॥ 9 ॥

During the government of Prahlāda, the chief of the Daityas, the worshipper of the Brāhmaṇas and Devas, the kings on earth began with faith to do many sacrifices for the satisfaction of the Devas.

ब्राह्मणाश्च तपोधर्मतीर्थयात्राश्च कुर्वते ।

वैश्याश्च स्वस्ववृत्तिस्थाः शूद्राः शुश्रूषणे रताः ॥ 10 ॥

The Brāhmaṇas were engaged in their Tapasyā, Dharma, and in frequenting the places of pilgrimages; the Vaiśyas, in their trade; and the Śūdras, in serving the other three classes.

नृसिंहेन च पाताले स्थापितः सोऽथ दैत्यराट् ।

राज्यं चकार तत्रैव प्रजापालनतत्परः ॥ 11 ॥

The incarnation of Hari, the Nṛsīrṅha (Man-Lion) made Prahlāda, the king of the Daityas in the Pātāla (Nether regions); and Prahlāda, engaged there, spent his time in the preservation and welfare of his subjects.

कदाचिद्भृगुपुत्रोऽथ च्यवनारख्यो महातपाः ।

जगाम नर्मदां स्नातुं तीर्थं वै व्याहृतीश्वरम् ॥ 12 ॥

Once, upon a time, the great ascetic Cyavana Muni, the son of Bhṛgu went on his way to bathing

in the river Narmadā, at the place of pilgrimage, called Vyāhṛtīśvara.

रेवां महानदीं दृष्ट्वा ततस्तस्यामवातरत् ।

उत्तरन्तं प्रजग्राह नागी विषभयङ्करः ॥ 13 ॥

गृहीतो भयभीतस्तु पाताले मुनिसत्तमः ।

सस्मार मनसा विष्णुं देवदेवं जनार्दनम् ॥ 14 ॥

There he saw the great river Revā and, while he was descending in the river, a dreadful snake caught hold of him and carried him to the Pātāla. The Muni was greatly terrified and began to think of the Deva of the Devas, Janārdana Viṣṇu.

संस्पृते पुण्डरीकाक्षे निर्विषोऽभून्महोरगः ।

न प्राप च्यवनो दुःखं नीयमानो रसातलम् ॥ 15 ॥

On remembering the lotus eyed. Viṣṇu, the serpent lost his poison, and Cyavana Muni did not find any trouble, though carried to the Pātāla.

द्विजिह्वेन मुनिस्त्यक्तो निर्विण्णेनातिशकिना ।

मां शपेत मुनिः क्रुद्धस्तापसोऽयं महानिति ॥ 16 ॥

Then the serpent, coming to know of the power of the Muni, left him for fear that the Muni might curse him; the snake afterwards repented very much.

चचार नागकन्याभिः पूजितो मुनिसत्तमः ।

विवेशाप्यथ नागानां दानवानां महत्पुरम् ॥ 17 ॥

Cyavana, the best of the Munis, worshipped by the daughters of the serpents, roamed there and entered once into a beautiful palace of the Nāgas and the Dānavas.

कदाचिद्भृगुपुत्रं तं विचरन्तं पुरोत्तमे ।

ददर्श दैत्यराजोऽसौ प्रह्लादो धर्मवत्सलः ॥ 18 ॥

While he was walking, he was seen by the religious king of the Daityas, the Prahlāda.

दृष्ट्वा तं पूजयामास मुनिं दैत्यपतिस्तदा ।

पप्रच्छ कारणं किं ते पातालागमने वद ॥ 19 ॥

The lord of the Daityas on seeing him worshipped him and enquired of him the cause of his coming there.

प्रेषितोऽसि किमिद्रेण सत्यं ब्रूहि द्विजोत्तम ।

दैत्यविद्वेषयुक्तेन मम राज्यदिदृक्षया ॥ 20 ॥

Are you sent here by Indra? Speak truly, O best

of the Brāhmaṇas. Is it to pry into my kingdom out of the enmity between the Devas and the Daityas?

च्यवन उवाच

किं मे मघवता राजन् यदहं प्रेषितः पुनः ।
दूतकार्यं प्रकुर्वाणः प्राप्तवान्गरे तव ॥ 21 ॥

Cyavana said: What have I to do with Indra? That I might be sent by him, as his spy, messenger, to your city!

विद्धि मां भृगुपुत्रं तं स्वनेत्रं धर्मतत्परम् ।
मा शङ्कां कुरु दैत्येन्द्र वासवप्रेषितस्य वै ॥ 22 ॥

O Chief of the Daityas! Know me as Cyavana, the son of Bhṛgu, prompt in religious duties and whose eye is illumined by knowledge. Do not fear that I am sent here by Indra.

स्नानार्थं नर्मदां प्राप्तः पुण्यतीर्थे नृपोत्तम ।
नद्यामेवावतीर्णोऽहं गृहीतश्च महाहिना ॥ 23 ॥

When I went to bathe in a place of pilgrimage, in the holy Narmadā and dropped into the river, a poisonous snake caught hold of me (and carried me here).

जातोऽसौ निर्विषः सर्पो विष्णोः संस्मरणादिव ।
मुक्तोऽहं तेन नागेन प्रभावात्स्मरणस्य वै ॥ 24 ॥

I took the name of Viṣṇu; and the serpent, hearing the Viṣṇu's name, became void of poison, and left me here as you see.

अत्रागतेन राजेन्द्र मयाऽऽप्तं तव दर्शनम् ।
विष्णुभक्तोसि दैत्येन्द्र तद्भक्तं मां विचिन्तय ॥ 25 ॥

O king! coming here, I see you. You are a devotee of Viṣṇu; know me, too, a devotee of the same Viṣṇu.

व्यास उवाच

तन्निशम्य वचः श्लक्ष्णं हिरण्यकशिपोः सुतः ।
पप्रच्छ परया प्रीत्या तीर्थानि विविधानि च ॥ 26 ॥

Vyāsa said: O king! Prahāda, the son of Hiranya Kaśipu, on hearing his sweet words, gladly asked him about the various places of pilgrimages.

प्रहाद उवाच

पृथिव्यां कानि तीर्थानि पुण्यानि मुनिसत्तम ।
पाताले च तथाऽऽकाशे तानि नो वद विस्तरात् ॥ 27 ॥

Prahāda said: O Best of Munis! Kindly describe to me, in detail, which are the places of pilgrimages on the earth, Pātāla, and in the Heavens, that verily lead to holiness.

च्यवन उवाच

मानोवाक्कायशुद्धानां राजंस्तीर्थं पदे पदे ।
तथा मलिनचित्तानां गङ्गापि कीकटाधिका ॥ 28 ॥

Cyavana said: O King! He whose body, words, and mind have grown pure, to him, his every footstep is a place of pilgrimage; he, whose heart is impure and defiled, to him the holy Ganges even is a thing more hated and worse than the Kīkaṭa country (the name of Bihar).

प्रथमं चेन्मनः शुद्धं जातं पापविवर्जितम् ।
तदा तीर्थानि सर्वाणि पावनानि भवन्ति वै ॥ 29 ॥

Every holy place will impart holiness to him whose mind is first pure and deprived of sin.

गङ्गातीरे हि सर्वत्र वसन्ति नगराणि च ।
ब्रजाश्रैवाकरा ग्रामाः सर्वे खेटास्तथापरे ॥ 30 ॥

निषादानां निवासाश्च कैवर्तानां तथापरे ।
हूणवंगखसानां च प्लेच्छानां दैत्यसत्तम ॥ 31 ॥

O Best of the Daityas! On the banks of the Ganges, are situated good many cities, towns, villages, places to assemble, mines, small villages, the living places of the aborigines, the Cāṇḍālas, and Kaivartas, the Hūṇas, Baṅgas, the Khasas and the other Mlecchas.

पिबन्ति सर्वदा गाङ्गं जलं ब्रह्मोपमं सदा ।
स्नानं कुर्वन्ति दैत्येन्द्र त्रिकालं स्वेच्छया जनाः ॥ 32 ॥

The inhabitants of the above places drink at their will the holy Ganges water, equivalent to Brahma, and bathe therein and do other works.

तत्रैकोऽपि विशुद्धात्मा न भवत्येव मारिष ।
किं फलं तर्हि तीर्थस्य विषयोपहृतात्मसु ॥ 33 ॥

O King! There not even a single soul becomes pure. What use is a holy place to him, whose heart becomes attached to the sensual objects and who can therefore be called the lost souls.

कारणं मन एवात्र नान्यद्राजन्विचिन्तय ।
मनःशुद्धिः प्रकर्तव्या सततं शुद्धिमिच्छता ॥ 34 ॥

Know, O king! the mind as the principal factor in any religious act or in any holy place. He who wants purity, let him first make his own mind pure.

तीर्थवासी महापापो भवेत्तत्रात्मवंचनात् ।

तत्रैवाचरितं पापमानंत्याय प्रकल्पते ॥ 35 ॥

The residents in any holy place deceive others and thus incur great sin. The sins committed in a place of pilgrimage can never be removed; they become unending and inexhaustible.

यथैद्रवारुणं पक्वं मिष्टं नैवोपजायते ।

भावदुष्टस्तथा तीर्थे कोटिस्नातो न शुष्यति ॥ 36 ॥

As the fruit, Indravāruṇa, is never sweet though fully ripe, so whose heart is defiled, he can never be pure though he bathes hundreds and thousands of times in the Tīrtha water.

प्रथमं मनसः शुद्धिः कर्तव्या शुभमिच्छता ।

शुद्धे मनसि द्रव्यस्य शुद्धिर्भवति नान्यथा ॥ 37 ॥

He who wants welfare of his own and others, he should first make his mind pure; when his mind becomes pure, then, the purity of material things and the purity of conduct can have any effects; then and then only resorting to places of pilgrimages becomes efficacious.

तथैवाचारशुद्धिः स्यात्तत्तस्तीर्थं प्रसिध्यति ।

अन्यथा तु कृतं सर्वं व्यर्थं भवति तत्क्षणात् ॥ 38 ॥

“हीनवर्णस्य संसर्गं तीर्थे गत्वा सदा त्यजेत् ।”

भूतानुकंपनं चैव कर्तव्यं कर्मणा धिया ।

यदि पृच्छसि राजेंद्र तीर्थं वक्ष्याम्यनुत्तमम् ॥ 39 ॥

Always avoid company with the lowest class of persons in the holy places; it is far better to shew one's good will and compassion to all the souls (jīvas) by one's intellect and by one's acts. You have asked me about the holy places of pilgrimages; I will now tell you those that are the best.

प्रथमं नैमिषं पुण्यं चक्रतीर्थं च पुष्करम् ।

अन्येषां चैव तीर्थानां संख्या नास्ति महीतले ॥ 40 ॥

पावनानि च स्थानानि बहूनि नृपसत्तम ।

O king! The holy Naimiṣāraṇya is the first, next Caḅratīrtha; next Puṣkaratīrtha; there are many

others besides these that cannot be counted. O Best of kings! There are lots of other holy places in this world.

व्यास उवाच

तच्छ्रुत्वा वचनं राजा नैमिषं गन्तुमुद्यतः ॥ 41 ॥

नोदयामास दैत्यान्वै हर्षनिर्भरमानसः ।

प्रह्लाद उवाच

उत्तिष्ठंतु महाभागा गमिष्यामोऽद्य नैमिषम् ॥ 42 ॥

द्रक्ष्यामः पुण्डरीकाक्षं पीतवाससमच्युतम् ।

Vyāsa said: O king! Prahlaḅa, the king of the Daityas, on hearing the Muni's words, became ready to go Naimiṣāraṇya and, with very much gladness, exclaimed to his followers, the Daityas: O Good Ones! Get up; to-day we will go to Naimiṣāraṇya and we will see the lotus eyed, yellow robed Śrī Acyutam, the Viṣṇu.

व्यास उवाच

इत्युक्त्वा विष्णुभक्तेन सर्वे ते दानवास्तदा ॥ 43 ॥

तेनैव सह पातालात्रिर्ययुः परया मुदा ।

Vyāsa said: O King! When thus addressed by Prahlaḅa, the Demons were exceedingly glad; and they all marched out of Pātāla.

ते समेत्य च दैतेया दानवाश्च महाबलाः ॥ 44 ॥

नैमिषारण्यमासाद्य स्नानं चक्रुर्मुदान्विताः ।

The Daityas, and Demons all united went to Naimiṣāraṇyam and filled with much pleasure, they all bathed on reaching that holy place.

प्रह्लादस्तत्र तीर्थेषु चरन्दैत्यैः समन्वितः ॥ 45 ॥

सरस्वतीं महापुण्यां ददर्श विमलोदकाम् ।

There, accompanied by the Daityas, Prahlaḅa roamed about the sacred places and saw the holy Sarasvatī river and Her pure, clean water.

तीर्थे तत्र नृपश्रेष्ठ प्रह्लादस्य महात्मनः ॥ 46 ॥

मनः प्रसन्नं संजातं स्नात्वा सारस्वते जले ।

The high souled Prahlaḅa bathed in the Sarasvatī river and his mind was satisfied.

विधिवत्तत्र दैत्येन्द्रः स्नानदानादिकं शुभे ।

चकारापि प्रसन्नात्मा तीर्थे परमपावने ॥ 47 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

The king of the Daityas was very much pleased and he performed ablutions and charities according to due rites in that most auspicious sacred place pilgrimage.

Here ends the Eighth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa on going to the Tīrthas.

CHAPTER IX

On the Fight between the Ṛṣis and Prahlāda

व्यास उवाच

कुर्वस्तीर्थविधिं तत्र हिरण्यकशिपोः सुतः ।
न्यग्रोधं सुमहच्छायमपश्यत्पुरतस्तदा ॥ 1 ॥

Vyāsa said: After performing duly his religious rites there, the son of Hiraṇya Kaśipu saw before him an unbrageous peepal tree.

ददर्श बाणानपरान्नाज्जातीयकांस्तदा ।
गृध्रपक्षयुतांस्तीव्राञ्छिलाधौतान्महोज्ज्वलान् ॥ 2 ॥
चिंतयामास मनसा यस्येमे विशिखास्त्वह ।
ऋषीणामाश्रमे पुण्ये तीर्थे परमपावने ॥ 3 ॥

There he saw along with the feathers of vultures, the terrible, sharpened under a stone, various glittering arrows, arrayed in due order; and he was surprised to think who could have kept such arrows, well guarded in this very holy hermitage of Ṛṣis.

एवं चिंतयताऽनेन कृष्णाजिनधरौ मुनी ।
समुन्नतजटाभारौ दृष्टौ धर्मसुतौ तदा ॥ 4 ॥
तयोरग्रे धृते शुभ्रे धनुषी लक्षणान्विते ।
शार्ङ्गमाजगवं चैव तथाऽक्षय्यो महेषुधी ॥ 5 ॥

While Prahlāda was thus meditating in his mind, he saw before him, wearing the skin of a black antelope, the two sons of Dharma, the two Munis Nara Nārāyaṇa, loaded on their heads with high clots of hairs. Before them were placed the two white bows named Śārṅgam and Ājagavam, (Pināka) the bows of Viṣṇu and Śiva respectively, bearing their qualified marks, as well as their two inexhaustible big quivers.

ध्यानस्थौ तौ महाभागौ नरनारायणावृषी ।
दृष्ट्वा धर्मसुतौ तत्र दैत्यानामधिपस्तदा ॥ 6 ॥
क्रोधरक्तेक्षणस्तौ तु प्रोवाचासुरपालकः ।
किं भवद्भ्यां समारब्धो दम्भो धर्मविनाशनः ॥ 7 ॥
न श्रुतं नैव दृष्टं हि संसारेऽस्मिन्कदापि हि ।

तपसञ्चरणं तीव्रं तथा चापस्य धारणम् ॥ 8 ॥
विरोधोऽयं युगे चाद्य कथं युक्तं कलिप्रियम् ।
ब्राह्मणस्य तपो युक्तं तत्र किं चापधारणम् ॥ 9 ॥
क्व जटाधारणं देहे क्वेषुधो न विडम्बनौ ।
धर्मस्याचरणं युक्तं युवयोर्दिव्यभावयोः ॥ 10 ॥

The Lord of the Daitya, then, saw those two blessed ones, the two Ṛṣis Nara Nārāyaṇa, the two sons of Dharma, deeply absorbed in meditation. Seeing this, he became very much enraged, his eyes became red, and he began to address them thus: O two Ascetics! Has vain arrogance possessed your mind to destroy religion? It is never seen nor even heard, that the practice of severe asceticism and the holding of the bows and arrows, were carried into effect simultaneously by one man in any of the Four Ages. These two are contradictory things. That may be worthy in the Kali Yuga? This asceticism is fit for the Brāhmaṇas; why, then are the bows and arrows held by you? There is an irreconcilable difference between the holding of clotted hairs on the head and the holding in the hand of the bows and arrows. Therefore, do you practise religious rites, with feelings befitting your divine positions!

व्यास उवाच

इति तस्य वचः श्रुत्वा नरः प्रोवाच भारत ।
का ते चिंताऽत्र दैत्येन्द्र वृथा तपसि चावयोः ॥ 11 ॥

Vyāsa said: O Descendant of Bharata! On hearing thus the Prahlāda's words, the Nara Ṛṣi said: O Lord of the Daityas! What matters it to you? Why do you, for nothing, trouble yourself with our tapasyā.

सामर्थ्ये सति यत्कुर्यात्तत्संपद्येत तस्य हि ।
आवां कार्यद्वये मन्द समर्थौ लोकविश्रुतौ ॥ 12 ॥

An able man can accomplish any thing. It is widely known in the three worlds, that we are able to accomplish these two things contemporaneously. O thou of weak understanding!

युद्धे तपसि सामर्थ्यं त्वं पुनः किं करिष्यसि ।
गच्छ मार्गे यथाकामं कस्मादत्र विकत्थसे ॥ 13 ॥

In the battlefield as well as in asceticism, we can shew our prowess. What have you got to do with us in these matters? The road before you is unobstructed, you can go wherever you like; why do you brag of your own merits?

ब्रह्मतेजो दुराराध्यं न त्वं वेद विमोहितः ।
विप्रचर्चान कर्तव्या प्राणिभिः सुखमीप्सुभिः ॥ 14 ॥

You are very dull and stupid; what can you understand of Brāhmanic glory that is very rare and attained with great difficulty? Those that want happiness need not meddle with the Brāhmaṇas.

प्रह्लाद उवाच

तापसौ मन्दबुद्धी स्थौ मृषा वा गर्वमोहितौ ।
मयि तिष्ठति दैत्येन्द्रे धर्मसेतुप्रवर्तके ॥ 15 ॥
न युक्तमेतत्तीर्थेऽस्मिन्न धर्माचरणं पुनः ।
का शक्तिस्तव युद्धेऽस्ति दर्शयाद्य तपोधन ॥ 16 ॥

Prahlāda said: Blunt headed and vain braggarts are you! When I am present in this Tirtha, I who am the upholder of Dharma, I won't allow you to practise any irreligious things here! O Ascetics! Better show me your skill in fight to-day.

व्यास उवाच

तदाकर्ण्य वचस्तस्य नरस्तं प्रत्युवाच ह ।
युध्यस्वाद्य मया सार्धं यदि ते मतिरीदृशी ॥ 17 ॥
अद्य ते स्फोटयिष्यामि मूर्धानमसुराधम ।
“युद्धे श्रद्धा न ते पश्चाद्भविष्यति कदाचन ॥”

Vyāsa said: O king! The Rṣi Nara on hearing his words replied: Give us battle if you are so desirous. O wretched amongst the Asuras! In to-day's battle, I will knock you head down, and then you shall never in future desire to fight with any body.

व्यास उवाच

तत्रिशम्य वचस्तस्य दैत्येन्द्रः कुपितस्तदा ॥ 18 ॥
प्रह्लादो बलवानत्र प्रतिज्ञामारुरोह सः ।
येन केनाप्युपायेन जेष्यामि तावुभावपि ॥ 19 ॥
नरनारायणौ दान्तावृषी तपिसमन्वितौ ।

Vyāsa said: On hearing these words, the chief of the Daityas was very much angry and promised to conquer these two self controlled Rṣi ascetics, Nara Nārāyaṇa by any means whatsoever.

व्यास उवाच

इत्युक्त्वा वचनं दैत्यः प्रतिगृह्य शरासनम् ॥ 20 ॥
आकृष्य तरसा चापं ज्याशब्दं च चकार ह ।
नरोऽपि धनुरादाय शरांस्तीव्राञ्छिलाशितान् ॥ 21 ॥
मुमोच बहुशः क्रोधात्प्रह्लादोपरि पार्थिव ॥ 22 ॥

Vyāsa said: Thus saying, the Daitya; took up his bow and quickly stretched it with arrow and the bow string made a terrible noise. Then Nara, too, took up with anger his bows and began to shoot arrows at Prahlāda lots of sharpened arrows and weapons.

तान्दैत्यराजस्तपनीय-

पुंखैश्चिच्छेद बाणैस्तरसा समेत्य ।

समीक्ष्य छिन्नांश्च नरः स्वसृष्टान

न्यान्मुमोचाशु रुषान्वितो वै ॥ 23 ॥

The lord of the Daityas quickly selected the arrows, glittering like gold, and with them tore asunder the arrows thrown by Nara. Nara, seeing his arrows, cut asunder, became infuriated with anger and began to hurl as quickly lots of other arrows.

दैत्याधिपस्तानपि तीव्रवेगैश्छिन्त्वा

जघानोरसि तं मुनीन्द्रम् ।

नरोऽपि तं पञ्चभिराशुगैश्च

क्रुद्धोऽहनदैत्यपतिं बाहुदेशे ॥ 24 ॥

Prahlāda then cut asunder with arrows, of quick velocity, the Nara's weapons and struck violently on the breast of Nara. Nara, too, with anger pierced the arms of Prahlāda with five quick arrows.

सैत्राः सुरास्तत्र तयोर्हि युद्धं

द्रष्टुं विमानैर्गगनस्थिताश्च ।

नरस्य वीर्यं युधि संस्थितस्य ते
तुष्टुवुर्देत्यपतेश्च भूयः ॥ 25 ॥

Indra and the other Devas came on their respective aeroplanes to see their fight and began to give cheers sometimes to Nara and sometimes to Prahlāda from above the skies.

ववर्ष दैत्याधिप आत्तचापः

शिलीमुखानंबुधरो यथापः ।

आदाय शार्ङ्गं धनुरप्रमेयं

मुमोच बाणाञ्छितहेमपुंखान् ॥ 26 ॥

The Lord of the Daityas taking up his bow, began out of furious anger, to hurl various weapons on Nara as incessantly as clouds give rain over the mountain peaks. The Nara Muni now became very much exhausted and weary, being struck with Prahlāda's arrows.

बभूव युद्धं तुमुलं तयोस्तु

जयैषिणोः पार्थिवदेवदैत्ययोः ।

ववर्षुराकाशपथे स्थितास्ते

पुष्पाणि दिव्यानि प्रहृष्टचित्ताः ॥ 27 ॥

Nārāyaṇa then seeing Nara exhausted, became very much amazed and holding his unequalled Śārṅga bow, began to quit arrows, shining with golden lustre.

चुकोप दैत्याधिपतिर्हरी स

मुमोच बाणानतितीव्रवेगान् ।

चिच्छेद तान्धर्मसुतः सुतीक्ष्णै

धनुविमुक्तैर्विशिखैस्तदाऽशु ॥ 28 ॥

O Lord of the earth! Then Nārāyaṇa and Prahlāda both were desirous to win the victory, and a terrible fight ensued. The Devas gladly poured forth flowers on their heads from the skies.

ततो नारायणं बाणैः प्रह्लादश्चातिकर्षितैः ।

ववर्ष सुस्थितं वीरं धर्मपुत्रं सनातनम् ।

नारायणोऽपि तं वेगान्मुक्तैर्बाणैः शिलाशितैः ॥ 29 ॥

तुतोदातीव पुरतो दैत्यानामधिपं स्थितम् ।

सन्निपातोऽम्बरे तत्र दिदृक्षूणां बभूव ह ॥ 30 ॥

The king of the Daityas got very much enraged and began to hurl arrows with tremendous quickness. Nārāyaṇa, the son of Dharmā,

immediately cut asunder those weapons with his very sharp arrows.

Nārāyaṇa too, threw arrows sharp and under stones with high velocity and very much troubled the lord of the Daityas, who now became very much restless.

देवानां दानवानां च कुर्वतां जयघोषणम् ।

उभयोः शरवर्षेण छादिते गगने यदा ॥ 31 ॥

दिवाऽपि रात्रिसदृशं बभूव तिमिरं महत् ।

ऊचुः परस्परं देवा दैत्याश्चातीव विस्मिताः ॥ 32 ॥

अदृष्टपूर्वं युद्धं वै वर्ततेऽद्य सुदारुणम् ।

The sky was covered over with arrows and arrows from both the parties and the day looked like the night. Then the Devas and the Daityas were very much astonished and told each other. "We never saw before a terrible fight like this."

देवर्षयोऽथ गन्धर्वा यक्षकिन्नरपन्नगाः ॥ 33 ॥

विद्याधराश्चारणाश्च विस्मयं परमं ययुः ।

Then the Devarṣis, Gandharvas, Yakṣas, Kinnaras, Pannagas, Vidyādharas and Cāraṇas were all very much confounded.

नारदः पर्वतश्चैव प्रेक्षणार्थं स्थितौ मुनी ॥ 34 ॥

नारदः पर्वतं प्राह नेदृशं चाभवत्पुरा ।

तारकासुरयुद्धं च तथा वृत्रासुरस्य च ॥ 35 ॥

मधुकैटभयोर्युद्धं हरिणा चेदृशं कृतम् ।

The two Ṛṣis Nārada and Parvata came also to witness their fight; the Devarṣi Nārada told the Parvata Ṛṣi he never saw before such a dreadful fight. There were awful battles with Tārakāsura and Vṛtrāsura and also the battle between Hari and Madhu-Kaiṭabha; but they were all inferior and cannot stand in comparison.

प्रह्लादः प्रबलः शूरो यस्मान्नारायणेन च ॥ 36 ॥

करोति सदृशं युद्धं सिद्धेनाद्भुतकर्मणा ।

It seemed that Prahlāda was very powerful; otherwise how could an equal fight last so long a time with such an accomplished person, perfect with all the supernatural powers and of such heroic deeds as Nārāyaṇa.

व्यास उवाच

दिने दिने तथा रात्रौ कृत्वा कृत्वा पुनः पुनः ॥ 37 ॥
चक्रतुः परमं युद्धं तौ तदा दैत्यनापसौ ।
नारायणस्तु चिच्छेद प्रह्लादस्य शरसनम् ॥ 38 ॥
तरसैकेन बाणेन स चान्यद्भनुराददे ।
नारायणस्तु तरसा मुक्त्वान्यं च शिलीमुखम् ॥ 39 ॥
तदैव मध्यतश्चापं चिच्छेद लघुहस्तकः ।
छिन्नं छिन्नं पुनर्दंत्यो धनुरन्यत्समाददे ॥ 40 ॥
नारायणस्तु चिच्छेद विशिखैराशु कोपितः ।

Vyāsa said: O king! Day and night the Daityas and the ascetic Nārāyaṇa went on fighting terribly with each other. Then Nārāyaṇa cut off, with the arrow, the bow of Prahlāda; Prahlāda soon took another bow; the expert handed Nārāyaṇa quickly broke into two that bow. Thus though Prahlāda's arrows were repeatedly cut asunder still he began to take up fresh bows and Nārāyaṇa began to cut them repeatedly.

छिन्ने धनुषि दैत्यैर्द्र परिघं तु समाददे ॥ 41 ॥
जघान धर्मजं तूर्णं बाहोर्मध्येऽतिकोपनः ।
तमायातं स बलवान्मार्गणैर्नवभिर्मुनिः ॥ 42 ॥
चिच्छेद परिघं घोरं दशभिस्तमताडयत् ।
गदामादाय दैत्यैर्द्रः सर्वायसमयीं दृढाम् ॥ 43 ॥

Thus, then, when all the bows of Prahlāda were destroyed, the Daitya Rājā took up Parigha (*iron club*), became enraged and threw it on Nārāyaṇa's arm. The powerful Bhagavān Nārāyaṇa, seeing the dreadful iron club, cut it asunder with nine arrows and pierced Prahlāda with ten arrows.

जानुदेशे जघानाशु देवं नारायणं रुषा ।
गदया चापि गिरिवत्संस्थितः स्थिरमानसः ॥ 44 ॥
धर्ममुत्रोऽतिबलवान्मुमोचाशु शिलीमुखान् ।
गदां चिच्छेद भगवांस्तदा दैत्यपतेर्दृढाम् ॥ 45 ॥
विस्मयं परमं जग्मुः प्रेक्षका गगने स्थिताः ।

Then Prahlāda, enraged, threw the iron gadā on Nārāyaṇa's thighs. The exceedingly powerful Dharma's son was not at all agitated and stood firm like a rock and taking up arrows quickly cut asunder the iron gadā of the Daitya. Then the visitors were much startled.

स तु शक्तिं समादाय प्रह्लादः परवीरहा ॥ 46 ॥
चिक्षेप तरसा क्रुद्धो बलान्नारायणोरसि ।
तामापतंतीं संवीक्ष्य बाणेनैकेन लीलया ॥ 47 ॥
सप्तधा कृतवानाशु सप्तभिस्तं जघान ह ।

Then Prahlāda, intent on killing his enemy, became very much angry and threw the Śakti darts, spears and missiles instantly on Nārāyaṇa's thighs with great velocity. Nārāyaṇa with one arrow cut that easily into seven parts and with seven arrows pierced Prahlāda.

दिव्यवर्षसहस्रं तु तद्दुद्धं परमं तयोः ॥ 48 ॥
जातं विस्मयदं राजन्सर्वेषां तत्र चाश्रमे ।

Thus for one thousand Deva years the terrible fight lasted between Prahlāda and Nārāyaṇa in that hermitage; and the whole universe was struck with surprise.

तदाजगाम तरसा पीतवासाश्चतुर्भुजः ॥ 49 ॥
प्रह्लादस्याश्रमं तत्र जगाद च गदाधरः ।
चतुर्भुजो रमाकान्तो रथांगदरपद्मभृत् ॥ 50 ॥
दृष्ट्वा तमागतं तत्र हिरण्यकशिपोः सुतः ।
प्रणम्य परया भक्त्या प्रांजलिः प्रत्युवाच ह ।

Then Gadādhara with yellow robes and four hands quickly came there and called Prahlāda. The son of Hriṇya Kaśipu, Prahlāda, seeing the Lord of Lakṣmī, four armed, Nārāyaṇa with lotus and disc in His hands come there, bowed low, and, with folded hands, began to speak to him with great devotion.

प्रह्लाद उवाच

देवदेव जगन्नाथ भक्तवत्सल माधव ॥ 51 ॥
कथं न जितवानाजावहमेतौ तपस्विनौ ।
संग्रामस्तु मया देव कृतः पूर्णं शतं समाः ॥ 52 ॥
सुराणां न जितौ कस्मादिति मे विस्मयो महान् ।

O Deva of the Devas! You are the Lord of the universe and devoted to your devotees. O Mādhava! I have faught for full one hundred Deva years; still I have not not been able to defeat these ascetics. I do not know why. I am surprised at it.

विष्णुरुवाच

सिद्धविमो मददंशौ च विस्मयः कोऽत्र मारिष ॥ 53 ॥

तापसौ न जितात्मानौ नरनारायणौ जितौ ।

गच्छ त्वं वितलं राजन्कुरु भक्तिं ममाचलाम् ॥ 54 ॥

नाभ्यां कुरु विरोधं त्वं तापसाभ्यां महामते ।

Viṣṇu said: O Forgiving One! These two Ṛṣis Nara Nārāyaṇa are the perfect ascetics, self controlled and born of my Amśas. Therefore you have not been able to defeat them. What wonder is there! O king! Better go now to your Pātāla and keep your steadfast devotion on me. O Intelligent one! Do not quarrel any more with these two ascetics.

व्यास उवाच

इत्याज्ञप्तो दैत्यराजो निर्ययावसुरैः सह ।

नरनारायणौ भूयस्तपोयुक्तौ बभूवतुः ॥ 55 ॥

Vyāsa said: O king! The Daitya king Prahāda then advised by Viṣṇu went out of that place with his Asura followers; and the two Nara Nārāyaṇas began again to practise their Tapasyās.

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे नवमोऽध्यायः ॥ 9 ॥

Here ends the Ninth Chapter of the Fourth Book of Śrīmaddevībhagāvatam, the Mahā Purāṇam of 18,000 verses, on the fight between the Ṛṣis and Prahāda by Mahārṣi Veda Vyāsa.

CHAPTER X

On the Curse on Viṣṇu by Bhṛgu

जनमेजय उवाच

सन्देहोऽयं महानत्र पराशर्य कथानके ।

नरनारायणौ शान्तौ वैष्णवांशौ तपोधनौ ॥ 1 ॥

तीर्थाश्रमौ सत्त्वयुक्तौ वन्याशनपरी सदा ।

धर्मपुत्रौ महात्मानौ तापसौ सत्यसंस्थितौ ॥ 2 ॥

कथं रागसमायुक्तौ जातौ युद्धे परस्परम् ।

संग्रामं चक्रतुः कस्मात्तयक्त्वा तपिमनुत्तमाम् ॥ 3 ॥

प्रह्लादेन समं पूर्णं दिव्यवर्षशतं किल ।

हित्वा शान्तिसुखं युद्धं कृतवन्तौ कथं मुनी ॥ 4 ॥

Janamejaya said: O Son of Parāśara! There has arisen a great doubt in my mind on hearing just now your words. These Nara Nārāyaṇa are the two sons of Dharma; they are ascetics, calm and quiet, the Amśas of Viṣṇu; they reside in a holy place of pilgrimage! They are filled with the sāttvic qualities, subsisting always on roots and fruits of the forest, the highsouled hermits and truthful. How were they addicted to such warfare? Why had they left their invaluable asceticisms? And with what object were they fighting for full one thousand Deva years with Prahāda.

कथं तौ चक्रतुर्युद्धं प्रह्लादेन समं मुनी ।

कथयस्व महाभाग कारणं विग्रहस्य वै ॥ 5 ॥

What was the end, O Muni, of their fight with

Prahāda? Kindly explain to me in detail the cause of this warfare.

कामिनी कनकं कार्यं कारणं विग्रहस्य वै ।

युद्धबुद्धिः कथं जाता तयोश्च तद्विरक्तयोः ॥ 6 ॥

Women, wealth or any other worldly object can be the cause of any quarrel or fight amongst any persons; but, in this case, the two ascetics had none of these; how then this idea of fight sprung within their minds.

तथाविधं तपस्तप्तं ताभ्यां च केन हेतुना ।

मोहार्थं सुखभोगार्थं स्वर्गार्थं वा परन्तप ।

कृतमत्युत्कटं ताभ्यां तप सर्वफलप्रदम् ॥ 7 ॥

मुनिभ्यां शान्तचित्ताभ्यां प्राप्तं किं फलमद्भुतम् ।

And why did they practise such severe austerities? Was it that they had to overpower others, or enjoy pleasures themselves or to reach Heaven that they practised tapasyā? What fruits did they eventually obtain from such penances?

तपसा पीडितो देहः संग्रामेण पुनः पुनः ॥ 8 ॥

दिव्यवर्षशतं पूर्णं श्रमेण परिपीडितौ ।

न राज्यार्थे धने वाऽपि न दारेषु गृहेषु च ॥ 9 ॥

किमर्थं तु कृतं युद्धं ताभ्यां तेन महात्मना ।

They became very lean and thin through their asceticism; still how could they fight full one thousand Deva years without getting fatigued.

निरीहः पुरुषः कस्मात्प्रकुर्याद्युद्धमीदृशम् ॥ 10 ॥
दुःखदं सर्वथा देहे जानन्धर्मं सनातनम् ।

They were not entangled in this fight for kingdom, or wealth or for women or for any other worldly object; then why did they fight with the highsouled Prahlāda?

सुबुद्धिः सुखदानीह कर्माणि कुरुते सदा ॥ 11 ॥
न दुःखदानि धर्मज्ञ स्थितिरेषा सनातनी ।

Having no attachment for any worldly object nor any desire to gain any thing therefrom, why did they engage themselves so thoroughly, in such pains giving battle?

धर्मपुत्रौ हरेरंशौ सर्वज्ञौ सर्वभूषितौ ॥ 12 ॥
कृतवन्तौ कथं युद्धं दुःखं धर्मविनाशकम् ।

Intelligent persons always do works leading to bliss; they never do painful works; this is the long standing rule of the world.

त्यक्त्वा ततः समानीतं सुखारामं महत्फलम् ॥ 13 ॥
संयुगं दारुणं कृष्ण नैव मूर्खोऽपि वाञ्छति ।

The two sons of Dharma were the Amśas of Hari, all knowing and adorned with all qualities; why did they fight, subversive of religion? (13)

श्रुतो मया ययातिस्तु च्युतः स्वर्गान्महीपतिः ॥ 14 ॥
अहंकारभवात्पापात्पातितः पृथिवीतले ।

O Mahārṣi! Even the dull and stupid persons in the world won't go to these deadly battles leaving asceticism and samādhi, leading to the purification of all desires.

यज्ञकृद्दानकर्ता च धार्मिकः पृथिवीपतिः ॥ 15 ॥
शब्दोच्चारणमात्रेण पातितो वज्रपाणिना ।

I have heard that Yayāti, the Lord of the earth was dropped from Heaven to this world, owing to his Ahaṁkāra, though he was a virtuous king devoted to charities and sacrifices.

अहङ्कारमृते युद्धं न भवत्येव निश्चयः ॥ 16 ॥
किं फलञ्चास्य युद्धस्य मुनेः पुण्यविनाशनम् ।

No sooner Yayāti, said the king: did Aśvamedha sacrifice, etc., with Ahaṁkāra, egoism, he was dropped by Indra with thunderbolt in his hands. So one can see that, without Ahaṁkāra no fight

can occur. The ascetics had no bodily strength; therefore if they had to fight, it is through the waste of their Tapasyā that they could do so.

व्यास उवाच

राजनसंसारमूलं हि त्रिविधं परिकीर्तितम् ॥ 17 ॥
अहङ्कारस्तु सर्वज्ञैर्मुनिभिर्धर्मनिश्चये ।

Vyāsa said: O king! The all knowing sages that have realised the truth or Dharma declare the threefold Ahaṁkāra arising out the Sāttvic, Rājasic and Tāmasic qualities respectively to be the cause of this world.

स कथं मुनिनात्युक्तं योग्यो देहभृतां किल ॥ 18 ॥
कारणेन विना कार्यं न भवत्येव निश्चयः ।

How, then, can these two Munis being embodied forego their Ahaṁkāras? Without any cause, no actions follow; this is quite certain.

तपो दानं तथा यज्ञाः सात्त्विकात्प्रभवन्ति ते ॥ 19 ॥
राजसाद्वा महाभाग तामसात्कहस्तथा ।

Tapas, charities, sacrifices all originate from the Sāttvic qualities. And quarrels arise from the Rājasic or Tāmasic qualities.

क्रिया स्वल्पाऽपि राजेन्द्र नाहङ्कारं विना क्वचित् ॥ 20 ॥
शुभा वाऽप्यशुभा वाऽपि प्रभवत्यपि निश्चयः ।

All arise from Ahaṁkāra, whether good or bad; this is quite certain.

अहङ्काराद्बन्धकारी नान्योऽस्ति जगतीतले ॥ 21 ॥
येनेदं रचितं विश्वं कथं तद्रहितं भवेत् ।

There is no other thing that enchains a soul than this Ahaṁkāra. It is out of Ahaṁkāra that this Universe is created; how can it be then free from it?

ब्रह्मा रुद्रस्तथा विष्णुरहंकारयुतास्त्वमी ॥ 22 ॥
अन्येषां चैव का वार्ता मुनीनां वसुधाधिप ।

O King! Brahmā, Viṣṇu, Maheśha, even these are with Ahaṁkāraṣ. Then how can you expect other ordinary Munis to be free from it?

अहंकारावृतं विश्वं ध्रुवतीदं चराचरम् ॥ 23 ॥
पुनर्जन्म पुनर्मृत्युः सर्वं कर्मवशानुगम् ।

Encased with Ahaṁkāra, this Universe is rolling. Births and deaths occur respectively through this Karma.

देवतिर्यङ्मनुष्याणां संसारेऽस्मिन्महीपते ॥ 24 ॥

रथांगवदसर्वार्थं भ्रमणं सर्वदा स्मृतम् ।

विष्णोरप्यवताराणां संख्यां जानाति कः पुमान् ॥ 25 ॥

O Lord of the earth. The Devas, birds and men are revolving in this world like the wheel of a chariot.

विततेऽस्मिंस्तु संसार उत्तमाधमयोनिषु ।

नारायणो हरिः साक्षान्मात्स्यं वपुरुपाश्रितः ॥ 26 ॥

In this wide world who can count how many Avatāras Viṣṇu had to take in all sorts of wombs, good or low.

कामठं सौकरं चैव नारसिंहं च वामनम् ।

युगे युगे जगन्नाथो वासुदेवो जनार्दनः ॥ 27 ॥

Ordained by the Lord of the Universe, Nārāyaṇa Himself had to take the Fish, Tortoise, Boar, Man-Lion and the Dwarf incarnations.

अवतारानसंख्यातान्करोति विधियन्त्रितः ।

वैवस्वते महाराज सप्तमे भगवान् हरिः ॥ 28 ॥

Vāsudeva Janārdana the Lord, had to undertake countless Avatāras births in this world.

मन्वंतरेऽवतारान्वै चक्रे ताञ्छृणु तत्त्वतः ।

भृगुशापान्महाराज विष्णुर्देववरः प्रभुः ॥ 29 ॥

In the Vaivasvata manvantara, the Avatāras of Bhagavān Hari are being mentioned to you. Hear!

अवताराननेकांस्तु कृतवानखिलेश्वरः ।

The all-pervading Lord of the world, the God of the Gods, had to take several incarnations in this world, owing to the curses inflicted by Bhṛgu.

राजोवाच

सन्देहोऽयं महाभाग हृदये मम जायते ॥ 30 ॥

भृगुणा भगवान्विष्णुः कथं शप्तः पितामह ।

The king said: There has now again arisen another fresh doubt, why was Viṣṇu cursed by Bhṛgu Muni?

हरिणा च मुनेस्तस्य विप्रियं किं कृतं मुने ॥ 31 ॥

यद्रोषाद्भृगुणा शप्तो विष्णुर्देवनमस्कृतः ।

O Muni! What injury did Hari commit to that Muni, and whereof the Muni Bhṛgu cursed him.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि भृगोः शापस्य कारणम् ॥ 32 ॥

पुरा कश्यपदायादो हिरण्यकशिपुर्नृपः ।

यदा तदा सुरैः सार्धं कृतं संख्यं परस्परम् ॥ 33 ॥

कृते संख्ये जगत्सर्वं व्याकुलं समजायत ।

Vyāsa said: Hear, O king! the cause of the curse; I will narrate to you. In days of yore, the king Hiranyakaśipu, the son of Kaśyapa often quarrelled with the Devas'; owing to this incessant warfare, the whole universe was much alarmed and perplexed.

हते तस्मिन्नुपे राजा प्रह्लादः समजायते ॥ 34 ॥

देवान्स पीडयामास प्रह्लादः शत्रुकर्षणः ।

And when Hiranyakaśipu was slain by the Man-Lion incarnation, Prahlāda, the tormentor of the foes, continued his enmity towards the Devas and began to annoy them.

संग्रामो ह्यभवद्धोरः शक्रप्रह्लादयोस्तदा ॥ 35 ॥

पूर्णं वर्षशतं राजैल्लोकविस्मयकारकम् ।

Thus one hundred years dreadful battle occurred between the Devas and Prahlāda, to the astonishment of all.

देवैर्युद्धं कृतं चोग्रं प्रह्लादस्तु पराजितः ॥ 36 ॥

निर्वेदं परमं प्राप्तो ज्ञात्वा धर्मं सनातनम् ।

विराचनसुतं राज्ये प्रतिष्ठाप्य बलिं नृप ॥ 37 ॥

जगाम स तपस्तप्तुं पर्वते गन्धमादने ।

O king! The Devas fought very hard and were victorious. Prahlāda was defeated and was sorely grieved. Hearing that the Eternal Religion is the best, he handed his kingdom over to his son Bali and went to the Gandhamādan hill to practise tapasyā.

प्राप्य राज्यं बलिः श्रीमान्सुरैर्वैरं चकार ह ॥ 38 ॥

ततः परस्परं युद्धं जातं परमदारुणम् ।

ततः सुरैर्जिता दैत्या इन्ध्रेणामिततेजसा ॥ 39 ॥

The prosperous Bali, too, on gaining his kingdom, began to quarrel with the Devas and the war thus went on. Ultimately the powerful Indra and the Devas defeated the Asuras.

विष्णुना च सहायेन राज्यभ्रष्टाः कृता नृप ।

तत पराजिता दैत्याः काव्यस्य शरणं गताः ॥ 40 ॥

किं त्वं न कुरुषे ब्रह्मन् साहाय्यं नः प्रतापवान् ।

स्थातुं न शक्नुमो ह्यत्र प्रविशामो रसातलम् ॥ 41 ॥
यदि त्वं न सहायोऽसि ज्ञातुं मन्त्रविदुत्तमः ।

O king! Indra, of unequalled prowess, with the aid of Viṣṇu, deprived the Daityas of their kingdom. The defeated Daityas took refuge of their family spiritual guide Śukrācārya and addressed him thus, O Brāhmaṇa! You are endowed with your fiery strength of Tapasyā and you are now powerful; why are you not lending your helping hands to your Daitya followers. O foremost of the councillors. If you do not help us and save us, we will not be able to stay on this earth and will soon have to go down to Pātāla.

व्यास उवाच

इत्युक्तः सोऽब्रवीद्दैत्यान्काव्यः कारुणिको मुनिः ॥ 42 ॥
मा भैष्ट धारयिष्यामि तेजसा स्वेन भोः सुराः ।
मन्त्रैस्तथौषधीभिश्च साहाय्यं वः सदैव हि ॥ 43 ॥
करिष्यामि कृतोत्साहा भवन्तु विगतज्वराः ।

Vyāsa said: Thus addressed by the Daityas, the very kind hearted Śukrācārya said, O Daityas! Do not be afraid; I will protect you by my fire of strength and vigour; and help you with sound counsels and medicines. Be brave and energetic and cast aside your mental agony and sorrow.

व्यास उवाच

ततस्ते निर्भया जाता दैत्याः काव्यस्य संश्रयात् ॥ 44 ॥
देवैः श्रुतस्तु वृत्तान्तः सर्वश्चारमुखात्किल ।
तत्र संमन्य ते देवाः शक्रेण च परस्परम् ॥ 45 ॥
मन्त्रं चक्रुः सुसंविनाः काव्यमन्त्रप्रभावतः ।
योद्धुं गच्छामहे तूर्णं यावन्न च्यावयन्ति वै ॥ 46 ॥
प्रसह्य हत्वा शिष्टांस्तु पातालं प्रापयामहे ।

Vyāsa said: O king! The Daityas became fearless

under the patronage of Śukrācārya. The Devas had their spies and knew all about these. They held councils with Indra and settled that before the Daityas had time to dislodge us from our Heaven with the mantra of Śukrācārya, we will speedily go and attack them. Thus attacked all on a sudden, they will all be slain by us and we will drive them down to the Pātāla.

दैत्याञ्जग्मुस्ततो देवाः संरुष्टाः शस्त्रपाणयः ॥ 47 ॥
जग्मुस्तान्विष्णुसहिता दानवा हरिणोदिताः ।

Thus forming their resolves, with fully equipped arms and weapons, they went out of rage to fight with the Daityas and ordered by Indra and aided by Viṣṇu, they began to kill the Demons.

बध्यमानास्तु ते दैत्याः संत्रस्ता भयपीडिताः ॥ 48 ॥
काव्यस्य शरणं जग्मू रक्ष रक्षेति चाबुवन् ।

When the Devas were thus slaying the Demons, they got very much terrified and exclaimed 'O Lord! Protect us! Protect us!' and took the refuge of Śukra.

ताञ्छुक्रुः पीडितान्दृष्ट्वा देवैर्दैत्यान्महाबलान् ॥ 49 ॥
मा भैष्टेति वचः प्राह मन्त्रौषधिबलाद्धिभुः ।

दृष्ट्वा काव्यं सुराः सर्वे त्यक्त्वा तान्प्रययुः किल ॥ 50 ॥
इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे दशमोऽध्यायः । 10 ॥

Śukrācārya, seeing the Daityas very much perplexed and distracted, at once cried aloud out of the influence of his Mantra "No fear, no fear." Then the Devas on seeing Śukrācārya left the Daityas and fled away to their own places.

Here ends the Tenth Chapter of the Fourth Book of the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18000 verses by Mahārṣi Veda Vyāsa on the curse on Viṣṇu by Bhrgu.

CHAPTER XI

On Śukra's Going to Mahādeva to Get the Mantra.

व्यास उवाच

तथा गतेषु देवेषु काव्यस्तान्प्रत्युवाच ह ।
ब्रह्मणा पूर्वमुक्तं यच्छृणुध्वं दानवोत्तमाः ॥ 1 ॥
Vyāsa said: When the Devas retired from the

battlefield, Śukrācārya addressed the Demons thus: O best of the Demons! Please hear, what had been told to me by Brahmā in days of yore.

विष्णुर्दैत्यवधे युक्तो हनिष्यति जनार्दनः ।

वाराहरूपं संस्थाय हिरण्याक्षो यथा हतः ॥ 2 ॥

यथा नृसिंहरूपेण हिरण्यकशिपुर्हतः ।
तथा सर्वाङ्कृतोत्साहो हनिष्यति न चान्यथा ॥ 3 ॥

Janārdana Viṣṇu is coming here to slay all the Demons. He killed before Hiranyākṣa, the king of the Asuras, in His Boar incarnation. He killed Hiranyakaśipu by assuming His Man-Lion appearance; now too, he will kill all the Daityas, no doubt, with great enthusiasm.

न मे मन्त्रबलं सम्यक्प्रतिभाति यथा हरिम् ।
जेतुं यूयं समर्थाः स्थ मया त्राताः सुरानथ ॥ 4 ॥
तस्मात्कालं प्रतीक्षध्वं कियन्तं दानवोत्तमाः ।
अहमद्य महादेवं मन्त्रार्थं प्रव्रजामि वै ॥ 5 ॥

Now my mantra force will not be of any avail before Śrī Hari. And without my help you will not be able to conquer the Devas. Therefore, O Demons wait for some time for me; I will start to-day to the presence of Śiva Mahādeva to obtain from him the Mantra Śakti.

प्राप्य मन्त्रान्महादेवादागमिष्यामि साम्प्रतम् ।
युष्मभ्यं तान्मदास्यामि यथार्थं दानवोत्तमाः ॥ 6 ॥

I will return, as early as possible, getting the Mantras from Śrī Mahādeva; and with the help of the power of those great Mantras I will be able to protect you thoroughly.

दैत्या कचुः

पराजिताः कथं स्थातुं पृथिव्यां मुनिसत्तम ।
शक्ता भवामोऽप्यबलास्तावत्कालं प्रतीक्षितुम् ॥ 7 ॥

The Daityas said: O best of the Munis! We are now defeated and our forces are well nigh exhausted; how will we be able to stay on this earth and expect your return for so long a time?

निहता बलिनः सर्वे केचिच्छिष्टाश्च दानवाः ।
नाद्य युक्ताश्च संग्रामे स्थातुमेवं सुखावहाः ॥ 8 ॥

Those who were of great strength amongst us, they all are slain; now we are left very few in number. In this crisis it is not advisable and auspicious for us to remain here in this battlefield.

शुक्र उवाच

यावदहं मन्त्रविद्यामानयिष्यामि शङ्करात् ।
तावद्भवद्भिः स्थातव्यं तपोयुक्तैः शमन्वितैः ॥ 9 ॥

Śukrācārya said: Better you all stay here until I return, getting the requisite Mantra; remain peaceful and engaged in asceticism.

सामदानादयः प्रोक्ता विद्वद्भिः समयोचिताः ।
देशं कालं बलं वीरैर्ज्ञात्वा शक्तिं बलं बुधैः ॥ 10 ॥

The heroes apply one or other of the following four measures:—conciliation, alliance, gifts and bribery, partitions and sowing dissensions and punishment or open according to the conditions of time, place, strength and circumstances. (10)

सेवाऽथ समये कार्या शत्रूणां शुभकाम्यया ।
स्वशक्त्युपचये काले हन्तव्यास्ते मनीषिभिः ॥ 11 ॥

Intelligent and well wishing persons do serve their enemies even in times of distress; but no sooner they find that their strength and army have increased, than they try at once to kill all their enemies.

तदद्य विनयं कृत्वा सामपूर्वं छलेन वै ।
तिष्ठध्वं स्वनिकेतेषु मदागमनकांक्षया ॥ 12 ॥

Now, therefore, pretend your meekness and allegiance and adopt peace and remain in your own place until my arrival.

प्राप्य मन्त्रान्महादेवादागमिष्यामि दानवाः ।
युध्यामहे पुनर्देवान्मन्त्रमास्थाय वै बलम् ॥ 13 ॥

O Demons! I will come back with the Mantra from Mahādeva. I will fight again with the Devas, by that veritable mantra power.

इत्युक्त्याऽथ भृगुस्तेभ्यो जगाम कृतनिश्चयः ।
महादेवं महाराजं मन्त्रार्थं मुनिसत्तमः ॥ 14 ॥

O king! Thus firmly making up his mind to have the Mantra, Śukrācārya went to Mahādeva.

दानवाः प्रेषयामासुः प्रह्लादं सुरसन्निधौ ।
सत्यवादिनमव्यग्रं सुराणां प्रत्ययप्रदम् ॥ 15 ॥

The Dānavas sent Prahāda to the Devas for conciliation. The Devas regarded Prahāda truthful and they all trusted on him.

प्रह्लादस्तु सुरान्ग्राह प्रश्रयावनतो नृपः ।
असुरैः सहितस्तत्र वचनं नम्रतायुतम् ॥ 16 ॥

Prahāda with Asuras addressed thus the Devas with gentleness and humility.

न्यस्तशस्त्रा वयं सर्वे निःसन्नाहास्तथैव च ।

देवैस्तपश्चरिष्यामः संवृता बल्कलैर्युताः ॥ 17 ॥

O Immortals! We all have abandoned our weapons and armour. Now we desire to wear barks of trees and practise asceticism.

प्रह्लादस्य वचः श्रुत्वा सत्याभिव्याहृतं तु तत् ।

ततो देवा न्यवर्तन्त विज्वरा मुदिताश्च ते ॥ 18 ॥

The Devas took Prahlāda's words to be true and deserted from further fight; were freed of anxiety and felt all delighted.

न्यस्तशस्त्रेषु दैत्येषु विनिवृत्तास्तदा सुराः ।

विश्रब्धाः स्वगृहान्नात्वा क्रीडासक्ताः सुसंस्थिताः ॥ 19 ॥

On the Daitya's leaving their weapons, the Gods desisted from battle, went to their respective places and freely gave themselves up to pleasures and amusements.

दैत्या दम्भं समालम्ब्य तापसास्तपिसंयुताः ।

कश्यपस्याश्रमे वासं चक्रुः काव्यागमेच्छया ॥ 20 ॥

The Daityas controlled themselves and practised asceticism in the Kaśyapa's hermitage, expecting the return of Śukrācārya.

काव्यो गत्वाऽथ कैलासं महादेवं प्रणम्य च ।

उवाच विभुना पृष्टः किं ते कार्यमिति प्रभुः ॥ 21 ॥

Śukrācārya went to Kailāsa and made respectful obeisance to the God Mahādeva. Mahādeva enquired of the cause of his coming.

मन्त्रानिच्छाम्यहं देव ये न सन्ति बृहस्पतौ ।

पराजयाय देवानामसुराणां जयाय च ॥ 22 ॥

Śukrācārya said: I ask for Mantras, O Deva! from you that are not possessed by Bṛhaspati, for the defeat of the Devas, and the victory of the Asuras.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य सर्वज्ञः शङ्करः शिवः ।

चिन्तयामास मनसा किं कर्तव्यमतः परम् ॥ 23 ॥

Vyāsa said: On hearing his words, the all knowing Śaṅkara Śiva began to think what He would do in this matter.

सुरेषु ब्रह्मबुद्ध्याऽसौ मन्त्रार्थमिह साम्प्रतम् ।

प्राप्तः काव्यो गुरुस्तेषां दैत्यानां विजयाय च ॥ 24 ॥

Certainly, this is with the revengeful object of attacking the Devas, for their defeat and for the victory of the Asuras that this Muni has come.

रक्षणीया मया देवा इति सञ्चिन्त्य शङ्करः ।

पुष्करं व्रतमत्युग्रं तमुवाच महेश्वरः ॥ 25 ॥

The Devas ought to be protected by me; thus thinking, Śaṅkara Maheśvara advised him an entirely difficult tapasyā to practise.

पूर्णं वर्षसहस्रं तु कणधूममवाक्शिराः ।

यदि पास्यसि भद्रं ते ततो मन्त्रानवाप्स्यसि ॥ 26 ॥

Full one thousand years he would practise tapasyā with feet upwards and head downwards, he will have to inhale the smoke of burnt husk. Then he will get the Mantra and his desires will be fulfilled.

इत्युक्तोऽसौ प्रणम्येशं वाढमित्यबवीद्वचः ।

व्रतं चराम्यहं देव त्वयाऽऽज्ञप्तः सुरेश्वर ॥ 27 ॥

That would be done; thus saying to Śaṅkara, Śukrācārya practised that excellent vow, peaceful and inhaling the smoke of husk to get that Mantra.

व्यास उवाच

इत्युक्त्वा शङ्करं काव्यश्चकार व्रतमुत्तमम् ।

धूमपानरत शान्तो मन्त्रार्थकृतनिश्चयः ॥ 28 ॥

ततो देवाः परिज्ञात्वा काव्यं व्रतरतं तदा ।

दैत्यान्दम्भरतांश्चैव बभूवुर्मन्त्रतत्पराः ॥ 29 ॥

The Devas came to know that Śukrācārya is practicing his vow and the Daityas have become arrogant. They then counselled.

विचार्य मनसा सर्वे संग्रामायोद्यता नृप ।

ययुर्धृतायुधास्तत्र यत्र ते दानवोत्तमाः ॥ 30 ॥

And came to the conclusion, took up weapons and arms and went to the Daityas, ready to fight.

तानागतान्समीक्ष्याथ सायुधान्दंशितांस्तथा ।

आसंस्ते भयसंविग्ना दैत्या देवान्समंततः ॥ 31 ॥

The Daityas, seeing the Devas dressed in armour and holding weapons and coming from all sides, became very much afraid and anxious.

उत्पेतुः सहसा ते वै सन्नद्धान्भयकर्शिताः ।

अबुवन्वचनं तथ्यं ते देवान्बलदर्पितान् ॥ 32 ॥

The Daityas, seeing this all on a sudden, were

attacked with fear and began to address the Devas, proud with their army, in words, full of good meanings and morals.

न्यस्तशस्त्रे भगवति आचार्ये व्रतमास्थिते ।

दत्त्वाभयं पुरा देवाः संप्राप्ता नो जिघांसया ॥ 33 ॥

O Devas? We have abandoned our arms; we are now armless; our spiritual guide is in his tapasyā, you gave us words of fearlessness; why then you have come now dressed in full armour and with armies to kill us.

सत्यं वः क्व गतं देवा धर्मश्च श्रुतिनोदितः ।

न्यस्तशस्त्रा न हन्तव्या भीताश्च शरणं गताः ॥ 34 ॥

O Devas! Where is your truth. And where is your religion according to Śruti? It is stated in Śruti never to kill the weaponless, the fear stricken, and the refugees.

देवा ऊचुः

भवद्भिः प्रेषितः काव्यो मन्त्रार्थं कुहकेन च ।

तपो ज्ञानं हि युष्माकं तेन युध्याम एव हि ॥ 35 ॥

The Devas said: You sent your good Śukrācārya, out of pretence to acquire the Mantras; your asceticism is veiled under a deceitful object. Therefore, we will fight with you certainly.

सज्जा भवंतु युद्धाय संख्याः शस्त्रपाणयः ।

शत्रुच्छिद्रं हन्तव्य एव धर्मः सनातनः ॥ 36 ॥

Be ready now and dress yourself with your arms and ammunitions. "Lo! Whenever you get any loop hole in your enemies, catch hold of it and kill your enemy." This is the eternal religion.

व्यास उवाच

तच्छ्रुत्वा वचनं दैत्या विचार्य च परस्परम् ।

पलायनपराः सर्वे निर्गता भयविह्वलाः ॥ 37 ॥

Vyāsa said: On thus hearing the reply from the Devas, the Daityas after consideration quitted that place and fled away terror.

शरणं दानवा जग्मुर्भीतास्ते काव्यमातरम् ।

दृष्ट्वा तानतिसंतप्तानभयं च ददावथ ॥ 38 ॥

And they took refuge under the Śukrācāryā's mother. She saw the Daityas very much fear-

stricken and at once guaranteed to them protection from fear.

काव्यमातोवाच

न भेतव्यं न भेतव्यं भयं त्यजत दानवाः ।

मत्सन्निधौ वर्तमानान्न भीर्भवितुमर्हति ॥ 39 ॥

The mother of Kāvya Śukrācārya said: Don't fear; don't fear; cast away fear. O Dānavas! In my presence, no fear can overtake you.

तच्छ्रुत्वा वचनं दैत्याः स्थितास्तत्र गतव्यथाः ।

निरायुधा ह्यसंभ्रांतास्तत्राश्रमवरेऽसुराः ॥ 40 ॥

The Asuras on hearing her words were free from anxiety and pain and remained in that hermitage, in no way now bewildered or agitated, though they had no arms.

देवास्तान्विद्रुतान्वीक्ष्य दानवांस्ते पदानुगाः ।

अभिजग्मुः प्रसह्य तानविचार्य बलाबलम् ॥ 41 ॥

तत्रागताः सुराः सर्वे हेतुं दैत्यान्समुद्यताः ।

वारिताः काव्यमात्राऽपि जघ्नुस्तानाश्रमस्थितान् ॥ 42 ॥

Here the Devas, seeing the Daityas flying away, pursued them and entering the hermitage were ready to kill the Daityas, not taking into account what strength they gained there. The mother of Śukra warned the Devas not to kill; but, in spite of her hindrance, they began to slay the Daityas.

हन्यमानान्सुरैर्दृष्ट्वा काव्यमाताऽतिवेपिता ।

उवाच सर्वान्सनिद्रांस्तपसा वै करोम्यहम् ॥ 43 ॥

Seeing the Daityas thus attacked, the mother was furiously irritated and told them she would make all of them overpowered by sleep by her tapas strength, clarified intellectual force.

Note: Is it by the asphyxiating gas? Or, by poisonous vapours or liquids?

इत्युक्त्वा प्रेरिता निद्रा तानागत्य पपात च ।

सैन्द्रा निद्रावशं याता देवा मूकवदास्थिताः ॥ 44 ॥

So saying she sent the Goddess of sleep who at once overpowered the Gods and made them all lie down on the grounds senseless. Indra with the other Devas lay there dumb, and miserable.

इन्द्रं निद्राजितं दृष्ट्वा दीनं विष्णुरभाषत ।

मां त्वं प्रविश भद्रं ते नये त्वां च सुरोत्तम ॥ 45 ॥

On seeing Indra thus stupefied by sleep, the Bhagavān Viṣṇu told Indra to enter into His today. He would then carry him to another place and he will be better.

एवमुक्तस्ततो विष्णुं प्रविवेश पुरन्दरः ।
निर्भयो गतनिद्रश्च बभूव हरिरक्षितः ॥ 46 ॥
रक्षितं हरिणा दृष्ट्वा शक्रं तत्र गतव्यथम् ।
काव्यमाता ततः क्रुद्धा वचनं चेदमब्रवीत् ॥ 47 ॥

Indra entered into the Viṣṇu's body; and, under His protection, he became free from sleep and fear. On seeing Indra thus sheltered by Viṣṇu and fearless, the mother of Kāvya spoke.

मधवस्त्वां भक्षयामि सविष्णुं वै तपोबलात् ।
पश्यतां सर्वदेवानामीदृशं मे तपोबलम् ॥ 48 ॥

O Indra! I will devour you with Viṣṇu to-day by my Tapas force. All the Devas will presently see all this and my extraordinary power.

Note. B. Is it by making the earth go down, causing a fissure, thus engulfing the whole army? Or by blowing them up? Or by showering jets of poisonous gas or hot water or vapour from all sides.

व्यास उवाच

इत्युक्तौ तु तया देवौ विष्णिवंद्री योगविद्यया ।
अभिभूतौ महात्मानौ स्तब्धौ तौ सम्बभूवतुः ॥ 49 ॥

Vyāsa said: O king! No sooner the mother spoke thus, than both Indra and Viṣṇu were both stupefied under her magical spell, superior thought power, and a thorough learning of the art of warfare.

विस्मितास्तु तदा देवा दृष्ट्वा तावतिबाधितौ ।
चक्रुः किलकिलाशब्दं ततस्ते दीनमानसाः ॥ 50 ॥

The Devas, seeing them very much overpowered and bewildered, were greatly struck with wonder; they became desperate and began to cry aloud.

क्रोशमानान्सुरान्दृष्ट्वा विष्णुं प्राह शचीपतिः ।
विशेषेणाभिभूतोऽस्मि त्वत्तोऽहं मधुसूदन ॥ 51 ॥

Indra, on hearing the Devas cry aloud, told Viṣṇu, O Madhusūdana! I am more bewildered in particular than yourself.

जह्मोनां तरसा विष्णो यातन्नौ न दहेत्प्रभो ।
तपसा दर्पितां दुष्टां मा विचारय माधव ॥ 52 ॥

O Mādhava! No need of any further consideration. Before this wretch, inflated with pride by her tapasyā, burns us, better cause her death as early as possible.

इत्युक्तो भगवान्विष्णुः शक्रेण प्रथितेन च ।
चक्रं सस्मार तरसा धृणां त्यक्त्वाथ माधवः ॥ 53 ॥

When thus requested by Indra who was very much perplexed, Bhagavān Viṣṇu quickly remembered his Sudarśana disc, casting aside the thought that it is hateful to kill a woman.

स्मृतमात्रं तु सम्प्राप्तं चक्रं विष्णुवशानुगम् ।
दधार च करे क्रुद्धो वधार्थं शक्रनोदितः ॥ 54 ॥
गृहीत्वा तत्करे चक्रं शिरश्चिच्छेद रंहसा ।
हतां दृष्ट्वा तु तां शक्रो मुदितश्चाभवत्तदा ॥ 55 ॥

The disc, the ever obedient weapon of Viṣṇu appeared instantly at his remembrance; and Viṣṇu, becoming angry as prompted by Indra held the disc in His hand, and, hurling it off on the Śukra's mother, severed off her head quickly. God Indra became very glad at this.

देवाश्चातीव सन्तुष्टा हरिं जय जयेति च ।
तुष्टुवुर्मुदिताः सर्वे संजाता विगतज्वराः ॥ 56 ॥

The Devas became free from sorrow, got very much pleased and heartily hailed victory to Hari and worshipped Him and began to chant His praises.

इन्द्रविष्णू तु संजातौ तत्क्षणाद्धृदयव्यथौ ।
स्त्रीवधाच्छंक्रमानौ तु भृगोः शापं दुरत्ययम् ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
एकादशोऽध्यायः ॥ 11 ॥

Indra and Viṣṇu then became free from all troubles; but they began to fear that Bhrgu (Śukra's father) would curse terribly and without fail.

Here ends the Eleventh Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa, on Śukra's going to Mahādeva to get the Mantra.

CHAPTER XII

On Bhṛgu's Curse and the Dialogue Between. Śukrācārya and the Daityas

व्यास उवाच

तं दृष्ट्वा तु वधं घोरं चुक्रोध भगवान्भृगुः ।
वेपमानोऽतिदुःखार्तः प्रोवाच मधुसूदनम् ॥ 1 ॥

Vyāsa said: O king! On seeing Viṣṇu killing his wife, and thus committing a dreadful atrocious act, the Bhagavān Bhṛgu was very sorry and began to tremble with anger and addressed Madhusūdana thus.

भृगुरुवाच

अकृतं ते कृतं विष्णो जानन्यापं महामते ।
वधोऽयं विप्रजाताया मनसा कर्तुमक्षमः ॥ 2 ॥

Bhṛgu said: O Viṣṇu! You have done an extremely sinful act. O intelligent one! Knowing it, you have done so; what a great wonder! No body dreams of the murder of this Brāhmaṇa's daughter; and you have committed it deed, black and white.

आख्यातस्त्वं सत्त्वगुणः स्मृतो ब्रह्मा च राजसः ।
तथाऽसौ तामसः शंभुर्विपरीतं कथं स्मृतम् ॥ 3 ॥

O Devas! The Maharṣis declare you to be Sāttvic, engaged in preservation; Brahmā to be Rājasic (creator) and Śambhu Śiva to be Tāmasic (destroyer). Why then is the contrary thing visible in this case?

तामसस्त्वं कथं जातः कृतं कर्मातिनिन्दितम् ।
अवध्या स्त्री त्वया विष्णो हता कस्मान्निरागसा ॥ 4 ॥

Why have you become Tāmasic? Why have you done this heinous crime? O Viṣṇu! The females are never to be killed; this is a known fact; then why have you killed this woman without any fault.

शपामि त्वां दुराचारं किमन्यत्प्रकरोमि ते ।
विधुरोऽहं कृतः पाप त्वयाऽहं शक्रकारणात् ॥ 5 ॥

न शपेऽहं तथा शक्रं शपे त्वा मधुसूदन ।
सदा छलपरोऽसि त्वं कीटयोनिर्दुराशयः ॥ 6 ॥

You have done a very execrable act. What shall

I do to you? It is another matter that I would curse you. O Great Sinner! You have pained me very much and made me very weary. I will not curse Indra. You always assume a deceitful appearance and behave like a black cruel serpent; your mind is all full of wickedness; I will curse you.

ये च त्वां सात्त्विकं प्राहुस्ते मूर्खा मुनयः किल ।

तामसस्त्वं दुराचारः प्रत्यक्षं मे जनार्दन ॥ 7 ॥

O Janārdana. Those Munis who call Sāttvic are fools; I have seen to day that your ways are exceptionally vicious and tāmasic.

अवतारा मृत्युलोके सन्तु मच्छापसम्भवाः ।

प्रायो गर्भभवं दुःखं भुंक्ष्व पापाज्जनार्दन ॥ 8 ॥

O Viṣṇu! I curse you now to take frequent births, suffer very frequently in different wombs, in the earth and thus suffer the pains of remaining in the wombs.

व्यास उवाच

ततस्तेनाथ शापेन नष्टे धर्मे पुनः पुनः ।
लोकस्य च हितार्थाय जायते मानुषेष्विह ॥ 9 ॥

O king! Therefore whenever religion subsides in the world, Bhagavān Viṣṇu incarnates frequently in this human world, due to the curse of Bhṛgu.

राजोवाच

भृगुभार्या हता तत्र चक्रेणामिततेजसा ।
गार्हस्थ्यं च पुनस्तस्य कथं जातं महात्मनः ॥ 10 ॥

The king said: O best of the Munis! Did that Mahātmā Bhṛgu again marry and lead a household's life when his wife was thus killed by the lustrous disc Sudarśana.

व्यास उवाच

इति शप्त्वा हरि रोषात्तादाय शिरस्त्वरन् ।
कार्यं संयोज्य तरसा भृगुः प्रोवाच कार्यदित् ॥ 11 ॥

Vyāsa said: O king! The sacrificer Bhṛgu angrily cursed Hari and next took that severed head and quickly placed it over the body as before and said:

अच त्वां विष्णुनां देविं हतां संजीवयाम्यहम् ।
 यदि कृत्स्नो मया धर्मो ज्ञायते चरितोऽपि वा ॥ 12 ॥
 तेन सत्येन जीवेत यदि सत्यं ब्रवीम्यहम् ।
 पश्यंतु देवताः सर्वा मम तेजोबलं महत् ॥ 13 ॥
 अद्भिस्तां प्रोक्ष्य शीताभिर्जीवयामि तपोबलात् ।
 सत्यं शौचं तथा वेदा यदि मे तपसो बलम् ॥ 14 ॥

O Devi! Viṣṇu has slain you to day; I will make you regain your life just now. If I am acquainted with all the Dharmas and if I have practised these in my life and if have spoken truth always, then dost thou regain your life by my religious merit. Let all the Devas witness my power and strength. If I know the True, if I have studied all the Vedas and if I have realised the Knowledge of the Vedas, then I, sprinkling your body with this cold water, charged with my mantras, will revive you.

व्यास उवाच

अद्भिः संप्रोक्षिता देवी सद्यः संजीविता तदा ।
 उत्थिता परमप्रिता भृगोभार्या शुचिस्मिता ॥ 15 ॥

Vyāsa said: O king! Sprinkled by the water by Bhṛgu, his wife regained her life and rose up at once and felt herself glad and smiled.

ततस्तां सर्वभूतानि दृष्ट्वा सुप्तोस्थितामिव ।
 साधु साध्विति तं तां तु तुष्टुवुः सर्वतो दिशम् ॥ 16 ॥

All the persons and living creatures seeing her stand, as if awoken from her sleep, at once exclaimed from all sides "well done, well done!" thanked Bhṛgu and his wife very much and highly praised them.

एवं संजीविता तेन भृगुणा वरवर्णिनी ।
 विस्मयं परमं जग्मुर्देवाः सैत्रा विलोक्य तत् ॥ 17 ॥

Thus seeing the fair complexioned wife regain her life through Bhṛgu, Indra and all the Devas were very much struck with wonder.

Note: Thought power and inhalation of some medicines might have revived her.

इन्द्रः सुरानथोवाच मुनिना जीविता सती ।
 काव्यस्ताप्त्वा तपो घोरं किं करिष्यति मन्त्रवित् ॥ 18 ॥

Indra then addressed the Devas: Now the mother of Śukra has regained her life through Bhṛgu; but

when Śukrācārya will receive the mantra after his severe tapasyā, we do not know what terrible harm he would do to us!

व्यास उवाच

गता निद्रा सुरेन्द्रस्य देहेऽक्षेममभूच्छुप ।
 स्मृत्वा काव्यस्य वृत्तांतं मन्त्रार्थमतिदारुणम् ॥ 19 ॥

Vyāsa said: O king! Though the deep sleep that overtook Indra had now left him, yet he became very unhappy, remembering the severe asceticism of Śukra's tapasyā and his receiving mantras.

विमृश्य मनसा शक्रो जयन्तीं स्वसुतां तदा ।
 उवाच कन्यां चार्वर्गीं स्मितपूर्वमिदं वचः ॥ 20 ॥

Thinking over deeply in his mind, Indra called his daughter Jayantī and spoke to her with affection.

गच्छ पुत्रि मया दत्ता काव्याय त्वं तपस्विने ।
 समाराधय तन्वंगि मत्कृते तं वशं कुरु ॥ 21 ॥

उपचारैर्मुनिस्तैस्तैः समाराध्य मनःप्रियैः ।
 भयं मे तरसा गत्वा हर तत्र वराश्रमे ॥ 22 ॥

Go! Daughter! I have given thee over to the ascetic Kāvya. Do this service for me, go to Kāvya and help him in his asceticism and bring him under your control. By whatever acts the Muni be pleased, dost thou do at once and please him in every way and thus remove my fear.

सा पितुर्वचनं श्रुत्वा तत्रागच्छन्मनोरमा ।
 तमपश्यद्विशालाक्षी पिबंतं धूममाश्रमे ॥ 23 ॥

The large eyed beautiful Jayantī, hearing her father's words, went to her hermitage and there saw the Ṛṣi inhaling the smoking.

तस्य देहं समालोक्य स्मृत्वा चाक्यं पितुस्तदा ।
 कदलीदलमादाय वीजयामास तं मुनिम् ॥ 24 ॥

On seeing the body of the ascetic, and remembering her father's words she brought the leaves of the plantain trees and began to fan him.

निर्मलं शीतलं वारि समानीय सुवासितम् ।
 पानाय कल्पयामास भक्त्या परमया लघु ॥ 25 ॥

The intelligent Jayantī with no excitement used to bring the pure, clear, cool, and well scented water and place it, with great devotion, before the sage for his drinking.

Note: Here Indra bribes by giving away his daughter.

छायां वस्त्रातपत्रेण भास्करे मध्यगे सति ।
रचयामास तन्वंगी स्वयं धर्मे स्थिता सती ॥ 26 ॥

When the sun was over his head, she used to prepare some protection, with her clothes, from the sun and thus made the shade for him. Thus, in various ways, did she begin to serve the Muni, herself remaining steady in her religion.

फलान्यानीय दिव्यानि पक्वानि मधुराणि च ।
मुमोचाग्रे मुनेस्तस्य भक्ष्यार्थं विहितानि च ॥ 27 ॥

She brought sweet and ripe fruits proper according to the Śāstras and used to place them before him for his repast.

कुशाः प्रादेशमात्रा हि हरिताः शुक्सन्निभाः ।
दधाराग्रेऽथ पुष्पाणि नित्यकर्मसमृद्धये ॥ 28 ॥

In the performance of her daily duties, she used to collect the Kuśa grass of the span of thumb and fore finger, and flowers, white and yellow and placed them before him.

निद्रार्थं कल्पयामास संस्तरं पल्लवान्वितम् ।
तस्मिन्मुनौ चादरस्था चकार व्यजनं शनैः ॥ 29 ॥

For the Muni's bedding to lie down and sleep, she used to gather soft green leaves and with them she used to keep his bed ready; and when the Muni laid himself down, she used to fan him gently.

हावभावादिकं किञ्चिद्विकारजननं च तत् ।
न चकार जयन्ती सा शापभीता मुनेस्तदा ॥ 30 ॥

Never did she exhibit for fear of curse, any gesture or posture calculated to disturb his mind.

स्तुतिं चकार तन्वंगी गीर्भिस्तस्य महात्मनः ।
सुभाषिण्यनुकूलाभिः प्रीतिकर्त्रीभिरप्युत ॥ 31 ॥

The sweet-tongued, thin lady used to praise Śukrācārya in pleasing and favourable terms.

प्रबुद्धे जलमादाय दधाराचमनाय च ।
मनोऽनुकूलं सततं कुर्वन्ती व्यचरत्तदा ॥ 32 ॥

When the Muni awoke, she placed water before him to wash his face and hands. Thus serving the Muni, did she stay in the hermitage.

इंद्रोऽपि सेवाकांस्तर प्रेषयामास चातुरः ।
प्रवृत्तिं ज्ञातुकामो वै मुनेस्तस्य जितात्मनः ॥ 33 ॥

The fear stricken Indra used to send messengers to fathom the mind of that self controlled Muni.

एवं बहूनि वर्षाणि परिचर्यापराऽभवत् ।
निर्विकारा जितक्रोधा ब्रह्मचर्यपरा सती ॥ 34 ॥

Thus did Jayantī serve for good many years the Muni, being void of anger and observing duly her celibacy.

पूर्णे वर्षसहस्रे तु परितुष्टो महेश्वरः ।
वरेण छंदयामास काव्यं प्रति मनोहरः ॥ 35 ॥

In this way one thousand years passed duly, the God Mahādeva was very pleased and addressed Śukrācārya that He had come to give him boons that he desired.

ईश्वर उवाच

यच्च किञ्चिदपि ब्रह्मान्विद्यते भृगुनन्दन ।
प्रतिपश्यसि यत्सर्वं तच्च वाच्यं न कस्यचित् ॥ 36 ॥

सर्वाभिभावकत्वेन भविष्यसि न संशयः ।
अवध्यः सर्वभूतानां प्रजेशश्च द्विजोत्तम ॥ 37 ॥

The God Mahādeva said: Whatever there exists in this universe, whatever you see with your eyes and whatever can not be described in words, you will be the lord of all these and the conqueror of all. There is no doubt in this. You can not be killed by any creature; you will be the ruler of all beings and will be reckoned as the best of the Brāhmaṇas.

व्यास उवाच

एवं दत्त्वा वराञ्छंभुस्तत्रैवांतरधीयत ।
काव्यस्तामथ संवीक्ष्य जयन्तीं वाक्यमब्रवीत् ॥ 38 ॥

Vyāsa said: The God Mahādeva disappeared then and there, after granting him the boons. Then Śukrācārya saw Jayantī and said to her: O lady of beautiful hips! Who and whose daughter art thou? What is the desire in your mind? What for you have come here? O one of beautiful thighs! what is your duty?

काऽसि कस्यासि सुश्रोणि ब्रूहि किं ते चिकीर्षितम् ।
किमर्थमिह संप्राप्ता कार्यं वद वरोरु मे ॥ 39 ॥

किं वाञ्छसि करोम्यद्य दुष्करं चेत्सुलोचने ।
प्रीतोऽस्मि त्वत्कृतेनाद्य वरं वरय सुव्रते ॥ 40 ॥

O beautiful eyed! I am very pleased with all that you have done for me. What do you want? O one

of good vows! Ask boons from me; I will grant them even if they be difficult.

ततः सा तु मुनिं प्राह जयन्ती मुदितानना ।
चिकीर्षितं मे भगवंस्तपसा ज्ञातुमर्हसि ॥ 41 ॥

On hearing this, Jaiyanti's face became bright with joy; she said: whatever I desire, you know that already by force of your Tapasyā.

व्यास उवाच

ज्ञातं मया तथापि त्वं ब्रूहि यन्मनसेप्सितम् ।
करोमि सर्वथा भद्रं प्रीतोऽस्मि परिचर्यया ॥ 42 ॥

The Kāvya said: Your mental desires I know; still mention them yourself particularly; I will do good to you in any way you like; I am pleased with your services.

जयंत्युवाच

शक्रस्याहं सुता ब्रह्मन्पित्रा तुभ्यं समर्पिता ।
जयंती नामतश्चाहं जयंतावरजा मुने ॥ 43 ॥
सकामाऽस्मि त्वयि विभो वाञ्छितं कुरु मेऽधुना ।
रंसे त्वया महाभाग धर्मतः प्रीतिपूर्वकम् ॥ 44 ॥

Jayanti said: O Brāhmin! I am the daughter of Indra and I am the younger of my brother Jayanta. Father has given me over to you; I now like to live with you. Kindly fulfil my desires now. O blessed one! You better take me and enjoy me according to Dharma. This is my desire.

शुक्र उवाच

मया सह त्वं सुश्रोणि दश वर्षाणि भामिनी ।
सर्वैर्भूतैरदृश्या च रमस्वेह यदृच्छया ॥ 45 ॥
Śukrācārya said: O thou of large and handsome hips! Better enjoy with me for ten years, according to your liking, without being visible to any body.

व्यास उवाच

एवमुक्त्वा गृहं गत्वा जयंत्याः पाणिमुद्वहन् ।
तथा सहावसहेव्या दश वर्षाणि भार्गवः ॥ 46 ॥
अदृश्यः सर्वभूतानां मायया संवृतः प्रभुः ।
दैत्यास्तमागतं श्रुत्वा कृतार्थं मन्त्रसंयुतम् ॥ 47 ॥
अभिजगमुर्गृहे तस्य मुदितास्ते दिवृक्षवः ।
नापश्यन्नममाणं ते जयंत्या सह संयुतम् ॥ 48 ॥

Vyāsa said: Thus saying, Śukrācārya went to his home and, according to religious observances, married Jayanti and lived with her for ten years under the shade of Māyā and unobserved by any body. On the other hand, the Daityas, hearing that Śukrācārya returned home successful getting his desired Mantra, were very glad and went to his house to pay their respects to him. But Śukra was then living with Jayanti; hence the Asuras could not see him.

तदा विमनसः सर्वे जाता भग्नोद्यमाश्च ते ।
चिंतापरातिदीनाश्च वीक्षमाणाः पुनः पुनः ॥ 49 ॥

Then they got very much dejected, sorry and were drooped in spirits; they searched for again and again.

अदृष्ट्वा तं तु संवृतं प्रतिजग्मुर्थागतम् ।
स्वगृहान्दैत्यवर्यास्ते चिंताविष्टा भयातुराः ॥ 50 ॥

Not being able to see Śukra under the shade of Māyā, the Daityas were very sorry and got afraid and then returned to their own residences.

रममाणं तथा ज्ञात्वा शक्रः प्रोवाच तं गुरुम् ।
बृहस्पतिं महाभागं किं कर्तव्यमतः परम् ॥ 51 ॥

On the other hand, the Devas, knowing that Śukra was holding intercourses with Jayanti, Indra, the God of Devas, spoke to the Deva Guru Bṛhaspati. O Guru! Advise us what to do under the present circumstances and relieve us from the impending difficulties.

गच्छाद्य दानवान्ब्रह्मन्मायया त्वं प्रलोभय ।
अस्माकं कुरु कार्यं त्वं बुद्ध्या संचिंत्य मानद ॥ 52 ॥

O Brāhmaṇa! Better go to day to the Dānavas and do that by which our honour may be maintained. You better put the Dānavas under some charm by your magical spell and think and do good to us.

तच्छ्रुत्वा वचनं काव्यं रममाणं सुसंवृतम् ।
ज्ञात्वा तद्रूपमास्थाय दैत्यान्प्रति ययौ गुरुः ॥ 53 ॥

On hearing Indra's words and knowing that Śukra is now enjoying with Jayanti, Bṛhaspati went to the Dānavas, putting on the appearance of Śukrācārya.

गत्वा तत्रातिभक्त्याऽसौ दानवान्समुपाह्वयत् ।
आगतास्तेऽसुराः सर्वे ददृशुः काव्यमग्रतः ॥ 54 ॥

Going to the Demons, he called on them very politely and sweetly. The Asuras said that Śukrācārya had come in presence of them.

प्रणम्य संस्थिताः सर्वे काव्यं मत्वाऽतिमोहिताः ।
न विदुस्ते गुरोर्मायां काव्यरूपविभाविनीम् ॥ 55 ॥

The Demons were very glad and bowed down before Śukrācārya and could not make out that he was the false Śukrācārya, under the Māgic charm of Bṛhaspatī.

तानुवाच गुरुः काव्यरूपः प्रच्छन्नमायया ।
स्वागतं मम याज्यानां प्राप्तोऽहं वो हिताय वै ॥ 56 ॥
अहं वो बोधयिष्यामि विद्यां प्राप्ताममाययां ।

Then the false Śukrācārya asked the welfare of the Daityas? and said: I went so long for your good; I performed severe tapasyā and satisfied the God Śambhu and acquired from him the Mantra, the

तपसा तोषितः शंभुर्युष्मत्कल्याणहेतवे ॥ 57 ॥

CHAPTER XIII On Cheating the Daityas

राजोवाच

किं कृतं गुरुणां पश्चाद्गुरुरूपेण वर्तता ।
छलेनैव हि दैत्यानां पौरोहित्येन धीमता ॥ 1 ॥

The king said: What did the intelligent Bṛhaspati do after he had assumed falsely the appearance of Śukrācārya, and lived there as the spiritual guide of the Demons.

गुरुः सुराणामनिशं सर्वविद्यानिधिस्तथा ।
सुतांगिरस एवासौ स कथं छलकृन्मुनिः ॥ 2 ॥

O Muni! Bṛhaspati is the Guru of the Devas; he also devotes his time in studying the Vedas; and is the ocean of all knowledge; he is the son of the Maharṣi Aṅgirā and he is himself a Muni. Endorsed with all these good qualifications, how could he deceive the Demons.

धर्मशास्त्रेषु सर्वेषु सत्यधर्मस्य कारणम् ।
कथितं मुनिभिरेन परमात्माऽपि लभ्यते ॥ 3 ॥
वाचस्पतिस्तथा मिथ्या वक्ता चेदानवान्प्रति ।
कः सत्यवक्ता संसारे भविष्यति गृहाश्रमी ॥ 4 ॥

sacred knowledge, and that I will frankly explain to you.

तच्छ्रुत्वा प्रीतमनसो जातास्ते दानवोत्तमाः ।
कृतकार्यं गुरुं मत्वा जहृषुस्ते विमोहिताः ॥ 58 ॥

On hearing this, the Demons were very pleased and, knowing that the Guru had been successful, were filled with joy.

प्रणमुस्ते मुदा युक्ता निरातंका गतव्यथाः ।
देवेभ्यश्च भयं त्यक्त्वा तस्थुः सर्वे निरामयाः ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
द्वादशोऽध्यायः ॥ 12 ॥

They saluted him with joy and began to live quietly and freely and without pain, having got rid of fear the Devas.

Here ends the Twelfth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahāpurāṇam of 18,000 verses by Maharṣi Veda Vyāsa on Bṛghu's curse and the dialogue between Śukrācārya and the Daityas.

In all the religious Śāstras, Truth is declared to be the essence of Dharma; and the Supreme Self is attained through Truth, so the wise sages say. How can we expect an ordinary householder to be true when such a man as Bṛhaspati takes recourse to falsehood with the Demons.

आहारादधिकं भोज्यं ब्रह्माण्डविभवेऽपि न ।
तदर्थं मुनयो मिथ्या प्रवर्तन्ते कथं मुने ॥ 5 ॥

If one acquires, as one's wealth, the whole Universe, still one does not require anything more than what is required in feeding one's belly; how is it that Bṛhaspati could speak falsehood merely for the sake of his belly?

शब्दप्रमाणमुच्छेदं शिष्टाभावे गतं न किम् ।
छलकर्मप्रवृत्ते वाऽविगीतत्वं गुरौ कथम् ॥ 6 ॥

O Muni! The words sung by the ancient virtuous and respectable sages were true and had their corresponding objects by those words; now they

employed the term Śiṣṭa meaning that there were virtuous, respectable persons as denoted by them. When Bṛhaspati can even commit such condemnable deceitful acts and speak falsehood, we can expect no virtuous respectable persons in the world. Where then do you find the Śiṣṭa persons, denoted by the word Śiṣṭa, sung by the ancient sages? The word Śiṣṭa is now meaningless!

देवाः सत्त्वसमुद्भूता राजसा मानवाः स्मृताः ।

तिर्यचस्तामसाः प्रोक्ता उत्पत्तौ मुनिभिः किल ॥ 7 ॥

The Devas are sprung from the Sāttvic qualities, men from Rajisaci qualities and birds, etc. from the Tāmasic qualities.

अमराणां गुरुः साक्षान्मिथ्यावादी स्वयं यदि ।

तदा कः सत्यवक्ता स्याद्राजसस्तामसः पुनः ॥ 8 ॥

When the Guru of the Immortals, the incarnate of Sāttvik qualities, can become a liar, how can one expect those who are Rājasik Tāmasik to follow rigorously the truth?

क्व स्थितिस्तस्य धर्मस्य सन्देहोऽयं ममात्मनः ।

का गतिः सर्वजन्तूनां मिथ्याभूते जगत्त्रये ॥ 9 ॥

Oh! This Trilokī is all pierced with falsehood! Where is the Religion! And what will be the ultimate goal of all these creatures!

हरिर्ब्रह्मा शचीकान्तस्तथाऽन्ये सुरसत्तमाः ।

सर्वे छलविधौ दक्षा मनुष्याणां च का कथा ॥ 10 ॥

When Bhagavān Hari, Brahmā, Indra and the best of the Devas when all can betake to pretext, fraud and trickery and show cleverness in them; what to speak of men!

कामक्रोधाभिसन्तप्ता लोभोपहतचेतसः ।

छले दक्षाः सुराः सर्वे मुनयश्च तपोधनाः ॥ 11 ॥

वसिष्ठो वामदेवश्च विश्वामित्रो गुरुस्तथा ।

एते पापरताः काऽत्र गतिर्धर्मस्य मानद ॥ 12 ॥

O Giver of honour! When all the Devas, Vasīṣṭha, Vāmadeva, Viśvāmītra, Bṛhaspati and other ascetic Munis get themselves overpowered by lust and anger, when their intelligence gets destroyed by covetousness and avarice, when they are addicted to vices and are expert in fraud, pretext

and trickery, then what fate, alas! can you expect of Dharma and what help is there of any religious persons?

इन्द्रोऽग्निश्चन्द्रमा वेधाः परदाराभिलम्पटाः ।

आर्यत्वं भुवनेष्वेषु स्थितं कुत्र मुने वद ॥ 13 ॥

Alas! Indra, Agni, Moon, and Brahmā when these get overpowered by the strong influence of lust, are in illicit love with others wives, where is the goodness and virtuous behaviour in this Trilokī?

वचनं कस्य मन्तव्यमुपदेशधियाऽनघ ।

सर्वे लोभाभिभूतास्ते देवाश्च मुनयस्तथा ॥ 14 ॥

O Sinless One! To whom, then, can we look upon as our spiritual guide and our advice and law givers when all the Devas and Muni are corrupt with avarice?

व्यास उवाच

किं विष्णुः किं शिवो ब्रह्मा मघवा किं बृहस्पतिः ।

देहवान् प्रभवत्येव विकारैः संयुतः सदा ॥ 15 ॥

Vyāsa said: O king! Be he Indra, Bṛhaspati, Brahmā, Viṣṇu or Maheśa whoever is embodied or will put on bodies, he will have to be in touch with the previously mentioned Ahankāra, and covetousness and other vices due to name and form.

रागी विष्णुः शिवो रागी ब्रह्माऽपि रागसंयुतः ।

“रागवान्किमकृत्यं वै न करोति नराधिप ।”

रागवानपि चातुर्याद्विदेह इव लक्ष्यते ॥ 16 ॥

O king! Brahmā, Viṣṇu and Maheśa are all attached to sensual objects; and what improper and sinful actions there can be that cannot be committed by persons devoted to sensual objects!

सम्प्राप्ते सङ्कटे सोऽपि गुणैः सम्बाध्यते किल ।

कारणाद्गहितं कार्यं कथं भवितुमर्हति ॥ 17 ॥

It is through cleverness and fraud that any one devoted to sensual objects can easily make oneself as cleverly free from Māyā; but when difficulty comes, then his trickery gets discovered and the respective qualities hidden in him are brought to bear their respective results. Know, then, the three

qualities to be conjointly the cause of all these actions; as without any cause, no action gets visible.

ब्रह्मादीनां च सर्वेषां गुणा एव हि कारणम् ।

पञ्चविंशत्समुद्भूता देहास्तेषां न चान्यथा ॥ 18 ॥

These discrepancies in the case of Brahmā and others are caused by the three qualities; their bodies are all created from Pradhāna Mahat and the other 25 Tattvas. (essences).

काले मरणधर्मास्ते सन्देहः कोऽत्र ते नृप ।

परोपदेशे विस्पष्टं शिष्टाः सर्वे भवन्ति च ॥ 19 ॥

विप्लुतिर्ह्यविशेषेण स्वकार्ये समुपस्थिते ।

कामः क्रोधस्तथा लोभद्रोहाहङ्कारमत्सराः ॥ 20 ॥

O king! Brahmā and others are subject to death; then how can you doubt on other things? In advising others, everybody gives, as it were, good and virtuous advices; but the burden falls upon their own heads; they fall off from their advices and act according to their hidden natures; then they yield to lust, anger, envy, egoism and fascination.

देहवान्कः परित्यक्तुमीशो भवति तान्पुनः ।

संसारोऽयं महाराज सदैवैवंविधः स्मृतः ॥ 21 ॥

No one who is embodied can get rid of passions, born of the three qualities. O king! Thus the Trilokī goes, is the saying of the Mahārṣis.

नान्यथा प्रभवत्येव शुभाशुभमयः किल ।

कदाचिद्भगवान्विष्णुस्तपश्चरति दारुणम् ॥ 22 ॥

कदाचिद्विधान्यज्ञान्वितनोति सुराधिपः ।

कदाचित्तु रमारङ्गरञ्जितः परमेश्वरः ॥ 23 ॥

रमते किल वैकुण्ठे तद्भवस्तुरुणो विभुः ।

कदाचिद्दानवैः सार्धं युद्धं परमदारुणम् ॥ 24 ॥

करोति करुणासिन्धुस्तद्बाणापीडितो भृशम् ।

कदाचिज्जयमाप्नोति दैवात्सोऽपि पराजयम् ॥ 25 ॥

सुखदुःखाभिभूतोऽसौ भवत्येव न संशयः ।

शेषे शेते कदाचिद्वै योगनिद्रासमावृतः ॥ 26 ॥

This Trilokī, auspicious, inauspicious, mixed, never gets any serious change; its nature remains always uniform. See Bhagavān Viṣṇu sometimes practises severe asceticism; Indra, the lord of the Devas some times follows the practices of religious sacrifices. Again you find Viṣṇu Bhagavān, full of

youth, fond of the Līlā, enjoying the company of Ramā in Vaikuṅṭha; some times He is the ocean of mercy, is fighting dreadful battles with the Demons and being severely afflicted with their clusters of arrows; some times he gains victories, some times he gets defeat through the irony of Fate; thus he gets undoubtedly pleasures and pains.

काले जागर्ति विश्वात्मा स्वभावप्रतिबोधितः ।

शर्वो ब्रह्मा हरिश्चेति इन्द्राद्या ये सुरास्तथा ॥ 27 ॥

मुनयश्च विनिर्माणैः स्वायुषो विचरन्ति हि ।

निशावसाने संजाते जगत्स्थायरजंगमम् ॥ 28 ॥

म्रियते नात्र सन्देहो नृप किञ्चित्कदापि च ।

स्वायुषोऽन्ते पद्यजाद्याः क्षयमृच्छंति पार्थिव ॥ 29 ॥

O king! some time Nārāyaṇa draws all the worlds into his belly and takes his yogic sleep on the thousand headed serpent Śeṣa and again he gets himself awakened by Prakṛti. O king! Brahmā, Viṣṇu, Maheśa, Indra, the Devas, and Munis all of them, live up to the limit of their ordained time and when the time of Pralaya the Universal dissolution, ends, this whole Universe, moving and nonmoving, again comes into existence as before; there is no doubt in this. O king, at the expiry of the ordained time, Brahmā and all others will die, no doubt.

प्रभवन्ति पुनर्विष्णुहरशक्रादयः सुराः ।

तस्मात्कामादिकाभ्यावान्देहवान्प्रतिपद्यते ॥ 30 ॥

नात्र ते विस्मयः कार्यः कदाचिदपि पार्थिव ।

संसारोऽयं तु सन्दिग्धः कामक्रोधादिभिर्नृप ॥ 31 ॥

Again, in due course, Brahmā, Viṣṇu, and Maheśa and the other Devas come out and assume bodies and get all the passions, lust, etc. as ordained. O King! You need not be astonished; this Trilokī always goes on accompanied by lust, anger, etc.

दुर्लभस्तद्विनिर्मुक्तः पुरुषः परमार्थवित् ।

यो बिभेतीह संसारे स दारान्न करोत्यपि ॥ 32 ॥

विमुक्तः सर्वसंगेभ्यो विचरत्यविशंकतः ।

तस्माद्बृहस्पतेभार्या शशिनालम्बिता पुनः ॥ 33 ॥

गुरुणालम्बिता भार्या तथा भ्रातुर्यदीयसः ।

एवं संसारचक्रेऽस्मिन्नागलोभादिभिवृतः ॥ 34 ॥

Persons free from lust, anger and other passions are very rare in this world. He who is afraid of this world does not marry, and thus being free from the attachments to any worldly objects, becomes free and roams fearless. The Moon stole away the wife of Bṛhaspati, and Bṛhaspati himself stole away the wife of his younger brothers. Thus in this wheel of Saṁsāra, all the creatures are ever passioned with attachment avarice, etc.

गार्हस्थ्यं च समास्थाय कथं मुक्तो भवेन्नरः ।

तस्मात्सर्वप्रयत्नेन हित्वा संसारसारताम् ॥ 35 ॥

The householder can never expect to obtain freedom. Therefore those who want to be free, should carefully relinquish the idea of the stability of the world and worship the Eternal Mother Full and Sat, Cit and Ānandam.

आराधयेन्महेशानीं सच्चिदानन्दरूपिणीम् ।

तन्मायागुणतश्छत्रं जगदेतच्चराचरम् ॥ 36 ॥

This world, moving and unmoving, O Maheśānī, rolls in madness, overpowered by Her Māyā.

भ्रमत्युन्मत्तवत्सर्वं मदिरामत्तवन्नृप ।

तस्या आराधनेनैव गुणान्सर्वान्विमृद्य च ॥ 37 ॥

Intelligent persons worshipping Her, trample upon the three qualities and become free. O king! No other Path exists for Freedom.

मुक्तिं भजेत मतिमान्नान्यः पंथास्त्वितः परः ।

आराधिता महेशानी न यावत्कुरुते कृपाम् ॥ 38 ॥

तावद्भवेत्सुखं कस्मात्कोन्योऽस्ति दयया युतः ।

करुणासागरामेतां भजेत्तस्मादमायया ॥ 39 ॥

Until one gets the Grace from the Maheśānī, one never gets happiness. True mercy is not found anywhere else but from Her. Then one should worship the All merciful, being of pure heart. For Her worship leads to freedom, even in this bodyhood.

यस्यास्तु भजनेनैव जीवन्मुक्तवमश्नुते ।

मानुष्यं दुर्लभं प्राप्य सेविता न महेश्वरी ॥ 40 ॥

He who getting a human frame fails to worship Maheśānī, gets down from the highest rung of the ladder. This is my opinion.

निःश्रेणिकाग्रात्पतिता अथ इत्येव विदाहे ।

अहङ्कारावृतं विश्वं गुणत्रयसमन्वितम् ॥ 41 ॥

असत्येनापि सम्बद्धं मुच्यते कथमन्यथा ।

हित्वा सर्वं ततः सर्वैः संसेव्या भुवनेश्वरी ॥ 42 ॥

This Universe, composed of the three qualities, is encompassed with Ahankāra and fastened to untruth; therefore freedom can never be expected without the worship of That Potent Goddess. O Muni! O king! Renounce every worldly object and serve the Goddess Bhuvaneśvarī; this is the highest duty of all.

राजोवाच

किं कृतं गुरुणा तत्र काव्यरूपधरेण च ।

कदा शुक्रः समायातस्तन्मे ब्रूहि पितामह ॥ 43 ॥

The king said: What did, then, the Devaguru do in the disguise of Śukrācārya? And when did the real Śukrācārya come there? O respected Muni! Speak on these points.

व्यास उवाच

शृणु राजन्प्रक्षयामि यत्कृतं गुरुणा तदा ।

कृत्वा काव्यस्वरूपं च प्रच्छन्नेन महात्मना ॥ 44 ॥

Vyāsa said: Please hear what the disguised Bṛhaspati in the shape of Śukrācārya did afterwards.

गुरुणा बोधिता दैत्या मत्वा काव्यं स्वकं गुरुम् ।

विश्वास परमं कृत्वा बभूवुस्तन्मयास्तदा ॥ 45 ॥

The demons were made to understand clearly by Bṛhaspati; and then they took him for Śukrācārya and placed implicit faith on him and began to think of him and him alone.

विद्यार्थं शरणं प्राप्ता भृगुं मत्वाऽतिमोहिताः ।

गुरुणा विप्रलब्धास्ते लोभात्को वा न मुह्यति ॥ 46 ॥

The Daityas, enchanted and deceived by the magic of Bṛhaspati, took now his refuge for acquiring the knowledge from him, since they mistook him for Śukrācārya. Who is there that is not enchanted by the idea of gaining something?

दर्शवर्षात्मके काले सम्पूर्णसमये तदा ।

जयंत्या सह क्रीडित्वा काव्यो याज्यानर्चितयत् ॥ 47 ॥

On the other hand, when the term of ten years was over, Śukrācārya, the real Guru of the Daityas, ceased enjoying Jayantī and began to remember his disciples, the Daityas.

आशया मम मार्गं ते पश्यन्तः संस्थिताः किल ।

गत्वा तान् वै प्रपश्येऽहं याज्यान्तिभयातुरान् ॥ 48 ॥

He now began to think that "my disciples, the Daityas, are expecting every instant my return; and I would now go and see them, bewildered with fear.

मा देवेभ्यो भयं तेषां मद्भक्तानां भवेदिति ।

सञ्चित्य बुद्धिमास्थाय जयन्तीं प्रत्युवाच ह ॥ 49 ॥

देवानेवोपसंयान्ति पुत्रा मे चारुलोचने ।

समयस्तेऽद्य सम्पूर्णां जातोऽयं दशवार्षिकः ॥ 50 ॥

तस्माद्रच्छाम्यहं देवि द्रष्टुं याज्यान्मुमध्यमे ।

पुनरेवागमिष्यामि तवान्तिकमनुद्धतः ॥ 51 ॥

They are my devotees and I ought to do such that they might not be afraid of the Devas." And then he exclaimed to Jayantī, "O beautiful one! Let my sons take the shelter of the Gods; your term of ten years is today over; I now go therefore, to see my disciples; soon I will again come to you.

तथेति तमुवाचाथ जयन्ती धर्मवित्तमा ।

यथेष्टं गच्छ धर्मज्ञ न ते धर्मं विलोपये ॥ 52 ॥

"Be it so", replied Jayantī, the best of those who know religion, "you can go where you like; I am not to destroy your Dharma."

तच्छ्रुत्वा वचनं काव्यो जगाम त्वरितस्ततः ।

अपश्यद्दानवानां च पार्श्वे वाचस्पतिं तदा ॥ 53 ॥

छात्ररूपधरं सौम्यं बोधयन्तं छलेन तान् ।

जैनं धर्मं कृतं स्वेन यज्ञनिंदापरं तथा ॥ 54 ॥

Hearing these words, Śukrācārya went hurriedly to the Demons and saw the Devaguru Bṛhaspati sitting before them in the guise of Śukrācārya. He was explaining to him the Jaina doctrines, compiled by himself and finding fault with the act of envy, taking revenge and killing and cursing the sacrifices, etc.

भो देवरिपवः सत्यं ब्रवीमि भवतां हितम् ।

अहिंसा परमो धर्मो हंतव्या ह्याततायिनः ॥ 55 ॥

He was telling them "O Enemies of Gods! Truly, I am telling you words that will, no doubt, prove good to you. Non-killing is the highest virtue; even the enemies ought never to be killed.

द्विजैर्भोगरतैर्वेदैर्दर्शितं हिंसनं पशोः ।

जिह्वास्वादपरैः काममहिंसैव परा मता ॥ 56 ॥

It is the Brāhmaṇas, addicted to enjoyments and pleasures of senses, who want to satisfy their tastes and pleasures that are found in the Vedas injunctions to kill animals; but there is no virtue higher than non-killing animals.

एवंविधानि वाक्यानि वेदशास्त्रपराणि च ।

बुवाणं गुरुमाकर्ण्य विस्मितोऽसौ भृगोः सुतः ॥ 57 ॥

चिन्तयामास मनसा मम द्वेष्यो गुरुः किल ।

वञ्चिताः किल धूर्तेन याज्या मे नात्र संशयः ॥ 58 ॥

O king! Śukrācārya was perfectly astonished to hear Bṛhaspati, the Guru of the Devas, speaking against the Vedas and began to think that "Bṛhaspati is certainly my enemy. My disciples have been duped by this cheat; there is no doubt in this.

धिग्लोभं पापबीजं वै नरकद्वारमूर्जितम् ।

गुरुष्यनृतं ब्रूते प्रेरितो येन पाप्मना ॥ 59 ॥

Fie to Avarice! It is the seed of sin; very strong and the veritable gate to hell; Bṛhaspati, even, the Guru of the Devas, is speaking lies, bound under the influence of this heinous avarice!

प्रमाणं वचनं यस्य सोऽपि पाखण्डधारकः ।

गुरुः सुराणां सर्वेषां धर्मशास्त्रप्रवर्तकः ॥ 60 ॥

Oh! What wonder is this that the Guru of the Devas, who is the promulgator of all the religious Śāstras and whose word is accepted as the final decision, is now expounding the doctrines of atheists.

किं किं न लभते लोभान्मलिनीकृतमानसः ।

अन्योऽपि गुरुष्येवं जातः पाखण्डपण्डितः ॥ 61 ॥

When Bṛhaspati can become the expounder of atheistic doctrines, impelled by covetousness: what to speak of those whose minds are not pure and whose intelligence is not sharp?

शैलुषचेष्टितं सर्वं परिगृह्य द्विजोत्तमः ।
 वंचयत्यतिसम्भ्रान्दैत्यान् याज्यान्ममाप्यसौ ॥ 62 ॥
 इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
 त्रयोदशोऽध्यायः ॥ 13 ॥

This Deva Guru, though a Brāhmin, is acting to-day like a rogue, wanting to take away all and

is deceiving my disciples the Daityas, who have been confounded by his magic.

Here ends the Thirteenth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahāpurāṇam of 18,000 verses on cheating the Daityas by Mahārṣi Veda Vyāsa.

CHAPTER XIV

On the Daity's Getting Back their Śukrācārya

व्यास उवाच

इति सञ्चित्य मनसा तानुवाच हसन्निव ।
 वञ्चिता मत्स्वरूपेण दैत्याः किं गुरुणा किल ॥ 1 ॥

Vyāsa said: Thus arguing in his mind, Śukrācārya smilingly said to the Daityas: O Daityas! what for have you all been cheated by Bṛhaspati, the Guru of the Devas, in my guise.

अहं काव्यो गुरुश्चायं देवकार्यप्रसाधकः ।
 अनेन वञ्चिता यूयं मद्याज्या नात्र संशयः ॥ 2 ॥

I am Śukrācārya; you are my disciples; this man is Bṛhaspati, wanting to serve the Gods. He has cheated you, there is no doubt in this.

मा श्रद्धध्वं वचोऽस्यार्या दाम्भिकोऽयं मदाकृतिः ।
 अनुगच्छत मां याज्यास्त्यजतैर्न बृहस्पतिम् ॥ 3 ॥

This vain villainous person has assumed my form; do not put the least faith in his words. O Daityas! You are disciples, follow unto me; leave this Bṛhaspati, vain and arrogant.

इत्याकर्ण्य वचस्तस्य दृष्ट्वा तौ सदृशौ पुनः ।
 विस्मयं परमं जग्मुः काव्योऽयमिति निश्चिताः ॥ 4 ॥

The Daityas, on hearing his words were struck with wonder at the resemblance of the two personages and came to the conclusion that "the person just come is the real Śukrācārya.

स तान्वीक्ष्य सुसंभ्रातान्गुरुर्वाक्यमुवाच ह ।
 गुरुर्वो वंचयत्येव मद्रूपोऽयं बृहस्पतिः ॥ 5 ॥

Then Bṛhaspati, the false Śukrācārya explained to the Daityas in plain and enchanting words that "the second man just come is the Deva Guru Bṛhaspati; he has come here in my guise. His object is to cheat you.

प्राप्तो वञ्चयितुं युष्मान्देवकार्यार्थसिद्धये ।
 मा विश्वासं वचस्यस्य कुरुध्वं दैत्यसत्तमाः ॥ 6 ॥

He has come here to cheat you and serve the purpose of the Devas; do not believe in his words.

प्राप्ता विद्या मया शम्भोर्युष्मानध्यापयामि ताम् ।
 देवेभ्यो विजयं नूनं करिष्यामि न संशयः ॥ 7 ॥

What knowledge I have acquired from the God Śāmbhu, I am teaching it to you; I will make you, no doubt, victorious in the battle with the Devas."

इति श्रुत्वा गुरोर्वाक्यं काव्यरूपधरस्य ते ।
 विश्वासं परमं जग्मुः काव्योऽयमिति निश्चयात् ॥ 8 ॥

Thus the Daityas, hearing the words of the false Śukrācārya, thought the false one to be real and placed implicit reliance in his words.

काव्येन बहुधा तत्र बोधिताः किल दानवाः ।
 बुबुधुर्न गुरोर्मायामोहिताः कालपर्ययात् ॥ 9 ॥

The real Śukrācārya, then explained them as much as he could; but the Daityas, owing to the magic of the false Śukrācārya and to the wonderful effect of time, did not hear his words.

एवं ते निश्चयं कृत्वा ततो भार्गवमबुवन् ।
 अयं गुरुर्नो धर्मात्मा बुद्धिदश्च हिते रतः ॥ 10 ॥

The Daityas thus convinced said to the real Śukrācārya, "this man before us is our Guru for our welfare enlightenment, he is the foremost religious Śukrācārya; for ten continuously he is giving us advices. You are not our Guru; you appear fictitious and false; you better leave this place and go away."

दश वर्षाणि सततमयं नः शास्ति भागवः ।
 गच्छ त्वं कुहको भासि नास्माकं गुरुरप्युत ॥ 11 ॥

The Dull brained Daityas repeatedly told Śukrācārya the reproachful words and bowed down to the false Śukrācārya, and, saluting him, gladly welcomed him as their Guru.

इत्युक्त्वा भार्गवं मूढा निर्भर्त्स्य च पुनः पुनः ।
जगृह्यस्तं गुरुं प्रीत्या प्रणिपत्याभिवाद्य च ॥ 12 ॥
काव्यस्तु तन्मयान्दृष्ट्वा चुकोपाथ शशाप च ।
दैत्यान्विबोधितान्मत्वा गुरुणा चातिवञ्चितान् ॥ 13 ॥
यस्मान्मया बोधिता वै गृहीयुर्न च मे वचः ।
तस्मात्प्रनष्टसंज्ञा वै पराभवमवाप्स्यथ ॥ 14 ॥

The real Śukrācārya, seeing the Daityas exceedingly attached to Bṛhaspati, the Guru of the Devas, and deceived by his words, cursed them out of anger and said: "As you have not taken my words though I have explained every thing to you, you would lose your knowledge and get defeat.

मदवज्ञापलं कामं स्वल्पे काले ह्यावाप्स्यथ ।
तदाऽस्य कपटं सर्वं परिज्ञातं भविष्यति ॥ 15 ॥

As you have shown towards me, you will get the fruits of it at an early date and will then understand the deceitful behaviors of that Deva Guru.

इत्युक्त्वाऽसौ जगामाशु भार्गवः क्रोधसंयुतः ।
बृहस्पतिर्मुदं प्राप्य तस्थौ तत्र समाहितः ॥ 16 ॥

Vyāsa said: Thus saying Śukrācārya hurriedly went away, in furiated with anger. Bṛhaspati was glad and remained there with his mind calm.

ततः शपानुर्गृह्णात्वा दैत्यांस्तान्भार्गवेण हि ।
जगाम तरसा त्यक्त्वा स्वरूपं स्वं विधाय च ॥ 17 ॥
गत्वोवाच तदा शक्रं कृतं कार्यं मया ध्रुवम् ।
शप्ताः शुक्रेण ते दैत्या मया त्यक्ताः पुनः किल ॥ 18 ॥
निराधाराः कृता नूनं यतध्वं सुरसत्तमाः ।
संग्रामाय महाभाग शापदग्धा मया कृताः ॥ 19 ॥

Bṛhaspati then knowing the Daityas cursed by Śukrācārya, assumed his real appearance, left that place, and hurriedly returned to Indra. He began to say "I have undoubtedly succeeded in my undertaking; the Daityas have been cursed and left by me too. They are now helpless; so, O Good Suras! I have made them cursed, you would better now try to fight with them."

इति श्रुत्वा गुरोर्वाक्यं मधवा मुदमाप्त्वान् ।
जहृषुश्च सुराः सर्वे प्रतिपूज्य बृहस्पतिम् ॥ 20 ॥
संग्रामाय मतिं चक्रुः संविचार्य मिथः पुनः ।
निर्ययुर्मिलिताः सर्वे दानवाभिमुखाः सुराः ॥ 21 ॥

Indra heard their Guru and became very glad; all the other Devas were glad and worshipped him. They held another cabinet, secret council, how to fight with the Daityas; and, then, all uniting together marched out in battle against the Asuras.

सुरान्समुद्यताञ्जात्वा कृतोद्योगान्महाबलान् ।
अन्तर्हितं गुरुं चैव बभूवुश्चितयान्विताः ॥ 22 ॥

Seeing that the powerful Devas marching towards them ready to fight and knowing their false Guru had fled, the Daityas became very anxious.

परस्परमथोचुस्ते मोहितास्तस्य मायया ।
सम्प्रासाद्यो महात्मा च यातोऽसौ नष्टमानसः ॥ 23 ॥

They told each other: Alas! We were enchanted by the Devaguru; the highsouled Śukrācārya angrily left us; now it is our incumbent duty to satisfy him.

वञ्चयित्वा गत पापो गुरुः कपटपण्डितः ।
भ्रातृस्त्रीलंभनः प्रायो मलिनोऽन्तर्बहिः शुचिः ॥ 24 ॥

That vicious, dirty inside and pure outside, hypocrite Pundit Deva Guru, who used to go to his brother's wife, has really cheated and has quitted us.

किं कुर्मः क्व च गच्छामः कथं काव्यं प्रकोपितम् ।
कुर्वीमहि सहायार्थं प्रसन्नं हृष्टमानसम् ॥ 25 ॥

What are we to do now? where to go? How to satiate now the anger of Śukra so that he might be glad and help us.

इति संचिन्त्यं ते सर्वे मिलिता भयकंपिताः ।
प्रह्लादं पुरतः कृत्वा जग्मुस्ते भार्गवं पुनः ॥ 26 ॥

Thus pondering over they all unitedly, shuddering with fear, again went to Śukrācārya, keeping Prahlāda in front of them.

प्रणेमुश्चरणौ तस्य मुनिर्मौनभृतस्तदा ।
भार्गवस्तानुवाचाथ रोषसंरक्तलोचनः ॥ 27 ॥

They all bowed down at the feet of their Guru;

Śukra remained silent; then, bursting with anger and with eyes red, told them.

मया प्रबोधिता यूयं मोहिता गुरुमायया ।

न गृहीतं वचो योग्यं तदा याज्या हितं शुचि ॥ 28 ॥

You were all warned by me that you were being cheated by the Māyā of Bṛhaspati; you did not take my word, as worth hearing, though unselfish, pure and leading to your welfare.

तदाऽवगणितश्चाहं भवद्भिस्तद्वशं गतैः ।

प्राप्तं नूनं मदोन्मत्तैर्ममावमानजं फलम् ॥ 29 ॥

Rather you were influenced by him and infatuated with vanity, you insulted me; now you will have to bear undoubtedly the effects of that Karma.

तत्र गच्छत सदभ्रष्टा यत्रासौ कपटाकृतिः ।

वंचकः सुरकार्यार्थी नाहं तद्वद्वि वञ्चकः ॥ 30 ॥

You are now vitiated from the path of your welfare; go now where that disguised cheat resides for the welfare of the Gods; know me not to be a cheat like him.

व्यास उवाच

एवं बुवंतं शुक्रं तु वाक्यसन्दिग्धया गिरा ।

प्रह्लादस्तं तदोवाच गृहीत्वा चरणौ ततः ॥ 31 ॥

Vyāsa said: O king! When Śukra finished saying his uncertain words, Prahlāda clasped his feet and began to say thus:

प्रह्लाद उवाच

भार्गवाद्य समायातान्याज्यानस्मास्तथातुरान् ।

त्यक्तुं नार्हसि सर्वज्ञ त्वद्विज्ञानस्तनयान्दि नः ॥ 32 ॥

Prahlāda said: O our Guru Bhārgava! To-day we have come to you in a very distressed condition! O Omniscient! we are your disciples; we are your good sons; you ought not to quit us.

गते त्वयि तु मन्त्रार्थं शैलूषेण दुरात्मना ।

त्वद्वेषमधुरालापैर्वचं तेन प्रवञ्चिताः ॥ 33 ॥

On your departure to get the Mantra, that hypocrite, vicious Bṛhaspati getting the opportunity, assumed your false appearance and cheated us.

अज्ञानकृतदोषेण नैवं कुप्यति शान्तिमान् ।

सर्वज्ञस्त्वं विजानासि चित्तं नः प्रवणं त्वत्ति ॥ 34 ॥

Peaceful persons do not take any offence committed with ignorance; you know every thing; you know very well that our hearts are devoted to thee and to thee alone. There is no need of telling any thing further to you.

ज्ञात्वा नस्तपसा भावं त्यज कोपं महामते ।

बुवंति मुनयः सर्वे क्षणकोपा हि साधवः ॥ 35 ॥

O Highly Intelligent One! By your Tapas, you know our inner minds and relinquish your anger. The sages say that the anger of the saints is not lasting.

जलं स्वभावतः शीतं वह्न्यातपसमागमात् ।

भवत्युष्णं वियोगाच्च शीतत्वमनुगच्छति ॥ 36 ॥

O Muni! Water is naturally cool; when in contact with fire it gets, hot; but, when the heat is removed, it gets cold shortly after.

क्रोधश्चांडालरूपो वै त्यक्तव्यः सर्वथा बुधैः ।

तस्माद्रोषं परित्यज्य प्रसादं कुरु सुव्रत ॥ 37 ॥

O observer of good vows! Anger is like Cāṇḍāla; sages therefore quit it. Our prayer to you is that you leave your anger and be pleased with us.

यदि न त्यजसि क्रोधं त्यजस्यस्मान्पुदुःखितान् ।

त्वया त्यक्ता महाभाग गमिष्यामो रसातलम् ॥ 38 ॥

If you do not quit your anger and if you make us overpowered with grief and sorrow, O blessed one! We, being abandoned by you, will go down to the Pātāla.

व्यास उवाच

प्रह्लादस्य वचः श्रुत्वा भार्गवो ज्ञानचक्षुषा ।

विलोक्य सुमना भूत्वा तानुवाच हसन्निव ॥ 39 ॥

Vyāsa said: Bhārgava heard Prahlāda's words and, with his intuited eye, came to see the proper state of affairs and was pleased and lovingly said.

न भेतव्यं न गन्तव्यं दानवा वा रसातलम् ।

रक्षयिष्यामि वो याज्यान्मन्त्रैरवितथैः किल ॥ 40 ॥

You will not have to fear nor to enter into the Pātāla. You are my Yajamānas; I will certainly protect you all by my never failing Mantra power.

हितं सत्यं ब्रवीम्यद्य शृणुध्वं तत्तु निश्चयम् ।
वचनं मम धर्मज्ञाः श्रुतं यद्ब्रह्मणः पुरा ॥ 41 ॥

O knower of religion! What Brahmā of yore told me, I am now telling you accordingly. Hear my truthful words, leading to your welfare.

अवश्यंभाविनो भावाः प्रभवन्ति शुभाशुभाः ।
दैवं न चान्यथा कर्तुं क्षमः कोऽपि धरातले ॥ 42 ॥

Whatever is inevitable, doomed to pass, must come to pass, be it auspicious or inauspicious. No one is able in this world to go against the current of Fate.

अद्य मन्दबला यूयं कालयोगादसंशयम् ।
देवैर्जिताः सकृच्चापि पातालं प्रतिपत्स्यथ ॥ 43 ॥

Under the influence of Time you are now deprived of strength; therefore you will have to suffer defeat at the hands of the Devas and you will have to go once to the Pātāla.

प्राप्तः पर्यायकालो व इति ब्रह्माऽभ्यभाषत ।
भुक्तं राज्यं भवद्भिश्च पूर्णं सर्वं समृद्धिम् ॥ 44 ॥
युगानि दश पूर्णानि देवानाक्रम्य मूर्धनि ।
दैवयोगाच्च युष्माभिर्भुक्तं त्रैलोक्यमूर्जितम् ॥ 45 ॥

Brahmā said: When your time to enjoy the sovereignty of the Trilokī had come, you enjoyed the kingdoms of the Trilokī with all its wealth and power. You attacked the Devas and, helped by Time, had been able to trample them under your feet and held your sovereignty for full ten yugas and enjoyed the pleasures without any hitch.

सावर्णिके मनौ राज्यं पुनस्तत्तु भविष्यति ।
पौत्रस्त्रैलोक्यविजयी राज्यं प्राप्स्यति ते बलिः ॥ 46 ॥

You will regain this kingdom in the Sāvāṇṛika manvantara. Then Bali will come in your family as the grandson of Prahlāda and will conquer the Trilokī and will get name and fame throughout his kingdom.

यदा वामनरूपेण हृतं देवेन विष्णुना ।
तदैव च भवत्पौत्रः प्रोक्तो देवेन जिष्णुना ॥ 47 ॥
हृतं येन बले राज्यं देववाञ्छार्थसिद्धये ।
त्वमिन्द्रो भविता चाग्रे स्थिते सावर्णिके मनौ ॥ 48 ॥

When the Lord of Vaikuṅṭha had incarnated as

Vāmana and stolen away the kingdom of Bali, then the Janārdana Viṣṇu told Bali, the king of the Demons that "I have taken away your kingdom by pretext to serve the purpose of the Gods; you will become Indra, no doubt, in the coming Sāvāṇṛika manvantara".

भार्गव उवाच

इत्युक्तो हरिणा पौत्रस्तव प्रह्लाद सांप्रतम् ।
अदृश्यः सर्वभूतानां गुप्तश्चरति भीतवत् ॥ 49 ॥

Bhārgava said: According to the sayings of Śrī Bhagavān Hari, your grandson Bali is now invisible to all creatures and is now passing away his time, very much terror stricken.

एकता वासवेनासौ बलिर्गर्दभरूपभाक् ।
शून्ये गृहे स्थितः कामं भयभीतः शतक्रतोः ॥ 50 ॥
दृष्टश्च बहुधा तेन वासवेन बलिस्तदा ।
किमर्थं गार्दभं रूपं कृतवान्दैत्यपुंगव ॥ 51 ॥

Being afraid of Indra, he is now staying in a lonely house as an ass. One day Indra on seeing him enquired of him, in various ways, the cause of his assuming that ass-body.

भोक्ता त्वं सर्वलोकस्य दैत्यानां च प्रशासिता ।
"न लज्जा खररूपेण तव राक्षससत्तम ।"

तस्य तद्वचनं श्रुत्वा दैत्यराजो बलिस्तदा ॥ 52 ॥

O Lord of the Daityas? You have always enjoyed pleasures of all the world; you are the ruler of the Daityas; you ruled over all the world; do you not feel shame now in thus assuming this ass body. The Lord of the Daityas, hearing him, spoke thus.

प्रोवाच वचनं शक्रं कोऽत्र शोकः शतक्रतो ।
यथा विष्णुर्महातेजा मत्स्यकच्छपतां गतः ॥ 53 ॥
तथाऽहं खररूपेण संस्थितः कालयोगतः ।
यथा त्वं कमले लीनः संस्थितो ब्रह्महृत्यया ॥ 54 ॥

O Indra—"There is nothing to be sorry in these matters? When the most powerful Viṣṇu can assume fish and tortoise incarnations, then what wonder is there that I by virtue of the force of Time, am now staying as an ass? When you had murdered a Brāhmana, you, too had hid yourself

in the Mānasa lake in the lotusses; similarly today distressed, I am staying here in this ass body.

पीडितश्च तथा ह्यद्य स्थितोऽहं खररूपधृक् ।

देवाधीनस्य किं दुःखं किं सुखं पाकशासन ॥ 55 ॥

कालः करोति वै नूनं यदिच्छति यथा तथा ।

O Indra! What sorrow or happiness can be to a person who is under the control of Fate. To him everything is alike; for whatever the Time wishes, It can act accordingly."

भार्गव उवाच

इति तौ बलिदेवेशौ कृत्वा संविदमुत्तमाम् ॥ 56 ॥

प्रबोधं प्रापतुः कामं यथास्थानं च जग्मतुः ।

Bhārgava said to Prahlāda! Both persons Bali and Indra got enlightenment at the mutual

conversations; and they went away to their places at their own will.

इत्येतत्ते समाख्याता मया दैववलिष्ठता ।

देवाधीनं जगत्सर्वं सदेवासुरमानुषम् ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

चतुर्दशोऽध्यायः ॥ 14 ॥

O Lord of the Asuras! I have narrated to you this story indicating how powerful is the Time. Know that the Devas and Daityas and all the human beings and this whole universe is under that Great Fate.

Here ends the Fourteenth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses on the Daityas getting back their Śukrācārya, by Mahārṣi Veda Vyāsa.

CHAPTER XV

On the Truce Between the Daityas and the Devas

व्यास उवाच

इति तस्य वचः श्रुत्वा भार्गवस्य महात्मनः ।

प्रह्लादस्तु सुसंहृष्टो बभूव नृपनन्दन ॥ 1 ॥

Vyāsa said: O king Janamejaya! Prahlāda was glad to hear the above words of the high souled Bhārgava.

ज्ञात्वा दैवं बलिष्ठं च प्रह्लादस्तानुवाच ह ।

कृतेऽपि युद्धे न जयो भविष्यति कदाचन ॥ 2 ॥

Knowing Fate to be the strongest, he addressed the Daityas: Never, in this battle will victory be ours.

तदा ते जयिनः प्रोचुर्दानवा मदगर्विताः ।

संग्रामस्तु प्रकर्तव्यो दैवं किं न विदामहे ॥ 3 ॥

निरुद्यमानां दैवं हि प्रधानमसुराधिप ।

केन दृष्टं क्व वा दृष्टं कीदृशं केन निर्मितम् ॥ 4 ॥

तस्माद्युद्धं करिष्यामो बलमास्थाय साम्प्रतम् ।

भवाग्रे देत्यवर्यं त्वं सर्वज्ञोऽपि महामते ॥ 5 ॥

Then the victorious Demons, infatuated with pride, told Prahlāda: What is Fate? We do not recognise it. We ought to fight. O Lord of us: Fate reigns over those that are idle, not energetic. Has Fate any shape? Who has created it? Has any body seen Fate? However let us gather strength and

fight. You are very intelligent and all knowing. It is proper that you should take our lead in the fight.

इत्युक्तस्तैस्तदा राजन्प्रह्लादः प्रबलारिहा ।

सेनातीश्च तदा भूत्वा देवान् युद्धे समाह्वयत् ॥ 6 ॥

O king! When the Daityas spoke thus, Prahlāda, the great Destroyer of enemies, became the general and challenged the Devas to fight.

तेऽपि तत्रासुरान्दृष्ट्वा संग्रामे समुपस्थितान् ।

सर्वे संभृतसंभारा देवास्तान्समयोद्ययन् ॥ 7 ॥

On seeing the Asuras in the battlefield, the Devas, dressed with arms and weapons, began to fight with them.

संग्रामस्तु तदा घोरः शक्रप्रह्लादयोरभूत् ।

पूर्णं वर्षशतं तत्र मुनीनां विस्मयावहः ॥ 8 ॥

For full one hundred years the dreadful battle was fought between Indra and Prahlāda; on seeing this, the Munis were astonished.

वर्तमाने महायुद्धे शुक्रेण प्रतिपालिताः ।

जयमापुस्तदा दैत्याः प्रह्लादप्रमुखा नृप ॥ 9 ॥

O king! In this fearful battle, the Daityas with their general Prahlāda, the followers of Śukrācārya, got the victory.

तदैवेन्द्रो गुरोर्वाक्यात्सर्वदुःखविनाशिनीम् ।
सस्मार मनसा देवीं मुक्तिदां परमां शिवाम् ॥ 10 ॥

Then Indra, advised by their Guru Bṛhaspati, began to remember the Goddess of the Universe, the Most High, the Giver of welfare, the Destroyer of all sorrows and calamities, and the Bestower of freedom, worship Her, and sing hymns to Her with great devotion.

इन्द्र उवाच

जय देवि महामाये शूलधारिणी चांबिके ।
शंखचक्रगदापद्मखड्गहस्तेऽभयप्रदे ॥ 11 ॥
नमस्ते भुवनेशानि शक्तिदर्शननायिके ।
दशतत्त्वात्मिके मातर्महाबिन्दुस्वरूपिणि ॥ 12 ॥

Indra said! Victory be to the name of the Goddess Mahāmāyā, the Eternal Mother, the Holder of the trident! Holder of conchshell, disc, club, and lotus, the Giver of "no fear." Salutation to Thee, the Goddess of the Universe; Thou art the Supreme Heroine in everything that relates to force, that is described in the Śakti Darśana Śāstras. Thou art the Ten Tattvas, Thou art the Mother, Thou art the Mahāvīdyā (the Supreme Knowledge).

Note: There are many Tattvas; here the ten tattvas are according to the Śakti Darśana. There are many Dharma Śāstras. Here Śakti Śāstra is meant.

The Tattvas are those ultimate substances into which these gross manifestations resolve. The tattvas are Mahābindu, Nāda Śakti, Miśra Bindu, etc.

महाकुण्डलिनीरूपे सच्चिदानन्दरूपिणि ।
प्राणाग्निहोत्रविद्ये ते नमो दीपशिखात्मिके ॥ 13 ॥

O World Mother! Thou art the Mahā Kuṇḍalinī (the great Serpent Fire); thou art the Everlasting Existence, Intelligence and Bliss; Thou art the Deity of the vital Fire (Prāṇa); Thou art the Deity of the Agnihotra (maintenance of the Sacred Fire and an oblation to It); Thou art the Holy Flame, burning always in the ethereal space in the Heart; Salutation to Thee!

पञ्चकोशान्तरगते तुच्छे ब्रह्मस्वरूपिणी ।
आनन्दकलिके मातः सर्वोपनिषदर्थिते ॥ 14 ॥

Thou dwellest within the five Sheaths (the Annamaya, the Prāṇamaya, the Manomaya, the Vijñānamaya and the Ānandamaya sheaths are the five sheaths here referred to). Thou art the Indweller of the Ānandamaya koṣa, Thou art of the nature of Puccha Brahma, the end of Brahma. Thou art the Deity of all, the Ānanda (bliss) unblown, O Mother! Thou art the Deity of all the Upaniṣadas.

मातः प्रसीद सुमुखी भव हीनसत्त्वां-

स्त्रायस्व नो जननि दैत्यपराजितान् वै ।

त्वं देवि नः शरणदा भुवने प्रमाणा

शक्ताऽसि दुःखशमनेऽखिलवीर्ययुक्ते ॥ 15 ॥

O Mother! Be pleased unto us; we have become powerless; protect us. O Mother! we are defeated by the Daityas; O Goddess! Thou art endowed with all the powers, Thou art our Sole Refuge in this Universe, in times of distress, and Thou art the Only One, strong and capable to remove all our dangers.

ध्यायन्ति येऽपि सुखिनो नितरां भवन्ति

दुःखान्विता विगतशोकभयास्तथाऽन्ये ।

मोक्षार्थिनो विगतमानविमुक्तसंगाः

संसारवारिधिजलं प्रतरन्ति संतः ॥ 16 ॥

O Goddess! Those who incessantly meditate on Thee are really happy; and those that do not meditate Thee, their fear, and sorrows are never removed; those that want ultimate freedom from bondage and who meditate on Thee always—those pure souls, being free from Ahaṅkāra, and free from attachment go, no doubt, beyond this ocean of world.

त्वं देवि विश्वजननि प्रथितप्रभावा

संरक्षणार्थमुदिताऽऽर्तिहरप्रतापा ।

संहर्तुमेतदखिलं किल कालरूपा

को वेत्ति तेऽम्ब चरितं ननु मन्दबुद्धिः ॥ 17 ॥

O World Mother! Thy prowess is ever manifested whenever protection is demanded; You always come forward and relieve the distressed; You are the great destroyer! Thou art the Time Incarnate of all these worlds; O Mother! We are fools; how can we appreciate your qualities.

ब्रह्मा हरश्च हरिदश्वरथो हरिश्च इन्द्रो
यमोऽथ वरुणोऽग्निसमीरणौ च ।

ज्ञातुं क्षमा न मुनयोऽपि महानुभावा
यस्याः प्रभावमतुलं निगमागमाश्च ॥ 18 ॥

Brahmā, Viṣṇu, Maheśa, I myself, Sun, Yama,
Varuṇa, Fire, Air, the high minded munis, Āgama,
Nigama (the Tantras and the Vedas, are quite
unable to realise Your unequalled prowess;
Saluation to Thy Feet.

धन्यास्त एव तव भक्तिपरा महान्तः
संसारदुःखरहिताः सुखसिन्धुमग्नाः ।

ये भक्तिभावरहिता न कदापि
दुःखांभोधि जनिक्षयतरंगमुमे तरन्ति ॥ 19 ॥

Those are blessed that are devoted to Thee; They
are the great souls; they always dive in the Ocean
of Bliss, being always free from the fangs of this
Samsāra. Those that are not Your devotees, cannot
cross this Ocean of Samsāra, where the Birth and
Death are the billows.

ये चीज्यमानाः सितचामरैश्च
क्लीडन्ति धन्याः शिविकाधिरूढाः ।

तैः पूजिता त्वं किल पूर्वदेहे
नानोपहारैरिति चिन्तयामि ॥ 20 ॥

O Goddess! Those that are always fanned by
the white cāmaras and those that travel always in
cars, they in their previous births worshipped Thee
with various things; therefore they have acquired
the effects of their meritorious deeds; this is my
opinion.

ये पूज्यमाना वरवारणस्था
विलासिनीवृन्दविलासयुक्ताः ।

सामान्तकैश्चोपनतैर्ब्रजन्ति मन्ये
हि तैस्त्वं किल पूजिताऽसि ॥ 21 ॥

Those that are always worshipped amongst the
human beings, those that go on nice elephants,
those that are surrounded by pleasures and enjoy
the lovely companions of beautiful coquettish
women, those that go surrounded by soldiers, O
Goddess! I consider they worshipped Thee in their
previous births, and they are now enjoying fruits
of their past deeds.

व्यास उवाच

एवं स्तुता मघवन्ता देवी विश्वेश्वरी तदा ।
प्रादुर्बभूव तरसा सिंहारूढा चतुर्भुजा ॥ 22 ॥
शंखचक्रगदापद्मान्बिभ्रती चारुलोचना ।

रक्तांबरधरा देवी दिव्यमाल्यविभूषणा ॥ 23 ॥

Vyāsa said: Thus praised by Indra, the Goddess
of the Universe with four arms hurriedly appeared
there mounted on a lion. Conchshell, disc, club,
and lotusses were held by the beautiful eyed
Goddess in Her four hands respectively, wearing a
red apparel and ornamented with divine garlands.

तानुवाच सुरान्देवी प्रसन्नवदना गिरा ।
भयं त्यजंतु भो देवाः शंविधास्ये किलाधुना ॥ 24 ॥

The Goddess being pleased addressed the Devas
with sweet words, "Cast off your fear. O Devas! I
will see presently all about your welfare."

इत्युक्त्वा सा तदा देवी सिंहारूढातिसुन्दरी ।
जगाम तरसा तत्र यत्र दैत्या मदान्विताः ॥ 25 ॥

Addressing the Devas thus, the Divine Mother
mounted on a lion, went hurriedly to the place
where the demons were waiting, infatuated with
pride.

प्रह्लादप्रमुखाः सर्वे दृष्ट्वा देवीं पुरः स्थिताम् ।
ऊचुः परस्परं भीताः किं कर्तव्यमितस्तदा ॥ 26 ॥

All the Daityas with their general Prahlāda saw
the Goddess before them and were terrified and
began to address each other "What are we to do
now?"

देवं नारायणं चात्र संप्राप्ता चण्डिका किल ।
महिषांतकरी नूनं चण्डमुण्डविनाशिनी ॥ 27 ॥

निहनिष्यति नः सर्वान्मिषिका नात्र संशयः ।
वक्रदृष्ट्या यया पूर्वं निहतौ मधुकैटभौ ॥ 28 ॥

This Caṇḍikā Goddess has come here to protect
the Devas. She destroyed Mahiṣāsura and Caṇḍa
Muṇḍa; it was She that killed, in days of yore,
Madhu-Kaiṭabha with evil look.

एवं चिन्तातुरान् वीक्ष्य प्रह्लादस्तानुवाच ह ।
योद्धव्यं नाथ गन्तव्यं पलाय्य दानवोत्तमाः ॥ 29 ॥

नमुचिस्तानुवाचाथ पलायनपरानिह ।
हनिष्यति जगन्माता रुषिता किल हेतिभिः ॥ 30 ॥

Seeing the demons thus full of sorrowful thoughts, Prahlāda addressed the Daityas: "It is better not to fight but let us fly away all together." Then the Daitya Namuci told the Daityas ready to fly away "If you fly away, this World Mother will instantly kill you all with weapons in Her hands.

तथा कुरु महाभाग यथा दुःखं न जायते ।

ब्रजामोऽद्यैव पातालं तां स्तुत्वा तदनुज्ञया ॥ 31 ॥

Do that by which we can protect us. Let us worship the Goddess of the Universe, and, getting Her permission, we will go this very day to the Pātāla."

प्रह्लाद उवाच

स्तौमि देवीं महामायां सृष्टिस्थित्यन्तकारिणीम् ।

सर्वेषां जननीं शक्तिं भक्तानामभयंकरीम् ॥ 32 ॥

Prahlāda said "I will worship the Goddess Mahāmāyā, the Creatrix, Preservrix and Destructrix of the Universe, the World Mother, and the Assurer of safety to Her devotees."

व्यास उवाच

इत्युक्त्वा विष्णुभक्तस्तु प्रह्लादः परमार्थवित् ।

तुष्टाव जगतां धार्त्रीं कृताञ्जलिपुटस्तदा ॥ 33 ॥

Vyāsa said: Thus saying, the knower of the highest knowledge, Prahlāda, the devotee of Viṣṇu, began to sing hymns with folded hands in praise of the Goddess, the Upholdress of the Universe.

माला सर्पवदाभाति यस्यां सर्वं चराचरम् ।

सर्वाधिष्ठानरूपायै तस्यै ह्रींमूर्तये नमः ॥ 34 ॥

I bow down to Thee, the incarnate of the mantra "Hrīm" the Refuge of all, and within Whom this whole Universe, moving and unmoving, is appearing untruly as a snake is mistaken for a garland of flowers.

त्वत्तः सर्वमिदं विश्वं स्थावरं जंगमं तथा ।

अन्ये निमित्तमात्रास्ते कर्तारस्तव निर्मिताः ॥ 35 ॥

O Goddess! All these Universes, moving and unmoving, have sprung from Thee; Brahmā, Viṣṇu and others are Creators, Preservers in name only; Thou hast created them all.

नमो देवि महामाये सर्वेषां जननी स्मृता ।

को भेदस्तव देवेषु दैत्येषु स्वकृतेषु च ॥ 36 ॥

O Mahāmāyā! You are the Divine Mother of all! When You have created the Asuras and the Suras, how can you then see any difference between the Devas and the Daityas?

मातुः पुत्रेषु को भेदोऽप्यशुभेषु शुभेषु च ।

तथैव देवेष्वस्मासु न कर्तव्यस्त्वयाऽधुना ॥ 37 ॥

As a Mother makes no distinction between her good sons and bad sons, so You are not to make any difference between us and the Devas; this is our prayer to you.

यादृशास्तादृशा मातः सुतास्ते दानवाः किल ।

यतस्त्वं विश्वजननी पुराणेषु प्रकीर्तिता ॥ 38 ॥

O Goddess! You have been sung in all the Purāṇas as the World Mother; therefore, O Mother! We are your sons just as the Devas are.

तेऽपि स्वार्थपरा नूनं तथैव वयमप्युत ।

नांतरं दैत्यसुरयोर्भेदोऽयं मोहसम्भवः ॥ 39 ॥

O Mother! As they have got their interests, so we too have got our interests; therefore there is no difference between the Daityas and the Devas. Therefore if any one makes any difference, it is due to the subtle error.

धनदारादिभोगेषु वयं सक्ता दिवानिशम् ।

तथैव देवा देवेशि को भेदोऽसुरदेवयोः ॥ 40 ॥

O Goddess! As we are attached to wealth, wives, and other pleasures of the senses, so the gods are; O Goddess! How then can any difference exist between them and us.

तेऽपि कश्यपदायादा वयं तत्सम्भवाः किल ।

कुतो विरोधसम्भूतिर्जाता मातस्तवाधुना ॥ 41 ॥

O Mother! They are the sons of Maharṣi Kaśyapa; we also are his sons; Therefore you cannot have partiality for them before us.

न तथा विहितं मातस्त्वयि सर्वसमुद्भवे ।

साम्यतैव त्वया स्थाप्या देवेष्वस्मासु चैव हि ॥ 42 ॥

O World Mother! In You no such difference is visible any where. Therefore do You here preserve equality amongst us both.

गुणव्यतिकरात्सर्वे समुत्पन्नाः सुरासुराः ।

गुणान्विता भवेयुस्ते कथं देहभृतोऽमराः ॥ 43 ॥

The Suras and Asuras all have sprung from the permutations and combinations of the 3 qualities! Then how the Devas being embodied can possess more qualities than us.

कामः क्रोधश्च लोभश्च सर्वदेहेषु संस्थिताः ।

वर्तन्ते सर्वदा तस्मात्कोऽविरोधी भवेज्जनः ॥ 44 ॥

Every embodied soul possesses always cupidity, anger, covetuousness; how then can one expect to remain without any quarrels with others.

त्वया मिथो विरोधोऽयं कल्पितः किल कौतुकात् ।

मन्यामाहे विभेदेन नूनं युद्धदिदृक्षया ॥ 45 ॥

We think that it is all sport with You to see our opinions different, rather contradictory, and it is You who got us involved in quarrels with each other and it is Your pleasure to witness how we fight against each other.

अन्यथा खलु भ्रातृणां विरोधः कीदृशोऽनघे ।

त्वं चेन्नेच्छसि चामुण्डे वीक्षितुं कलहं किल ॥ 46 ॥

O Sinless one! O Cāmuṇḍe! Were You not so fond to see our fight, how then, we being brothers are at war against each other. Certainly it is Your Divine Sport.

जानामि धर्मं धर्मज्ञे वेदिं चाहं शतक्रतुम् ।

तथापि कलहोऽस्माकं भोगार्थं देवि सर्वदा ॥ 47 ॥

O Goddess! I know what is religion, I know who is Indra. It is the very idea to enjoy these sensual pleasures that is the only cause of our incessant quarrels.

एकः कोऽपि न शास्ताऽस्ति संसारे त्वां विनाऽम्बिके ।

स्पृहावतस्तु कः कर्तुं क्षमते वचनं बुधः ॥ 48 ॥

O Mother! You are the Sole Ruler of this Samsāra; no sensible man can carry out the words of a man who yearns for something (*i. e.* O Mother, You are the only one that is desireless; so we can obey your words).

देवासुरैरयं सिंधुर्मथितः समये क्वचित् ।

विष्णुना विहितो भेदः सुधारत्नच्छलेन वै ॥ 49 ॥

O Mother! Once the Devas and the Asuras

jointly churned the ocean. At that time Viṣṇu, on the plea of distributing the jewel, and the ambrosial nectar, incurred quarrels amongst them.

त्वयाऽसौ कल्पितः शौरिः पालकत्वे जगद्गुरुः ।

तेन लक्ष्मीः स्वयं लोभाद्गृहीताऽमरसुन्दरी ॥ 50 ॥

O Mother! You have made him the Preserver and Controller of the Universe and the Spiritual Guide of the world, And it was He that took away the Goddess Lakṣmī, the beautiful lady amongst the Deva women.

ऐरावतस्तथेन्द्रेण पारिजातोऽथ कामधुक् ।

सुरैरुच्चैःश्रवाः सर्वं गृहीतं वैष्णवेच्छया ॥ 51 ॥

Indra, the Lord of the Gods, took the elephant named Airāvata, the flower Pārijāta, the Heavenly Cow yielding all desires, and the horse Uchchaiśravā. Thus, through the desires and devices of Viṣṇu, they got all the excellent things.

अनयं तादृशं कृत्वा जाता देवास्तु साधवः ।

"अन्यायिनः सुरा नूनं पश्य त्वं धर्मलक्षणम् ।"

संस्थापिताः सुरा नूनं विष्णुना बहुमानिना ॥ 52 ॥

O! What a wonder is this that the Devas were considered holy persons, after they had committed such unholy acts; no doubt the Devas had done a very heinous crime. O Goddess! You can judge Yourself what is the just and unjust thing in this case.

नूनं दैत्याः पराभूवन्पश्य त्वं धर्मलक्षणम् ।

क्व धर्मः कीदृशो धर्मः क्व कार्यं क्व च साधुता ॥ 53 ॥

What is Religion? And where is Religion? And what are the acts done by a religious man? What is uprightness, justice, and purity? You better examine which party has observed virtue? Who has shown uprightness justice and purity? To whom victory and defeat are due? You are the only one capable to judge all these things.

कथयामि न कस्याग्रे सिद्धं मैमांसिकं मतम् ।

तार्किका युक्तिवादज्ञा विधिज्ञा वेदवादकाः ॥ 54 ॥

उक्ताः सकर्तृकं विश्वं विवदन्ते जडात्मकाः ।

Alas! Whom to tell all the conclusions arrived at in the Mīmāṃsakas. If any one considers, one

will find the world is the field of dissensions and quarrels; the argumentators look to the logical reasoning only; the followers of the Vedas look to the rules and regulations only; these so called men of gross ideas they acknowledge that this world is created and preserved by the One only, and yet they quarrel amongst each other.

कर्ता भवति चेदस्मिन्संसारे वितते किल ॥ 55 ॥

विरोधः कीदृशस्तत्र चैककर्मणि वै मिथः ।

वेदेनैकमतिः कस्माच्छास्त्रेष्वपि तथा पुनः ॥ 56 ॥

नैकवाक्यं वदन्स्तेषामपि वेदविदां पुनः ।

If there be One and only One Lord of this wide infinite Samsāra, then why would there be difference and quarrels amongst each other? Why is there not seen any agreement in opinion and why do the Śāstras differ and why are there so many differences in the opinions held by the knowers of the Vedas.

यतः स्वार्थपरं सर्वं जगत्स्थावरजंगमम् ॥ 57 ॥

निःस्पृहः कोऽपि संसारे न भवेन्न भविष्यति ।

O Goddess! This whole Universe, moving and unmoving is selfish; hence arise so many differences between several opinions. There was no one unselfish in this world and there would be no unselfish persons born hereafter.

शशिनाऽथ गुरोर्भार्या हता ज्ञात्वा बलादपि ॥ 58 ॥

गौतमस्य तथेन्द्रेण जानता धर्मनिश्चयम् ।

गुरुणाऽनुजभार्या च भुक्ता गर्भवती बलात् ॥ 59 ॥

शप्तो गर्भवतो बालः कृतश्राद्धस्तथा पुनः ।

Look! The Moon stole away perforce knowingly the wife of Bṛhaspati; Indra, knowing what is religion stole away the wife of Gautama; Bṛhaspati enjoyed forcibly the wife of his younger; and also he outraged his elder brother's wife in her pregnant state and cursed the boy in the womb and made him blind.

विष्णुना च शिरश्छिन्नं राहोश्चक्रेण वै बलात् ॥ 60 ॥

अपराधं बिना कामं तदा सत्त्ववताम्बिके ।

पौत्रो धर्मवतां शूरः सत्यवतपरायणः ॥ 61 ॥

यज्वा दानपतिः शान्तः सर्वज्ञः सर्वपूजकः ।

What more to say than Viṣṇu, all full of Sāttvic

qualities, severed perforce the head of Rāhu. O Mother! Look to the case of my grandson Bali who used to pay due respects to all, who was the foremost amongst the virtuous, observer of rigorous truth, performer of sacrifices, liberal, peaceful, all-knowing.

कृत्वाऽथ वामनं रूपं हरिणा छलवेदिना ॥ 62 ॥

वञ्चितोऽसौ बलिः सर्वं हतं राज्यं पुरा किल ।

तथापि देवान्धर्मस्थान्प्रवदन्ति मनीषिणः ॥ 63 ॥

वदन्ति चादुवादांश्च धर्मवादाञ्जयं गताः ।

एवं ज्ञात्वा जगन्मातर्यथेच्छसि तथा कुरु ॥ 64 ॥

शरणा दानवाः सर्वे जहि वा रक्ष वा पुनः ।

The pretender Hari, taking the form of a dwarf in his Vāmana incarnation) deceived Bali and took away all his kingdoms. Alas! Still the intelligent good persons reckon the Deva Viṣṇu as the preserver of Religion. What a wonder! Those who are flaterers become victorious in this world; and defeat come to those that speak of Dharma.

O Goddess! You are the Mother of all the worlds; do whatever You like. But You should know that the Demons are all under Your protection; kill or save them as You like.

श्रीदेव्युवाच

सर्वे गच्छत पातालं तत्र वासं यथेप्सितम् ॥ 65 ॥

कुरुध्वं दानवाः सर्वे निर्भया गतमन्यवः ।

The Devī said: O Demons! Leave you all the anger arising from this warfare and go without any fear to Pātāla and live there at your ease and happiness.

कालः प्रतीक्ष्यो युष्माभिः कारणं स शुभेऽशुभे ॥ 66 ॥

सुनिर्वेदपराणां हि सुखं सर्वत्र सर्वदा ।

Better now wait on Time; whether you will get auspicious or inauspicious fruits for your deeds. Know whoever is desireless and unattached, to him happiness is always and everywhere.

त्रैलोक्यस्य च राज्येऽपि न सुखं लोभचेतसाम् ॥ 67 ॥

कृतेऽपि न सुखं पूर्णं सस्पृहाणां फलैरपि ।

Whose mind is avaricious, He does not get peace and happiness, even if he acquires the Trilokī.

Even, in the golden age, avaricious persons did not get happiness, though they acquired the fruits of their actions.

तस्मात्त्वक्त्वा महीमेतां प्रयांतवद्वा महीतलम् ॥ 68 ॥

ममाज्ञां पुरतः कृत्वा सर्वे विगतकल्मषाः ।

Therefore you get yourselves freed of your sins and obey My order and leave the earth and go down to the Pātāla.

व्यास उवाच

तच्छ्रुत्वा वचनं देव्यास्तथेत्युक्त्वा रसातलम् ॥ 69 ॥

प्रणम्य दानवाः सर्वे गताः शक्त्याऽभिराक्षताः ।

Vyāsa said: On hearing the Devī's words, the Demons obeyed and bowing at Her feet and preserved by Her, went to Pātāla.

अन्तर्दधे ततो देवी देवाः स्वभुवनं गताः ॥ 70 ॥

त्यक्त्वा वैरं स्थिताः सर्वे ते तदा देवदानवाः ।

Then the Devī disappeared; and the Devas went away to their own homes. Thus the Devas and the Daityas, abandoning their feelings of enmity towards each other, lived in place.

एतदाख्यानमखिलं यः शृणोति वदत्यथ ॥ 71 ॥

सर्वदुःखविनिर्मुक्तः प्रयाति पदमुत्तमम् ।

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

पञ्चदशोऽध्यायः ॥ 15 ॥

O King! He who hears this fact, gets himself freed from all sorts of calamities and reaches the Highest Peace.

Here ends the Fifteenth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of

18,000 verses, on the truce between the

Daityas and Devas and on their departures

with peace by Mahārṣi Veda Vyāsa.

CHAPTER XVI

On the Birth of the Several Avatāras of Viṣṇu

जनमेजय उवाच

भृगुशापान्मुनिश्रेष्ठ हरेरद्भुतकर्मणः ।

अवताराः कथं जाताः कस्मिन्मन्वन्तरे विभो ॥ 1 ॥

विस्तराद्ब्रह्म धर्मज्ञ अवतारकथां हरेः ।

पापनाशकर्त्री ब्रह्मज्छ्रुतां सर्वसुखावहाम् ॥ 2 ॥

Janamejaya spoke: O best of Munis! How did Viṣṇu, of wonderful deeds, get his incarnation owing to the curse, cast on Him by Bhṛgu? what were His different incarnations in different Manvantaras respectively? O Thou, well versed in religion! O Brāhmaṇa! Kindly narrate those sin-destroying deeds of Hari in His several incarnations, that are the source of happiness, peace and welfare to all humanity.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि अवतारान् हरेर्यथा ।

यस्मिन्मन्वन्तरे जाता युगे यस्मिन्नराधिप ॥ 3 ॥

Vyāsa said: O king! Hear, I am narrating to you the incarnations of Śrī Bhagavān Hari which He

had in the several Manvantaras and in the several Yugas respectively.

येन रूपेण यत्कार्यं कृतं नारायणेन वै ।

तत्सर्वं नृप वक्ष्यामि संक्षेपेण तवाधुना ॥ 4 ॥

I will tell you now, in brief, what forms He took and what deeds He did in the various incarnations.

धर्मस्यैवावतारोऽभूच्चाक्षुषे मनुसम्भवे ।

नरनारायणौ धर्मपुत्रौ ख्यातौ महीतले ॥ 5 ॥

In the Cākṣuṣa Manvantara, the Bhagavān Hari took the incarnation of Dharma; and the two sons of Dharma, Nara Nārāyaṇa, were widely celebrated in this world.

अथ वैवस्वताख्येऽस्मिन्दितीये तु युगे पुनः ।

दत्तात्रेयोऽवतारोऽत्रेः पुत्रत्वमगमद्भरिः ॥ 6 ॥

Then, in the present Vaivasvata Manvantara, under the reign of Vaivasvata Manu in the second Yuga, Bhagavān Hari incarnated as Dattātreya, in the shape of the son of Atri Ṛṣi.

ब्रह्मा विष्णुस्तथा रुद्रपुत्रोऽमी देवसत्तमाः ।

पुत्रत्वमगमन्देवास्तस्यात्रैर्भार्यया वृताः ॥ 7 ॥

Anasūyā the wife of Atri, was desirous to have,

as her sons, the three Devas Brahmā, Viṣṇu and Rudra; and in fulfilment of her desires, the Devas took their births in her womb.

अनसूयाऽत्रिपत्नी वच सतीनामुत्तमा सती ।

यया सम्प्रार्थिता देवाः पुत्रत्वमगमंस्त्रयः ॥ 8 ॥

Ansūyā, was foremost amongst the chaste and virtuous women and on her praying, Brahmā, Viṣṇu and Rudra the Trinity at once agreed to become her sons.

ब्रह्माऽभूत्सोमरूपस्तु दत्तात्रेयो हरिः स्वयम् ।

दुर्वासा रुद्ररूपोऽसौ पुत्रत्वं ते प्रपेदिरे ॥ 9 ॥

Brahmā was born as Soma, Hari was born as Dattātreya and Rudra was born as Durvāsā.

नृसिंहस्यावतारस्तु देवकार्यार्थसिद्धये ।

चतुर्थे तु युगे जातो द्विधारूपो मनोहरः ॥ 10 ॥

In the fourth Yuga, the Bhagavān assumed the beautiful double form in one, the upper part resembling a lion the lower part a human being to accomplish the noble purpose of the Devas.

हिरण्यकशिपोः सम्यग्बधाय भगवान् हरिः ।

चक्रे रूपं नारसिंहं देवानां विस्मयप्रदम् ॥ 11 ॥

It was to kill Hiranyakaśipu that the Bhagavān Hari assumed this appearance, wonderful even to the Devas.

बलेर्नियमनार्थाय श्रेष्ठे त्रेतायुगे तथा ।

चकार रूपं भगवान् वामनं कश्यपान्मुनेः ॥ 12 ॥

In the Tretā Yuga, the superior and the best of all the Yugas, the Bhagavān incarnated as Vāmana, (the Dwarf), the son of Maharṣi Kaśyapa, to curb the power of Bali.

छलयित्वा मखे भूपं राज्यं तस्य जहार ह ।

पाताले स्थापयामास बलिं वामनरूपधृक् ॥ 13 ॥

The Dwarf Hari took away by pretext, the kingdom of Bali, while he was performing a sacrifice and sent him down into the Pātāla, (the lower regions).

युगे चैकोनविंशेऽथ त्रेताख्ये भगवान् हरिः ।

जमदग्निस्तो जातो रामो नाम महाबलः ॥ 14 ॥

Afterwards, in the nineteenth Yuga, known as the Tretā Yuga, Śrī Bhagavān Hari incarnated as

Paraśurāma, very powerful and the son of Jamadagni Ṛṣi.

क्षत्रियांतकरः श्रीमान्सत्यवादी जितेंद्रियः ।

दत्तवान्मेदिनीं कृत्स्नां कश्यपाय महात्मने ॥ 15 ॥

He was very beautiful and graceful in his body, truthful and the conqueror of his senses. He extirpated the Kṣatriya race and gave the whole world over to the high minded Ṛṣi Kaśyapa.

यो वै परशुरामाख्यो हरेरद्भुतकर्मणः ।

अवतारस्तु राजेन्द्र कथितः पापनाशनः ॥ 16 ॥

O king! He is the Paraśurāma, the sin-destroyer, the incarnation of Hari, and the doer of wonderful deeds.

त्रेतायुगे रघोर्वंशे रामो दशरथात्मजः ।

नरनारायणांशौ द्वौ जातौ भूवि महाबलौ ॥ 17 ॥

अष्टाविंशे युगे शस्तौ द्वापरेऽर्जुनशौरिणौ ।

धराभारावतारार्थं जातौ कृष्णार्जुनौ भुवि ॥ 18 ॥

कृतवंतौ महायुद्धं कुरुक्षेत्रेऽतिदारुणम् ।

एवं युगे युगे राजन्नवतारा हरेः किल ॥ 19 ॥

भवन्ति बहवः कामं प्रकृतेरनुरूपतः ।

प्रकृतेरखिलं सर्वं वशमेतज्जगत्त्रयम् ॥ 20 ॥

After that the Bhagavān Hari incarnated as Rāma, the son of Daśaratha. Next in the twenty-eighth Dvāpara Yuga, He incarnated as the very powerful Arjuna and Śrī Kṛṣṇa, the Arṣas of Nara Nārāyaṇa. To remove the load of the earth, these two were born; and they fought deadly battles in the battlefield of Kurukṣetra. O king! Thus the several incarnations of Hari arose, according to the requirements of Prakṛti. O King! These three worlds are under the control of Prakṛti.

यथेच्छति तदैवेयं भ्रामयत्यनिशं जगत् ।

पुरुषस्य प्रियार्थं सा रचयत्यखिलं जगत् ॥ 21 ॥

Whatever the Prakṛti wishes at any time, She can fashion the world in that way. And She does this incessantly in accordance with the Word Divine, the Highest Śakti, to please the Puruṣa, without any cessation.

दृष्ट्वा पुरा हि भगवाञ्जगदेतच्चराचरम् ।

सर्वादिः सर्वगश्चासौ दुर्ज्ञेयः परमोऽव्ययः ॥ 22 ॥

निरालम्बो निराकारो निःस्पृहश्च परात्परः ।

उपाधितस्त्रिधा भाति यस्याः सा प्रकृतिः परा ॥ 23 ॥

In days of yore, the most ancient Bhagavān, the Highest, above all the qualities of Māyā, formless, all pervading, difficult to be conceived, without any decay, self-supporting, without any want, created these worlds, moving and unmoving and He manifested Himself as the Trinity, Brahmā, Viṣṇu, Maheśa in the shape of the three qualities Sattva, Rajas and Tamas, and which is called the Highest Prakṛti.

उत्पत्तिकालयोगात्माभिन्ना भाति शिवा तदा ।

सा विश्वं कुरुते कामं सा पालयति कामदा ॥ 24 ॥

This all auspicious Prakṛti shines differently according to the differences in time and circumstances. This threefold Prakṛti, the Great Enchantress of the world is creating, preserving the worlds and is destroying them at the end of the Kalpas.

कल्पान्ते संहरत्येव त्रिरूपा विश्वमोहिनी ।

तया युक्तोऽसृजद्ब्रह्मा विष्णुः पाति तयान्वितः ॥ 25 ॥

O King! Whenever there takes place the union with this Prakṛti. Brahmā creates, Viṣṇu preserves, and the all-auspicious God Śaṅkara destroys the worlds.

रुदः संहरते कामं तथा सम्मिलितः शिवः ।

सा चैवोत्पाद्य काकुत्स्थं पुरा वै नृपसत्तमम् ॥ 26 ॥

It was She That gave birth to Kākutstha, the best of the kings; and to conquer the Dānavas, She placed him at a certain place.

कुत्रचित्स्थापयामास दानवानां जयाय च ।

एवमस्मिंश्च संसारे सुखदुःखान्विताः किल ।

भवन्ति प्राणिनः सर्वे विधितन्त्रनियन्त्रिताः ॥ 27 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे

षोडशोऽध्यायः ॥ 16 ॥

O king! Thus all men controlled by the Great Law in this world, enjoy sometimes the pleasures, enjoy sometimes pains and thus exist in the world. Here ends the Sixteenth Chapter in the Fourth Book of Śrīmaddevībhāgavataṁ, the Mahāpurāṇam of 18,000 verses, by Mahārṣi Veda Vyāsa, on the Birth of the several Avatāras of Viṣṇu and their deeds.

CHAPTER XVII

On the Questions asked by Janamejaya

जनमेजय उवाच

वारांगनास्त्वया ख्याता नरनारायणाश्रमे ।

एकं नारायणं शान्तं कामयानाः स्मरतुराः ॥ 1 ॥

Janamejaya said: O Muni! You told before that the heavenly prostitutes sent by Indra in the hermitage of Nara Nārāyaṇa became lustful and desired to live with Nārāyaṇa only, whose heart was calm and quiet.

शप्तुकामस्तदा जातो मुनिर्नारायणश्च ताः ।

निवारितो नरेणाथ भ्रात्रा धर्मविदा नृप ॥ 2 ॥

At that moment when Nārāyaṇa was about to curse them, his brother Nara desisted him from taking that step.

किं कृतं मुनिना तेन व्यसने समुपस्थिते ।

ताभिः संकल्पितेनाथ कामार्थाभिर्भृशं मुने ॥ 3 ॥

शक्रेणोत्पादिताभिश्च बहुप्रार्थनया पुनः ।

याचितेन विवाहार्थं किं कृतं तेन जिष्णुना ॥ 4 ॥

Now I ask you what did that triumphant Nārāyaṇa Muni do, in that critical juncture, when he was repeatedly asked by those prostitutes, sent by Indra, to satisfy their lust?

इत्येतच्छ्रोतुमिच्छामि चरितं तस्य मोक्षदम् ।

नारायणस्य मे ब्रूहि विस्तरेण पितामह ॥ 5 ॥

O Grand Sir! I am very eager to know the deeds of Nārāyaṇa, leading to one's freedom, Kindly describe in detail and fulfill my wishes.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि यथा तस्य महात्मनः ।

धर्मपुत्रस्य धर्मज्ञ विस्तरेण वदामि ते ॥ 6 ॥

Vyāsa said: Hear, O king! I am describing to you in, detail, what that high souled son of Dharma did.

शप्तुकामस्तु सन्दृष्टो नरेणाथ यदा हरिः ।

वारितोऽसौ समाश्वास्य मुनिर्नारायणस्तदा ॥ 7 ॥

When Nārāyaṇa Hari was ready to curse them, the Ṛṣis Nara, seeing this, consoled him and desisted him.

शान्तकोपस्तदोवाच तास्तपस्वी महामुनिः ।
स्मितपूर्वमिदं वाक्यं मधुरं धर्मनन्दनः ॥ 8 ॥

Then the great sage, the ascetic son of Dharma, Nārāyaṇa, leaving aside his anger, began to address them in sweet words with countenance smiling.

अस्मिञ्जन्मनि चार्वर्ग्यः कृतसङ्कल्पवानहम् ।
आवाभ्यां च न कर्तव्यः सर्वथा दारसंग्रहः ॥ 9 ॥
तस्माद्ब्रून्तु त्रिदिवं कृपां कृत्वा ममोपरि ।
धर्मज्ञा न प्रकुर्वन्ति व्रतभङ्गं परस्य वै ॥ 10 ॥

O Fair women! We have determined to practise asceticism in this life; it does not therefore behave us to accept any wife; therefore shew your kindness unto us and go back to your Heaven. You would better think that those who know what is religion, they never desire to break the vow of another.

शृङ्गारेऽस्मिन्नसे नूनं स्थायीभावो रतिः स्मृतः ।
कथं करोमि सम्बन्धं तदभावे सुलोचनाः ॥ 11 ॥

O beautiful eyed ones! In the sexual pleasure, it is the delightful feeling of passionate joy that is requisite; and we are wanting in those feelings; then how can we effect that union?

कारणेन विना कार्यं न भवेदिति निश्चयः ।
कविभिः कथितं शास्त्रे स्थायीभावो रसः किल ॥ 12 ॥

No action can come out of no cause; this is all clear. The poets say that the sexual power and pleasure, is the feeling, the mental attitude that corresponds; and that is the only thing, that lasts. And we have no desire for that.

धन्यः सुचारुसर्वाङ्गः सभाग्योऽहं धरातले ।
प्रीतिपात्रं यतो जातो भवतीनामकृत्रिमम् ॥ 13 ॥

However my limbs are all very graceful, I am very fortunate and blessed in this world, otherwise how can I be the object of your sincere love towards me.

भवतीभिः कृपां कृत्वा रक्षणीयं व्रतं मम ।
भविष्यामि महाभागाः पतिरप्यन्यजन्मनि ॥ 14 ॥

You all are very fortunate; therefore do now

shew this mercy unto me "do not break my vow. I pray now that, in a subsequent birth, I may become your husband.

अष्टाविंशो विशालाक्ष्यो द्वापरेऽस्मिन्धरातले ।
देवानां कार्यसिद्धयर्थं प्रभविष्यामि सर्वथा ॥ 15 ॥
तदा भवत्यो महाराः प्राप्य जन्म पृथक्पृथक् ।
भूपतीनां सुता भूत्वा पत्नीभावं गमिष्यथ ॥ 16 ॥

O large eyed fair women! In the twenty-eighth Dvāpara Yuga, I will certainly incarnate on earth to effect the purpose of the Devas; then you all also would respectively incarnate as the daughters of kings and would also become my wives.

इत्याश्वास्य हरिस्तास्तु प्रतिश्रुत्य परिग्रहम् ।
व्यसर्जयत्स भगवाञ्जग्मुश्च विगतज्वराः ॥ 17 ॥

Nārāyaṇa thus consented to marry them in some other next birth; and consoling them, made them go back to their Heavens. They also abandoned their mental disquietude and, on reaching back to Heavens, they explained everything to Indra.

एवं विसर्जितास्तेन गताः स्वर्गं तदाङ्गनाः ।
शक्राय कथयामासुः कारणं सकलं पुनः ॥ 18 ॥
आश्रुत्य मघवा ताभ्यो वृत्तान्तं तस्य विस्तरात् ।
तुष्टाव तं महात्मानं नारीर्दृष्ट्वा तथोर्वशीः ॥ 19 ॥

Indra heard (from these heavenly women) what the two two Ṛṣis did and saw before him Urvaśī and other women created by Nārāyaṇa from his thighs, etc. and began to extol the merits of the high souled Nārāyaṇa.

इन्द्र उवाच

अहो धैर्यं मुनेः कामं तथैव च तपोबलम् ।
येनोर्वश्यः स्वतपसा तादृग्यूपाः प्रकल्पिताः ॥ 20 ॥

Indra said: O! How wonderful is the patience of the Muni? What is the wonderful influence of his Tapas! Oh! He has created, by the sheer force of his Tapas, Urvaśī and these fair women, unrivalled for their beauties, from his thighs.

इति स्तुत्वा प्रसन्नात्मा बभूव सुरराट् ततः ।
नारायणोऽपि धर्मात्मा तपस्यभिरतोऽभवत् ॥ 21 ॥

The Lord of the Devas thus extolled his merits and became freed from his anxieties. The virtuous

Nārāyaṇa, too, devoted himself to the practice of his Tapasyā.

इत्येतत्सर्वमाख्यातं मुनेर्वृत्तांतमद्भुतम् ।
नारायणस्य सकलं नरस्य च महामुने ॥ 22 ॥

O king! Thus I have described to you, in detail, all the wonderful accounts regarding Nara Nārāyaṇa.

तौ हि कृष्णार्जुनौ वीरौ भूभारहरणाय च ।
जातौ तौ भरतश्रेष्ठ भृगोः शापवशादिह ॥ 23 ॥

O Superior in the descendants of Bharata! These two Nara and Nārāyaṇa afterwards incarnated themselves, due to Bhṛṅgu's curses the two great heroes Arjuna and Kṛṣṇa, to relieve the burden of the earth.

राजोवाच

कृष्णावतारचरितं विस्तरेण वदस्व मे ।
सन्देहो मम चित्तोऽस्ति तं निवारय मानद ॥ 24 ॥

The king said: O respect giving Muni! Now describe in detail the life of the Avatāra Kṛṣṇa and dispel my mental doubt.

ययोः पुत्रत्वमापन्नौ हर्यनन्तौ महाबलौ ।
देवकीवसुदेवौ तौ दुःखभाजौ कथं मुने ॥ 25 ॥
कंसेन निगडे बद्धौ पीडितौ बहुवत्सरान् ।

ययोः पुत्रो हरिः साक्षात्तपसा तोषितोऽभवत् ॥ 26 ॥

O best of the Munis! Why were Vasudeva and Devakī, who were chosen by the very powerful Hari and Ananta as their parents, doomed to so many miseries and afflictions. Why had these parents to remain for good many years in the prison of Kaṁsa, who pleased directly by their Tapasyā that Bhagavān Janārdana.

जातोऽसौ मथुरायां तु गोकुले स कथं गतः ।
कंसं हत्वा द्वारकायां निवासं कृतवान्कथम् ॥ 27 ॥

Why did Kṛṣṇa taking his birth at Mathurā, go to Gokula? Also what was his object to go to Dvārka, situated in the ocean, when he killed the enemy Kaṁsa?

पित्रादिसेवितं देशं समृद्धं पावनं किल ।
त्यक्त्वा देशान्तरेऽनार्यं गतवान्स कथं हरिः ॥ 28 ॥

Also why did his father, mother and relatives,

leave their old holy places of residences and go abroad to live in a wretched old country?

कुलं च द्विजशापेन कथमुत्सादितं हरेः ।
भारावतारणं कृत्वा वासुदेवः सनातनः ॥ 29 ॥

देहं मुमोच तरसा जगाम च दिवं हरिः ।
पापिष्ठानां च भारेण व्याकुलाऽभूच्च मेदिनी ॥ 30 ॥

ते हता वासुदेवेन पार्थेनामितकर्मणा ।
लुंठिता यैहीरः पत्न्यस्ते कथं न निपातिताः ॥ 31 ॥

Why was the Yadu race destroyed by the curse from a Brāhmaṇa! How did Śrī Kṛṣṇa Vāsudeva leave finally His body after He had relieved the burden of the earth and was about to enter into His Heaven? The evildoers of the earth were slain by Kṛṣṇa and Arjuna, of unequalled prowess; but how was it, that those who plundered the wives of Śrī Hari, were not at all punished by Him!

भीष्मो द्रोणस्तथा कर्णो बाह्वीकोप्यथ पार्थिवः ।
वैराटोऽथ विकर्णश्च धृष्टद्युम्नश्च पार्थिवः ॥ 32 ॥

सोमदत्तादयः सर्वे निहताः समरे नृप ।
तेषामुत्तारितो भारश्चौराणां न हतः कथम् ॥ 33 ॥

The great personages Bhīṣma, Droṇa, Karṇa, the king Vālhika Virāṭa, Vikarṇa, Dhṛṣṭadyumna, the king Somadatta were destroyed for relieving the burden of the earth; and the plunderers were acquitted! Kindly explain the cause of this.

कृष्णपत्न्यः कथं दुःखं प्राप्ताः प्रान्तेः पतिव्रताः ।
सन्देहोऽयं मुनिश्रेष्ठ चित्ते मे परिवर्तते ॥ 34 ॥

How was it that those chaste and virtuous wives of Śrī Kṛṣṇa got into troubles at the latter end of their lives? There has arisen a doubt in my mind on this point.

वासुदेवस्तु धर्मात्मा पुत्रदुःखेन तापितः ।
त्यक्तवान्स कथं प्राणानपमृत्युं जगाम ह ॥ 35 ॥

Why did the virtuous Vāsudeva leave his mortal coil owing to the death of his sons and why did he die an unusual death?

पाण्डवा धर्मसंयुक्ताः कृष्णे च निरताः सदा ।
ते कथं दुःखभोक्तारो ह्यभवन्मुनिसत्तम ॥ 36 ॥

O best of Munis! The Pāṇḍavas were devoted to Kṛṣṇa and they were religious; they had to suffer so many troubles!

द्रौपदी च महाभागा कथं दुःखस्य भागिनी ।
वेदीमध्याच्च संजाता लक्ष्म्यशसम्भवा किल ॥ 37 ॥

Why was Draupadī so very unfortunate and she had to suffer so much miseries, and pains, who was born of Lakṣmī from amidst the sacrificial place and from the altar.

सभायां च समानीता रजोदोषसमन्विता ।
वाला दुःशासनेनाथ केशग्रहणकर्षिता ॥ 38 ॥
पीडिता सिन्धुराज्ञाऽथ वनमध्यगता सती ।
तथैव कीचकेनापि पीडिता रुदती भृशम् ॥ 39 ॥

Why did Duṣṣāsana drag Her by hair while She was in Her menstruation period, in the hall of audience and why was it that Sindhu Rāja Jayadratha, the king of Sindhu, gave Her exceedingly mental troubles?

पुत्राः पञ्चैव तस्यास्तु निहता द्रौणिना गृहे ।
सुभद्रायाः सुतो युद्धे बाल एव निपातितः ॥ 40 ॥

Why was it that Her five sons residing in Her house were killed by Aśvatthāmā? What was the cause that the son of Subhadrā had to die in the battlefield?

तथा च देवकीपुत्राः षट् कंसेन निषूदिताः ।
समर्थेनापि हरिणा दैवेन कृतमन्यथा ॥ 41 ॥

Why did the king Kamsa kill the six sons of Devakī; and why was it that Śrī Hari who was capable of averting the Fate did not at all prevent that?

यादवानां तथा शापः प्रभासे निधनं पुनः ।
कुलक्षयस्तथा तीव्रस्तत्पत्नीनां च लुंठनम् ॥ 42 ॥

What a wonder is this that in the matters of Brāhmaṇa's curse towards the Jādavas, their being killed in the Prabhāsa, the total extermination of the Jadu race and the plundering of His wives, why did He allow Fate to do these great momentous things?

विष्णुना चेश्वरेणापि साक्षान्नारायणेन च ।
उग्रसेनस्य सेवा वै दासवत्सततं कृता ॥ 43 ॥

If He was the all-powerful God and He Himself Nārāyaṇa, that why did He incessantly act like a slave towards Ugrasena.

Note: Ugrasena was the king of Mathurā and father of Kamsa. He was deposed by his son; but Kṛṣṇa after having slain Kamsa restored him to the throne.

सन्देहोऽयं महाभाग तत्र नारायणे मुनौ ।
सर्वजंतुसमानत्वं व्यवहारे निरन्तरम् ॥ 44 ॥
हर्षशोकादयो भावाः सर्वेषां सद्गुणाः कथम् ।
ईश्वरस्य हरेर्जाता कथमप्यन्यथा मतिः ॥ 45 ॥

All these bring doubt in our minds regarding Nārāyaṇa Muni that His deeds are always like those of ordinary persons; why did his pleasures and pains resemble those of ordinary human beings? Were he God, why his actions were not Godly? (i.e. superhuman)

तस्माद्विस्तरतो ब्रूहि कृष्णस्य चरितं महत् ।
अलौकिकेन हरिणा कृतं कर्म महीतले ॥ 46 ॥

Therefore dost Thou describe in detail all the Divine Līlās (playful sports) done by Hari of super human powers in this world.

हता आयुःक्षये दैत्याः क्लेशेन महता पुनः ।
क्वैश्वर्यशक्तिः प्रथिता हरिणा मुनिसत्तम ॥ 47 ॥

O Best of Munis! When one's longevity expires, one dies; then I cannot understand what glory was manifested by Hari in killing the Daityas? For Fate Killed them; not Hari.

रुक्मिणीहरणे नूनं गृहीत्वाऽथ पलायनम् ।
कृतं हि वासुदेवेन चौरवच्चरितं तदा ॥ 48 ॥

Was not the doing of Hari like a thief when he stole away the Lady Rukmiṇī and fled quickly to his own place.

मथुरामण्डलं त्यक्त्वा समृद्धं कुलसम्पत्तम् ।
जरासंधभयात्तेन द्वारकागमनं कृतम् ॥ 49 ॥

What did it mean when he fled to Dvārakā city, and quitted his own highly prosperous town Mathurā simply out of the fear of Jarāsandha?

तदा केनापि न ज्ञातो भगवान्हरिरीश्वरः ।
किञ्चित्प्रब्रूहि मे ब्रह्मन्कारणं व्रजगोपनम् ॥ 50 ॥

Did not any body at that time recognise that he was Śrī Bhagavān Hari? O Respected One! Were he Bhagavān, why did He hide himself in Vraja? Please explain the cause to me.

एते चान्ये च बहवः सन्देहा वासवीसुत ।
नाशयाद्य महाभाग सर्वज्ञोऽसि द्विजोत्तम ॥ 51 ॥

O Muni! These and many other doubts always exist in my mind; you are the best of the Dvijas and blessed; I pray, dost thou remove these doubts.

गोप्यस्तथैकः सन्देहो हृदयान्न निवर्तते ।
पाञ्चाल्याः पञ्चभर्तृत्वं लोके किं न जुगुप्सितम् ॥ 52 ॥

सदाचारं प्रमाणं हि प्रवदन्ति मनीषिणः ।
पशुधर्मः कथं तैस्तु समर्थैरपि संश्रितः ॥ 53 ॥

O best of Munis! Another doubt exists and is not dispelled and that is secret. Was not the taking of the five husbands by Pāñcālī for herself shameful and despised by the society? The good manners and doings are always considered by the learned as the proofs of virtue. Why did those Pāñḍavas, then, capable in every respect, do this thing like brutes?

भीष्मेणापि कृतं किं वा देवरूपेण भूतले ।
गोलकौ तौ समुत्पाद्य यत्तु वंशस्य रक्षणम् ॥ 54 ॥

And what did Bhīṣma do living like a Deva in this world? May I ask, was his act of producing two sons by a widow and thus preserving his line of ancestors worthy of his name?

धिग्धर्मनिर्णयः कामं मुनिभिः परिदर्शितः ।
येन केनाप्युपायेन पुत्रोत्पादनलक्षणः ॥ 55 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
सप्तदशोऽध्यायः ॥ 17 ॥

The religious sanctions advocated by the Munis "Procreate sons in any way whatsoever" is simply shameful. Fie to this religious sanction.

Here ends the Seventeenth Chapter in the fourth Book of Śrīmaddevībhāgavatam of 18000 verses by Mahārṣi Veda Vyāsa on the questions asked by Janamejaya.

CHAPTER XVIII

On the Devī Earth's Going to the Heavens

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि कृष्णस्य चरितं महत् ।
अवतारकारणं चैव देव्याश्चरितमद्भुतम् ॥ 1 ॥

Vyāsa said: O king! Hear in detail the complete life and the deeds in the incarnation of Śrī Kṛṣṇa and also the various wonderful achievements by the Goddess of this universe.

धरैकदा भराक्रान्ता रुदती चातिकर्षिता ।
गौरूपधारिणी दीना भीताऽगच्छत्त्रिविष्टपम् ॥ 2 ॥

Once on a time, the Earth was very much overburdened by the load of wicked kings and She was therefore very much afraid. She then assumed the appearance of a cow and went to the Devaloka crying and very much dejected.

पृष्ट्वा शक्रेण किं तेऽद्य वर्तते भयमित्यथ ।
केन वै पीडिताऽसि त्वं किं ते दुःखं वसुंधरे ॥ 3 ॥

Indra, the lord of the Devas, asked him, O Vasundhare! What is the cause of your fear now? Who has troubled you? What afflictions are you merged in? Please tell me these.

तच्छ्रुत्वेला तदोवाच शृणु देवेश मेऽखिलम् ।
दुःखं पृच्छसि यत्त्वं मे भाराक्रान्ताऽस्मि मानद ॥ 4 ॥

On hearing Indra's words, the Earth exclaimed: O Respect giver! When You have asked me, I am explaining to you the cause of all my afflictions and sorrows; at present I am overburdened with too much load.

जरासंधो महापापी मागधेषु पतिर्मम ।
शिशुपालस्तथा चैद्यः काशिराजः प्रतापवान् ॥ 5 ॥

रुक्मी च बलवान्कंसो नरकश्च महाबलः ।
शाल्वः सौभपतिः क्रूर केशी धेनुकवत्सकौ ॥ 6 ॥

सर्वे धर्मविहीनाश्च परस्परविरोधिनः ।
पापाचारा मदोन्मत्ताः कालरूपाश्च पार्थिवाः ॥ 7 ॥

तैरहं पीडिता शक्र भाराक्रान्ताऽक्षमा विभो ।
किं करोमि क्व गच्छामि चिन्ता मे महती स्थिता ॥ 8 ॥

Now is reigning in the earth Jarāsandha, the king of Magadha, a very very vicious persons. Thus the other Śiśupāla, the lord of the Cedis, the uncontrollable Kāśirāja, Rukmī, the powerful Kaṁsa, the strong Naraka, the Saubhapati Śālva, the wicked Keśī, Dhenuka, and Vatsaka all these

are now in royal positions. O Lord of the Devas! These kings are all devoid of the least trace of virtue, quarrelsome against each other, infatuated with vanity, and addicted to vicious deeds. These have become kings as if they were personified Yamas, the Lords of Death, and are constantly troubling me. I am now unable to carry their loads; where shall I go now? This great thought is constantly ailing me.

पीडिताऽहं वराहेण विष्णुना प्रभविष्णुना ।
शक्र जानीहि हरिणा दुःखाददुःखतरं गता ॥ 9 ॥
याताऽहं दुष्टदैत्येन कश्यपस्यात्मजेन वै ।
हताऽहं हिरण्याक्षेण मरुता तस्मिन्महार्णवे ॥ 10 ॥
तदा सूकररूपेण विष्णुना निहतोऽप्यसौ ।
उद्धताऽहं वराहेण स्थापिता हि स्थिरा कृता ॥ 11 ॥

O Vāsava! What to tell! The Bhagavān in His Boar Incarnation is the cause of all these my afflictions; O Indra! These present troubles I am fallen into only through Him; for when the cruel Daitya Hiranyākṣa; the son of Kaśyapa stole me away and drowned me in the great ocean, then it was Viṣṇu in his Boar incarnation that killed him and rescued me from the ocean and then kept me in this my stable position.

नोचेद्रसातले स्वस्था स्थितास्यां सुखशायिनी ।

न शक्ताऽस्म्यद्य देवेश भारं बोद्धुं दुरात्मनाम् ॥ 12 ॥

Had he not then lifted me up, I would have rested safe in the depths of Rasātala; O Lord of the Devas! Now I am quite unable to bear the load of these vicious persons.

अग्रे दुष्टः समायाति ह्यष्टाविंशस्तथा कलिः ।

तदाऽहं पीडिता शक्र गन्ताऽस्म्याशु रसातलम् ॥ 13 ॥

O Surendra! The vicious twenty eight Kali is coming quickly in front. Thinking of His influence, it seems to me that I will be very troubled then and will have to go down to Rasātala.

तस्मात्त्वं देवदेवेश दुःखरूपार्णवस्य च ।

पारदो भव भारं मे हर पादौ नमामि ते ॥ 14 ॥

Therefore, O Lord of the Devas! I am bowing down before Your feet, Kindly relieve me of my burden and save me from these endless troubles.

इन्द्र उवाच

इले किं ते करोम्यद्य ब्रह्माणं शरणं ब्रज ।

अहं तत्रागमिष्यामि स ते दुःखं हरिष्यति ॥ 15 ॥

Indra said: O Earth! I can not do anything for you. You better go and take refuge of Brahmā. I am also going to Him. He will remove all your troubles.

तच्छ्रुत्वा त्वरिता पृथ्वी ब्रह्मलोकं गता तदा ।

शक्रोऽपि पृष्ठतः प्राप्तः सर्वदेवपुरःसरः ॥ 16 ॥

Hearing Indra's words the Earth hurriedly went to the realm of Brahmā and Indra and all the other Devas followed Her; and all reached the Brahmaloaka.

सुरभीमागतां तत्र दृष्ट्वावाच प्रजापतिः ।

महीं ज्ञात्वा महाराज ध्यानेन समुपस्थिताम् ॥ 17 ॥

कस्माद्बुद्धसि कल्याणि किं ते दुःखं वदाधुना ।

पीडिताऽसि च केन त्वं पापाचारेण भूर्वद ॥ 18 ॥

O King! The Grand Father Brahmā saw the Earth coming to him and through the power of meditation, found out the cause of Her coming and said: O Auspicious One! why are you crying? What troubles You have now? What wicked person has given You troubles.

धरोवाच

कलिरायाति दुष्टोऽयं बिभेमि तद्भयादहम् ।

पापाचाराः प्रजास्तत्र भविष्यन्ति जगत्पते ॥ 19 ॥

The Earth said: O Lord of the Earth! The vicious Kali is coming before; under Its influence the subjects will be horribly vicious; therefore I am very much afraid of this Kali.

राजानश्च दुराचाराः परस्परविरोधिनः ।

चौरकर्मरताः सर्वे राक्षसाः पूर्णवैरिणः ॥ 20 ॥

In the beginning of this Kali Yuga, the ancient enemies, the Asuras have now incarnated on this earth as kings. They will be extremely wicked, quarreling against each other, and will be clever in stealing others things. There is no doubt in these.

तान्हत्वा नृपतीन्भारं हर मेऽद्य पितामह ।

पीडिताऽस्मि महाराज सैन्यभारेण भूभृताम् ॥ 21 ॥

O Grand Father! Now kill these vicious kings and relieve my burden. O Lord! I am very much troubled by the armies of these kings.

ब्रह्मोवाच

नाहं शक्तस्तथा देवि भारावतरणे तव ।
गच्छावः सदनं विष्णोर्देवदेवस्य चक्रिणः ॥ 22 ॥

Brahmā said: O Goddess! I, too, am unable like Indra to remove your lad. Let us go to that Viṣṇu, the Holder of the disc.

स ते भारापनोदं वै करिष्यति जनार्दनः ।
पूर्वं मयापि ते कार्यं चिन्तितं सुविचार्य च ॥ 23 ॥
तत्र गच्छ सुरश्रेष्ठ यत्र देवो जनार्दनः ।

That Janārdana will remove your burden. I thought of this well before and settled what to do.

व्यास उवाच

इत्युक्त्वा वेदकर्ताऽसौ पुरस्कृत्य सुरांश्च गाम् ॥ 24 ॥
जगाम विष्णुसदनं हंसारूढश्चतुर्मुखः ।
तुष्टाव वेदवाक्यैश्च भक्तिप्रवणमानसः ॥ 25 ॥

Vyāsa said: Thus saying, the four faced Brahmā, the Author of the Vedas, rode on His Hamsa Vehicle taking in front the Goddess Earth; and the Devas went to Viṣṇu and began to praise Viṣṇu Janārdana, the Deva of the Devas, with the words of the Vedas with full devotion.

ब्रह्मोवाच

सहस्रशीर्षास्त्वमसि सहस्राक्षः सहस्रपात् ।
त्वं वेदुपुरुषः पूर्वं देवदेवः सनातनः ॥ 26 ॥

Brahmā said: Thou hast thousand heads, thousand faces, thousand feet. Thou art the Puruṣa of the Vedas, Thou art the Deva of the Devas, and Thou art Eternal.

भूतपूर्वं भविष्यच्च वर्तमानं च यद्विभो ।
अमरत्वं त्वया दत्तमस्माकं च रमापते ॥ 27 ॥

O Omnipresent! Thou art the Past, Present, and Future! O Lord of Lakṣmī! Thou hast awarded immortality unto us.

एतावान्महिमा तेऽस्ति को न वेत्ति जगत्त्रये ।
त्वं कर्ताऽप्यविता हर्ता त्वं सर्वगतिरीश्वरः ॥ 28 ॥

Thou art the Creator of universe, the Preserver

and the Destroyer; Thou art the One and the Only goal and thou art the God. Every body knows that all these glories belong to Thee.

व्यास उवाच

इतीडितः प्रभुर्विष्णुः प्रसन्नो गरुडध्वजः ।
दर्शनं च ददौ तेभ्यो ब्रह्मादिभ्योऽमलाशयः ॥ 29 ॥

Vyāsa said: O king! When Brahmā praised thus, Viṣṇu whose sign was Garuḍa, was highly pleased and appeared before Brahmā and the other Devas.

पप्रच्छ स्वागतं देवान्प्रसन्नवदनो हरिः ।
ततस्त्वागमने तेषां कारणं च सविस्तरम् ॥ 30 ॥

The Bhagavān asked them about their welfare and enquired in detail into the cause of their arrival there.

तमुवाचाब्जजो नत्वा धरादुःखं च संस्मरन् ।
भारावतरणं विष्णो कर्तव्यं ते जनार्दन ॥ 31 ॥

Brahmā them bowed down to Him and, remembering the cause of the sorrows of the Goddess Earth, said: O Lord! Thou art now to relieve the burden of the Earth.

भुवि धृत्वाऽवतारं त्वं द्वापरान्ते समागते ।
हत्वा दुष्टाष्ट्रपानुर्व्या हर भारं दयानिधे ॥ 32 ॥

O Thou, Ocean of mercy! When the end of the Dvāpara yuga will come Thou art to incarnate in the world and kill the wicked kings and thus to relieve the burden of the Earth.

विष्णुरुवाच

नाहं स्वतन्त्र एवात्र न ब्रह्मा न शिवस्तथा ।
नेन्द्रोऽग्निर्न यमस्त्वष्टा न सूर्यो वरुणस्तथा ॥ 33 ॥

योगमायावशे सर्वमिदं स्थावरजङ्गमम् ।
ब्रह्मादिस्तम्बपर्यन्तं ग्रथितं गुणसूत्रतः ॥ 34 ॥

Viṣṇu said: I am not independent in these matters; why I? Brahmā Maheśa, Indra, Agni, Yama, Viśvakarmā, the Sun and Varuṇa and other Devas, no body is independent. This whole universe, moving and unmoving is existing under the control of the Yoga Māyā; and from Brahmā up to the clot of grass, all are strung into the thread of Her Three qualities.

यथा सा स्वेच्छया पूर्वं कर्तुमिच्छति सुव्रत ।
तथा करोति सहिता वयं सर्वेऽपि तद्वशाः ॥ 35 ॥

O One of good vows! Whatever that Yoga Māyā, the Supreme Goddess, Who is All will, Whose mouth is inward, Who does good at all times, what she wills She does that at any time. You should all know that we are entirely under Her control.

यद्यहं स्यां स्वतन्त्रो वै चिंतयन्तु धिया किल ।
कुतोऽभवत् मत्स्यवपुः कच्छपो वा महार्णवे ॥ 36 ॥
तिर्यग्योनिषुको भोगः काकीर्तिः किंसुखं पुनः ।
किं पुण्यं किं फलं तत्र क्षुद्रयोनिगतस्य मे ॥ 37 ॥

You better think that were I independent, what for would I have stayed in the great ocean, incarnating in the Fish and Tortoise Bodies? O Brahmin! What name or pleasure is there in enjoyment in the body of lower animals! What holy merit or any other reward may I expect from being born in the wombs of lower animals?

कोलोवाऽथ नृसिंहो वा वामनोवाऽभवत् कुतः ।
जमदग्निस्तुतः कस्मात्सम्भवेयं पितामह ॥ 38 ॥

What is the reason that I assume the body of a Boar? or of a Man-Lion? or of a Dwarf? Why was I born as the son of Jamadagnī. Especially why did I, being born of that highsouled Brāhmin Jamadagni, and being the best of the Brāhmins, do the most atrocious act like that of a heartless brute and fill up the lakes with their blood.

नृशंसं वा कथं कर्म कृतवानस्मि भूतले ।
क्षतजैस्तु हृदान्सर्वान्पूरयेयं कथं पुनः ॥ 39 ॥
तत्कथं जमदग्नेश्च पुत्रो भूत्वा द्विजोत्तमः ।
क्षत्रियान्हतवानाजौ निर्दयो गर्भगानपि ॥ 40 ॥

Alas! I killed the Kṣatriyas mercilessly; to say nothing more than that I killed the sons that were then in the wombs. Were I independent, what for I would have done these horrible and cruel deeds! O Lord of the Devas! See again.

रामो भूत्वाऽथ देवेन्द्र प्राविशदंडकं वनम् ।
पदातिश्चीरवासाश्च जटाबल्कलवान्पुनः ॥ 41 ॥
In my Rāma incarnation I roamed on foot,

helpless and without any provision, in the fearful Daṇḍaka forest unfrequented by any body, wearing clotted hair, bark, rags, like a man who feels no shame, and behaved like a hunter and killed many animals.

असहायो ह्यपाथेयो भीषणे निर्जने वने ।
कुर्वन्नाखेटकं तत्र व्यचरं विगतत्रपः ॥ 42 ॥
न ज्ञातवान्मृगं हैमं मायया पिहितस्तदा ।
उटजे जानकीं त्यक्त्वा निर्गतस्तत्पदानुगः ॥ 43 ॥
लक्ष्मणोऽपि च तां त्यक्त्वा निर्गतो मत्पदानुगः ।
वारितोऽपि मयाऽत्यर्थं मोहितः प्राकृतैर्गुणैः ॥ 44 ॥

Being under the delusion of Māyā, I could not make out the real nature of the golden deer; consequently leaving Jānakī in the thatched cottage, I went out persuading the deer. Though repeatedly warned by me not to leave the place, Lakṣmaṇa was moved by the qualities of Prakṛtī, forsook her and went out on my search.

भिक्षुरूपं ततः कृत्वा रावणः कपटाकृतिः ।
जहार तरसा रक्षो जानकीं शोककर्षिताम् ॥ 45 ॥
Then the hypocrite Rāvaṇa, the king of the Rākṣasas, under the garb of a beggar; stole away by force the daughter of Janaka, who had become very lean on account of sorrows.

दुखार्तेन मय तत्र रुदितं च वने वने ।
सुग्रीवेण च मित्रत्वं कृतं कार्यवशान्मया ॥ 46 ॥
I was very much distressed owing to the separation from my dear wife, and roamed about weeping sorely in forest and formed friendship with Sugrīva, under the influence of the circumstances.

अन्यायेन हतो वालीं शापाच्चैव निवारितः ।
सहायान्वानरान्कृत्वा लंकायां चलितं पुनः ॥ 47 ॥
It was an act of gross injustice on my part to kill Vālī, the king of the monkeys. I freed him from his curse; afterwards, aided by the monkeys, I had to go to Laṅkā.

बद्धोऽहं नागपाशैश्च लक्ष्मणश्च ममानुजः ।
विसंज्ञौ पतितौ दृष्ट्वा वानरा विस्मयं गताः ॥ 48 ॥
When my younger Lakṣmaṇa and myself were both enchained under the chain of the serpents,

Nāgapāśa, and were senseless, the monkeys all were astonished.

गरुडेन तदाऽऽगत्य मोचितौ भ्रातरौ किल ।

चिन्ता मे महती जाता दैवं किं वा करिष्यति ॥ 49 ॥

Then Garuḍa came and freed us the two brothers, from those Nāgapāśas! I considered then what adverse inauspicious circumstances Fate sometimes ordians on our lot.

हृतं राज्यं वने वासो मृतः तातः प्रिया हता ।

युद्धं कष्टं ददात्येवमग्रे किं वा करिष्यति ॥ 50 ॥

I lost my kingdom, lived in the forests, my father died, Jānakī was stolen and I had to suffer extreme troubles in very deadly battles; I could not know what worse fate still awaited for us?

प्रथमं तु महादुःखमराज्यस्य वनाश्रयम् ।

राजपुत्र्याऽन्वितस्यैव धनहीनश्च निर्गतः ॥ 51 ॥

O Suras! What more calamity can you expect to befall any person than—that I was from the very first deprived of my kingdoms and wealth, and had to go to the forest with the princess Sītā dwelling in and taking shelter in a dense forest!

वराटिकाऽपि पित्रा मे न दत्ता वननिर्गमे ।

पदातिरसहायोऽहं धनहीनश्च निर्गतः ॥ 52 ॥

At the time of my going to the forest my father did not give a single penny; penniless and helpless I had to get out of Ayodhyā on foot.

चतुर्दशैव वर्षाणि नीतानि च तदा मया ।

क्षात्रं धर्मं परित्यज्य व्याधवृत्त्या महावने ॥ 53 ॥

I was compelled to leave my Kṣatriya Dharma and take up the avocation of hunter and thus to spend fourteen years in forest.

दैवाद्युद्धे जयः प्राप्तो निहतोऽसौ महासुरः ।

आनीतां च पुनः सीता प्राप्ताऽयोध्या मया तथा ॥ 54 ॥

After that, under the benign influence of Fate, I was able to kill that Asura Rāvaṇa and got the victory in the battle and was able to bring back dear Sītā to Ayodhyā.

वर्षाणि कतिचित्तत्र सुखं संसारसम्भवम् ।

प्राप्तं राज्यं च सम्पूर्णं कोसलानधितिष्ठता ॥ 55 ॥

There I succeeded in becoming the ruler of the

kingdom Kośala with its subjects and got the full kingdom and enjoyed for a few years the pleasures of the world.

पुरैव वर्तमानेन प्राप्तराज्येन वै तदा ।

लोकापवादभीतेन त्यक्ता सीता वने मया ॥ 56 ॥

कान्ताविरहजं दुःखं पुनः प्राप्तं दुरासदम् ।

पातालं सा यता पञ्चान्दरां भित्त्वा धरात्मजा ॥ 57 ॥

The stealing away of Sītā took place at the first outset; next I got my kingdom; then the subjects began to circulated the bad name regarding Jānakī; and I being afraid of that, deported her into exile in the forest. At that time I had to suffer again extreme pain and agony due to the serparation from my wife. Then the daughter of the Goddess Earth penetrated into the Earth and got down to the Pātāla.

एवं रामावतारेऽपि दुःखं प्राप्तं निरंतरम् ।

परतन्त्रेण मे नूनं स्वतन्त्रः को भवेत्तदा ॥ 58 ॥

O Devas! When I had to depend on Fate and to suffer so many troubles incessantly, where else can you dare to say that an independent man exists.

पञ्चात्कालवशात्प्राप्तः स्वर्गो मे भ्रातृभिः सह ।

परतन्त्रस्य का वार्ता वक्तव्या विबुधेन वै ॥ 59 ॥

Afterwards under the influence of Time, I had to go to Heaven with my brother. Let all this point to what it may, the intelligent learned people can say what an amount of mishaps takes place to one who is dependent!

परतन्त्रोऽस्म्यहं नूनं पद्मयोने निशामय ।

तथा त्वमपि रुद्रश्च सर्वे चान्ये सुरोत्तमाः ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे

चतुर्थस्कन्धेऽष्टादशोऽध्यायः ॥ 18 ॥

O One born from the Lotus! You hear my word; I am in every way dependent; why I? Rudra, You and all those Suras are fully dependent.

Here ends the Eighteenth Chapter of the Fourth Book of the Mahā Purāṇam

Śrīmaddevībhāgavatam of 18,000

verses by Mahārṣi Veda Vyāsa

on the Devī Earth's going to the Heavens.

CHAPTER XIX

On Chanting the Hymns to the Devi

व्यास उवाचः

इत्युक्त्वा भगवान्विष्णुः पुनराह प्रजापतिम् ।
यन्मायामोहितः सर्वस्तत्त्वं जानाति नो जनः ॥ 1 ॥

Vyāsa said: The Bhagāvan Viṣṇu spoke again unto Prajāpati Brahman! All these beings fascinated by Māyā, cannot know the Real Essence, the Highest Truth.

वयं मायावृताः कामं न स्मरामो जगद्गुरुम् ।
परमं पुरुषं शान्तं सच्चिदानन्दमव्ययम् ॥ 2 ॥

We, too, are fascinated by that Māyā; and hence we also, being blinded by that, do not at all remember. That Highest Eternal Puruṣa, calm and quiet, the World-Teacher, the Highest Self, of the nature of Pure Existence, Intelligence and Bliss.

अहं विष्णुरहं ब्रह्मा शिवोऽहमिति मोहिताः ।
न जानीमो वयं धातः परं वस्तु सनातनम् ॥ 3 ॥

O Brahma! I am Viṣṇu, I am Brahmā, I am Rudra, thus our I-ness Ahaṅkāra has blinded our eyesight; and we are made unable to recognise That Eternal Highest Self.

यन्मायामोहितश्चाहं सदा वर्ते परात्मनः ।
परवान् दारुपाञ्चाली मायिकस्य यथा वशे ॥ 4 ॥

As the wooden dolls dance according to the will of the player, the magician, I also am similarly fascinated by the Māyā and am thus incessantly rolling about like a dependent man.

भवताऽपि तथा दृष्टा विभूतिस्तस्य चान्द्रता ।
कल्पादौ भवयुक्तेन मयाऽपि च सुधाण्वि ॥ 5 ॥
मणिद्विपेऽथ मन्दारविटपे रासमण्डले ।

समाजे तत्र सा दृष्टा श्रुता न वचसापि च ॥ 6 ॥

O Brahmā! In the beginning of the Kalpa, Maheśvara, You and I saw the wonderful unspeakable form and glory of that Highest Self at the time of Rāsamaṇḍala in the Māṇi Dvīpa where there was the Mandāra Tree and the Devas assembled. Then I also saw that wonderful thing a second time in the Sudhāṅṅava ocean of nectar,

and the most wonderful of it is this: that until we were able to See that Form, we did not hear anything of Her before!

तस्मात्तां परमां शक्तिं स्मरंत्वद्य सुराः शिवाम् ।
सर्वकामप्रदां मायामाद्यां शक्तिं परात्मनः ॥ 7 ॥

Therefore, O Devas! To-day do you all remember that Prime Force, the Highest Self, that all beneficent Force that yields all good and auspicious things; That Very Force will fulfill now all your desires.

व्यास उवाच

इत्युक्त्वा हरिणा देवा ब्रह्माद्या भुवनेश्वरीम् ।
सस्मरुर्मनसा देवीं योगमायां सनातनीम् ॥ 8 ॥

Vyāsa said: O king! No sooner the Bhagāvan Hari addressed thus, Brahmā and the other Devas at once mentally began to meditate on that Eternal Yoga Māyā, the Goddess of the Universe.

स्मृतमात्रा तदा देवी प्रत्यक्षं दर्शनं ददौ ।
पाशाङ्कुशवराभीतिधरा देवो जपारुणा ।
दृष्ट्वा प्रमुदिता देवास्तुष्टुवुस्तां सुदर्शना ॥ 9 ॥

Being thus meditated, at once appeared before their eyesight the Devī, the Goddess of the Universe, whose colours were like the blood red Javā flower, holding in two of Her hands noose, hook, or goad, while the third hand indicated favour and the fourth hand bade all discard every sort of fear.

देवा ऊचुः

ऊर्णनाभाद्यथा तन्तुर्विस्फुलिङ्गा विभावसोः ।
तथा जगद्यदेतस्या निर्गतं तां नत्ता वयम् ॥ 10 ॥

As the web comes out of a spider of fire and sparks come out, so this whole Universe comes out of that Goddess. We all bow down before Her with our humble hearts, full of devotion.

यन्मायाशक्तिसंक्लृप्तं जगत्सर्वं चराचरम् ।
तां चितं भुवनाधीशां स्मरामः करुणार्णवाम् ॥ 11 ॥

We all salute to that Goddess of the Universe, Bhuvaneśvarī, under Whose Māyic force this whole Universe, moving and unmoving, is recreated; Who is All-Intelligence and the Ocean of Mercy.

यदज्ञानाद्भवोत्पत्तिर्यज्ज्ञानाद्भवनाशनम् ।

संविदूपां च तां देवीं स्मरामः सा प्रचोदयात् ॥ 12 ॥

This world appears real to him who is unable to realise Her Real Essence; and the world drops off as unreal no sooner he realises Her Presence. We all meditate on that All Intelligent Goddess and we all pray to Her that She may grant unto us more strength to meditate Her and Her alone so.

माहलक्ष्म्यै च विद्वाहे सर्वशक्त्यै च धीमहि ।

तन्नो देवी प्रचोदयात् ॥ 13 ॥

We all want to know Mahā Lakṣmī, we all meditate on the Omnipotent; May the Goddess grant unto us strength to meditate on Her so.

मातर्नताः स्म भुवनार्तिहरे प्रसीद

शं नो विधेहि कुरु कार्यमिदं दयार्द्रै ।

भारं हरस्व विनिहत्य सुरारिवर्गं मह्या

महेश्वरि सतां कुरु शं भवानि ॥ 14 ॥

O Thou, the Remover of the world's afflictions! Best pleased unto us; O Thou, kind hearted! Do this work for us and promote our good. O Thou, Lord of the Earth! Dost Thou relieve the burden of the earth by killing these Asuras and bring on our welfare.

यद्यंबुजाक्षि दयसे न सुरान्कदाचित्किं ते

क्षमा रणमुखेऽसिशरैः प्रहर्तुम् ।

एतत्त्वयैव गदितं ननु यक्षरूपं

धृत्वा तृणं दह हुताशपदाभिलाषैः ॥ 15 ॥

O Thou, Lotus-Eyed! If Thou dost not show Thy mercy towards the gods, they will never be able to strike their enemies with their weapons in the battlefield. O Goddess! Thou didst verify the truth of this before, when Thou didst assume the appearance of a Yakṣa and utter the following sentences "O Fire! You burn this blade of grass" etc. (in the Kena Talavakāra Upaniṣad).

कंसः कुजोऽथ यवनेन्द्रसुतश्च केशी

बार्हद्रथो बकबकीखरशाल्वमुख्याः ।

येऽन्ये तथा नृपतयो भुवि सन्ति तांस्त्वं

हत्वा हरस्व जगतो भरमाशु मातः ॥ 16 ॥

O Mother! Kamsa, Bhauma, Kālayavana, Keśī, Jarāsandha, the son of Bṛhadratha, Vaka, Pūtanā, Khara, Śālva and other vicious kings respectively are dwelling on the earth. Dost Thou better kill them and relieve the burden of the Earth.

ये विष्णुना न निहताः किल शङ्करेण

ये वा विगृह्य जलजाक्षि पुरन्दरेण ॥

ते ते मुखं सुखकरं सुसमीक्षमाणाः

संख्ये शरैर्विनिहता निजलीलया ते ॥ 17 ॥

O Lotus-Eyed! Thou hadst killed those Asuras without any effort that were not slain by Viṣṇu or Maheśvara and they ended their lives, while they were beholding Thy pleasing countenance.

शक्तिं विना हरिहरप्रमुखाः सुराश्च

नैवेश्वरा विचलितुं तव देवदेवि ।

किं धारणाविरहितः प्रभुरप्यनन्तो

धर्तुं धरां च रजनीशकलावतंसे ॥ 18 ॥

O Goddess! Holding Moon on Her forehead! These Hari, Hara, Brahmā and the other gods are unable to move a step without the help of Force; nothing to speak any further, the thousand headed King of Serpents is unable to hold this earth even for a moment, were he not provided with the Śakti of upholding this world.

इन्द्र उवाच

वाचा विना विधिरलं भवतीह विश्वं

कर्तुं हरिः किमु रमारहितोऽथ पातुम् ।

संहर्तुमीश उमयोज्झित ईश्वरः किं ते

ताभिरेव सहिताः प्रभवः प्रजेशाः ॥ 19 ॥

Indra said: O Bhagavatī! Would Brahmā be ever able to create this world without the aid of Sarasvatī! Would Viṣṇu, the Deva of the Devas, be ever able to preserve it without the aid of Lakṣmī or would Maheśvara be ever able to destroy this world without the help of His Umā; no, never! These Devas, the Trinity, are able to take their

respective parts in the keeping up of the world simply because they are united with the forces, incarnate in Sarasvatī, etc., who are again parts of Thee.

विष्णुरुवाच

कर्तुं प्रभुर्न द्वहिणो न कदाचनाहं
नापीश्वरस्तव कलारहितस्त्रिलोक्याः ।

कर्तुं प्रभुत्वमनघेऽत्र तथा विहर्तुं त्वं
वै समस्तविभवेश्वरि भासि नूनम् ॥ 20 ॥

Viṣṇu said: O Vimale! Were we deprived of Thy Force, the Creator would never have been able to create the world, I would never have been able to preserve it and Maheśvara would never have been able to destroy Therefore O Devī! Thou alone art reigning as the Supreme Goddess amidst all the glories in the creation, preservation, and destruction of this Universe.

व्यास उवाच

एवं स्तुदा तदा देवी तानाह विबुधेश्वरान् ।
किं तत्कार्यं वदन्त्वद्य करोमि विगतज्वराः ॥ 21 ॥
असाध्यमपि लोकेऽस्मिंस्तत्करोमि सुरोप्सितम् ।
शंसन्तु भवतां दुःखं धरायाश्च सुरोत्तमाः ॥ 22 ॥

Vyāsa said: O king! Thus praised by the Gods, the Goddess then addressed them: O Devas! Let all anxieties leave you all; I will do what the Devas have desired, even if be very difficult to do in this world; now explain what is troubling the Goddess Earth.

देवा ऊचुः

वसुधेयं भयाक्रान्ता सम्प्राप्ता विबुधान्प्रति ।
रुदती वेपमाना च पीडिता दृष्टभूभुजैः ॥ 23 ॥

The Devas replied: The wicked kings are troubling very much this Earth. She cannot any longer bear their burden; therefore She came crying unto us.

भारापहरणं चास्याः कर्तव्यं भुवनेश्वरि ।

देवानामीप्सितं कार्यमेतदेवाधुना शिवे ॥ 24 ॥

O Bhuvaneśvarī! Now it is Your duty to remove this load of earth. O Auspicious One! Know this, the desire of the gods.

घातितस्तु पुरा मातस्त्वया महिषरूपभृत् ।
दानवोऽतिबलान्क्रान्तस्तत्सहायश्चि कोटिशः ॥ 25 ॥
तथा शुम्भो निशुम्भश्च रक्तबीजस्तथापरः ।
चण्डमुण्डौ महावीर्यौ तथैव धूम्रलोचनः ॥ 26 ॥
दुर्मुखो दुःसहश्चैव करालश्चातिवीर्यवान् ।
अन्ये च बहवः क्रूरास्त्वयैव च निपातिताः ॥ 27 ॥

O Mother! In days of yore, You have killed the most powerful Dānava named Mahiṣa, attended by lacs and lacs of Dānavas and Daityas; What to speak! You have slain Śumbha, Niśumbha, Raktabīja, the very powerful Caṇḍa Muṇḍa, Dhūmrālocana, Durmukha, Duhsaha, the strong Karāla and many other cruel Dānavas.

तथैव च सुरारींश्च जहि सर्वान्महीश्वरान् ।

“भारं हर धरायाश्च दुर्धरं दृष्टभूभुजाम् ॥”

Now, similarly kill the wicked kings, the enemies of the Gods and save the Earth from their heavy loads.

व्यास उवाच

इत्युक्त्वा सा तदा देवी देवानाहायिका शिवा ॥ 28 ॥
सम्प्रहस्यासितापाङ्गी मेघगम्भीरया गिरा ।

Vyāsa said: Thus addressed by the Devas, the Most Auspicious One, the Devī, whose colour was black and who looked askance, said smiling in a tone, grave and deep, like that of the rumbling of a raincloud.

श्रीदेव्युवाच

मयेदं चिन्तितं पूर्वमंशावतरणं सुराः ॥ 29 ॥
भारावतरणं चैव यथा स्याददुष्टभूभुजाम् ।

O Suras! I have already thought over how the burden of those wicked kings, the parts incarnate of Asuras, can be removed.

मया सर्वे निहंतव्या दैत्येशा ये महीभुजाः ॥ 30 ॥
मागधाद्या महाभागाः स्वशक्त्या मंदतेजसः ।

I will, by My own power, rob them of their powers, of that highly prosperous and affluent Jarāsandha, the king of Magadha, and others, the parts incarnate of the wicked Asuras, that are now shining on the Earth.

भवद्विरपि स्वैरंशैरवतीर्य धरातले ॥ 31 ॥

मच्छक्तियुक्तेः कर्तव्यं भारावतरणं सुराः ।

O Devas! You would all better go down and incarnate yourselves as part incarnations, impregnated with My power, and help thus in the removal of the load of this earth.

कश्यपो भार्यया सार्धं दिविजानां प्रजापतिः ॥ 32 ॥

यादवानां कुले पूर्वं भविताऽऽनकदुम्भुभिः ।

The Deva Prajāpati Mahārṣi Kaśyapa would first of all go with his his wife and incarnate as Ānaka Dundubhi Vasudeva, in the race of Yadu.

तथैव भृगुशापाद्वै भगवान्विष्णुरव्ययः ॥ 33 ॥

अंशेन भविता तत्र वसुदेवसुतो हरिः ।

The Imperishable Bhagavān Viṣṇu will also incarnate as part, owing to the curse of Bhṛgu, as the son of Vasudeva.

तदाऽहं प्रभविष्यामि यशोदायां च गोकुले ॥ 34 ॥

कार्यं सर्वं करिष्यामि सुगां सुरसत्तमाः ।

O Devas! I will be born, then, in the womb of Yaśodā, in Gokula and will accomplish all the ends of the Gods.

कारागारे गतं विष्णुं प्रापयिष्यामि गोकुले ॥ 35 ॥

शेषं च देवकीगर्भात्प्रापयिष्यामि रोहिणीम् ।

I Will send Viṣṇu from the prison to the Gokula; also I will transfer Ananta from the womb of Devakī to the womb of Rohiṇī?

मच्छक्त्योपचितौ तौ च कर्तारौ दुष्टसंक्षयम् ॥ 36 ॥

दुष्टानां भुभुजां कामं द्वापरान्ते सुनिश्चितम् ।

They two will grow, day by day, by My Force and at the end of the Dvāpara Yuga, will no doubt kill the wicked kings.

इंद्रशोऽप्यर्जुनः साक्षात्करिष्यति बलक्षयम् ॥ 37 ॥

धर्माशोऽपि महाराजो भविष्यति युधिष्ठिरः ।

वाय्वंशो भीमसेनश्चाश्विन्यंशौ च यमावपि ॥ 38 ॥

वसोरंशोऽथ गांगेयः करिष्यति बलक्षयम् ।

Arjuna too, the part incarnate of Indra, will destroy the armies of those kings. Yudhiṣṭhira, the part incarnate of Dharma, Bhīmsena, that of of Vāyu, Nakula and Sahadeva the incarnate of the two Aśvins, and Bhīṣma, the incarnate of Vasu as

the son of the Gaṅgā, will take their respective births and exhaust their armies.

व्रजंतु च भवन्तोऽद्य धरा भवतु सुस्थिरा ॥ 39 ॥

भारावतरणं नूनं करिष्यामि सुरोत्तमाः ।

O Devas! Now be calm and quiet and go. Let the Earth be also calm and quiet; be confident that I will certainly remove the load of this earth.

कृत्वा निमित्तमात्रांस्तान्स्वशक्त्याऽहं न संशयः ॥ 40 ॥

कुरुक्षेत्रे करिष्यामि क्षत्रियाणां च संक्षयम् ।

I will make the above mentioned Gods as my instruments merely and I will destroy, by My own force, the Kṣatriyas in the battlefield of Kurukṣetra.

असूयेर्ष्यां मतिस्तृष्णा ममताभिमता स्पृहा ॥ 41 ॥

जिगीषा मदनो मोहो दोषैर्नक्ष्यन्ति यादवाः ।

Malice, jealousy, foul intention, desire, attachment, vanity, covetuousness, desire for victory, lust, and fascination are the vices that will destroy the Yādavas.

ब्राह्मणस्य च शापेन वंशनाशो भविष्यति ॥ 42 ॥

भगवानपि शापेन त्यक्ष्यत्येतत्कलेवरम् ।

The race of Yadu will end owing to the curse of a Brāhmaṇa. The Bhagavān also will leave His mortal coil due to a curse.

भवन्तोऽपि निजांगैश्च सहायाः शार्ङ्गधन्वनः ॥ 43 ॥

प्रभवन्तु सनारीका मथुरायां च गोकुले ।

Now go and incarnate in your respective parts, with your wives, in Gokula and Mathurā, and be helpers in the work of the Lord.

व्यास उवाच

इत्युक्त्वांतर्दधे देवी योगमाया परात्मनः ॥ 44 ॥

सधरा वै सुराः सर्वे जग्मुः स्वान्यालयानि च ।

धराऽपि सुस्थिरा जाता तस्या वाक्येन तोषिता ॥ 45 ॥

Vyāsa said: Saying thus, the Devī the Goddess of the Universe, the Māyā incarnate of the Highest Self disappeared. The Devas and the Earth went to their respective places. O king Janamejaya! the Goddess Earth was pleased with the Devī's words, and being quiet, remained surrounded with various medicinal plants and creepers.

ओषधीवीरुधोपेता बभूव जनमेजय ।
 प्रजाश्च सुखिनो जाता द्विजाश्चापुर्महोदयम् ।
 सन्तुष्टा मुनयः सर्वे बभूवुर्धर्मततराः ॥ 46 ॥
 इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
 एकोनविंशोऽध्यायः ॥ 19 ॥

Then the subjects felt peace and pleasure, the
 Brāhmaṇas also grew stronger in happiness and

prosperity, and the Munis became glad and began
 to perform their religious acts with fresh zeal and
 alacrity.

Here ends the Nineteenth Chapter in the Fourth Book
 of Śrīmaddevībhāgavatam of 18,000 verses, the
 Mahā Purāṇam, on chanting the hymns to the Devī
 by Mahārṣi Veda Vyāsa.

CHAPTER XX

On Devakī's Marriage

व्यास उवाचः

शृणु भारत वक्ष्यामि भारावतरणं तथा ।
 कुरुक्षेत्रे प्रभासे च क्षपितं योगमायया ॥ 1 ॥
 यदुवंशे समुत्पत्तिर्विष्णोरमिततेजसः ।
 भृगुशापप्रतापेन महामायाबलेन च ॥ 2 ॥

Vyāsa said: O Bharata! I now narrate to you
 about the relief of the burden of the Earth, the
 destruction by the Yoga Māyā of the armies at
 Kurukṣetra and Prabhāsa, the two sacred places,
 and about the birth, due to the curse of Bhṛgu, of
 the Bhagavān Hari, of unparalleled prowess, under
 the influence of Mahāmāyā, in the race of Yadu.
 Now hear.

ऐक्षतिभारसमुत्तारनिमित्तमिति मे मतिः ।
 मायया विहितो योगो विष्णोर्जन्म धरातले ॥ 3 ॥

Viṣṇu's taking birth in the world was effected
 under the circumstances caused by Yoga Māyā, to
 relieve the burden of the Earth; this is my opinion.

Note: Prabhāsa is a well-known place of pilgrimage
 near Dvārakā, in Gujarat.

एकं चित्रं नृप देवी सा ब्रह्मविष्णुसुरानपि ।
 नर्तयत्यनिशं माया त्रिगुणा न परान्किमु ॥ 4 ॥

O king! When the Goddess Mahāmāyā, the
 Incarnate of the three qualities can make Brahmā,
 Viṣṇu and the other Devas dance incessantly as
 their Internal Controller, then what wonder, that
 She would appear charming to the other Jīvas and
 make them dance incessantly, as wooden dolls.

गर्भवासोद्भवं दुःखं विष्णुमूत्रस्नायुसंयुतम् ।
 विष्णोरापादितं सम्यग्यया विगतलीलया ॥ 5 ॥

All the troubles incurred in remaining in the
 womb, amidst the urine, excreta and tissues, She
 had brought to bear finally on Viṣṇu by Her ever
 famous Līlā (Divine Sport).

पुरा रामावतारेऽपि निर्जरा वानराः कृताः ।
 विदितं ते यथा विष्णुर्दुःखपाशेन मोहितः ॥ 6 ॥

In days of yore, in Rāma incarnation, She, That
 Supreme Goddess made the Gods become monkeys
 and you know very well already, what an amount
 of trouble Bhagavān Viṣṇu had to undergo by the
 hard iron chain of bondage, "This is mine, this is
 I", etc., imposed by Māyā.

अहं ममेति पाशेन सुदृढेन नराधिप ।
 योगिनो मुक्तसंगाश्च मुक्तिकामा मुमुक्षवः ॥ 7 ॥

This Yogīs who want final liberation and who
 have abandoned all their attachments and who want
 devotion, they worship the Supreme Goddess of
 the Universe, the Incarnate of Auspiciousness.

तामेव समुपासन्ते देवीं विश्वेश्वरीं शिवाम् ।
 तद्भक्तिलेशलेशांशं लेशलेशलवांशकम् ॥ 8 ॥

O king! Who will not serve Her? A trace of
 devotion towards Whom effects at once the
 salvation of the Jīvas.

लब्ध्वा मुक्तो भवेज्जंतुस्तां न सेवेत को जनः ।
 भुवनेशीत्येव वक्त्रे ददाति भुवनत्रयम् ॥ 9 ॥

If any human being utters simply the name
 "Bhuvaneśvari" (the Goddess of Universe) She
 gives him the three worlds; and if any one cries
 and utters for help "Save me," then the Goddess
 of the Universe, being unable to find anything that

She can repay him as a fit recompense for his Utterance, becomes Herself indebted to that man.

मां पाहीत्यस्य वचसो देयाभावाद्गणान्विता ।
विद्याऽविद्येति तस्या द्वे रूपे जानीहि पार्थिव ॥ 10 ॥

O King! Know Vidyā (knowledge) and Avidyā (non-knowledge, spiritual ignorance, lower knowledge) Her two forms; Vidyā gives liberation; Avidyā causes bondage.

विद्यया मुच्यते जन्तुर्बध्यतेऽविद्यया पुनः ।
ब्रह्मा विष्णुश्च रुद्रश्च सर्वे तस्या वशानुगाः ॥ 11 ॥

Brahmā, Viṣṇu Rudra, all these and their Avatāras are Her instruments and are under Her subjection, are if they as all fastened by a cord.

अवताराः सर्व एव यन्त्रिता इव दामभिः ।
कदाचिच्च सुखं भुङ्क्ते वैकुण्ठे क्षीरसागरे ॥ 12 ॥

कदाचित्कुरुते युद्धं दानवैर्वलवत्तैः ।
हरिः कदाचिद्यज्ञान्वै विततान्प्रकरोति च ॥ 13 ॥

कदाचिच्च तपस्तीव्रं तीर्थे चरित सुव्रत ।
कदाचिच्छयने शेते योगनिद्रामुपाश्रितः ॥ 14 ॥

The Bhagavān Hari sometimes resides in Vaikuṅṭha, sometimes resides in the sea of milk and enjoys pleasures, sometimes fights with the powerful Dānavas, sometimes performs extensive sacrificial ceremonies sometimes performs severe asceticism and sometimes takes to deep sleep under the guidance of Yoga Māyā. Thus He never becomes free and independent.

न स्वतन्त्रः कदाचिच्च भगवान्मधुसूदनः ।
तथा ब्रह्मा तथा रुद्रस्तथेन्द्रो वरुणो यमः ॥ 15 ॥

कुबेरोऽग्नी रवीन्द्रू च तथाऽन्ये सुरसत्तमाः ।
मुनयः सनकाद्याश्च वसिष्ठाद्यास्तथापरे ॥ 16 ॥

सर्वेऽम्बावशगा नित्यं पाञ्चालीव नरस्य च ।

O King! And like Viṣṇu, Brahmā, Rudra, the other Gods Indra, Varuṇa, Yama, Kubera, Agni, the Sun, Moon and other celestial gods, the Sanaka and other Munis, Vasiṣṭha and other Ṛṣis, all are incessantly controlled by the Supreme Goddess, as if they are the dolls in the hands of a playing magician.

नसि प्रोता यथा गावो विचरन्ति वशानुगाः ॥ 17 ॥
तथैव देवताः सर्वाः कालपाशनियन्त्रिताः ।

All the Devas are controlled by the noose of Time, just as oxen are brought under control by men, by strings passed within their noses.

हर्षशोकादयो भावा निद्रातन्द्रालसादयः ॥ 18 ॥
सर्वेषां सर्वदा राजन्देहिनां देहसंश्रिताः ।

O King! Pleasure, pain, sleep lassitude, idleness, and other passions and feelings are always found inherent in every embodied being.

अमरा निर्जराः प्रोक्ता देवाश्च ग्रन्थकारकैः ॥ 19 ॥
अभिधानतश्चार्थतो न ते नूनं तादृशाः क्वचित् ।

उत्पत्तिस्थितिनाशाख्या भावा येषां निरन्तरम् ॥ 20 ॥
अमरास्ते कथं वाच्या निर्जराश्च कथं पुनः ।

The Devas are written down by authors in their books as not subject to death or decay; this statement is merely nominal and not real; for whoever is always subject to birth, growth, decay and death how can we call him immortal or beyond old age and death?

कथं दुःखाभिभूता वा जायन्ते विबुधोत्तमाः ॥ 21 ॥
कथं देवाश्च वक्तव्या व्यसने क्रीडनं कथम् ।

Why do the Devas get into sorrows, and troubles? How can they be called gods? How can one enjoy when one is involved in a trouble?

क्षणादुत्पत्तिनाशश्च दृश्यतेऽस्मिन्न संशयः ॥ 22 ॥
जलजानां च कीटानां मशकानां तथा पुनः ।

उपमा न कथं चैषामायुषोऽन्ते मराः स्मृताः ॥ 23 ॥

In this world, it is seen mosquitos and other insects born from water die after a very short time; so, like these, the Devas at the expiry of their ordained life-period, die too. Then why not the Devas be treated like those insects? Why not shall we term them, "Mortal"?

ततो वर्षायुषश्चापि शतवर्षायुषस्तथा ।

मनुष्या ह्यमरा देवास्तस्माद् ब्रह्मा परः स्मृतः ॥ 24 ॥

रुद्रस्तथा तथा विष्णु क्रमशश्च भवन्ति हि ।

नश्यन्ति क्रमशश्चैव वर्द्धन्ते चोत्तरोत्तरम् ॥ 25 ॥

Some human beings live one year; some other live upto one hundred years the Devas live longer than men; the life of the Prajāpati Brahmā exceeds those of the Devas; Rudra lives longer than

Brahmā; and Viṣṇu lives longer than Rudra. All these are thus subject by turns to birth growth, and decay.

नूनं देहवतां नाशो मृतस्योत्पत्तिरेव च ।
चक्रवद्भ्रमणं राजन्सर्वेषां नात्र संशयः ॥ 26 ॥

Those who are born, they die; those that die are again born. Thus O King! In this world all the Jīvas, no doubt, move round and round like a wheel.

मोहजालावृतो जन्तुर्मुच्यते न कदाचन ।
मायायां विद्यमानायां मोहजालं न नश्यति ॥ 27 ॥

The Jīvas are deluded by the network of Moha (charms) and thus deluded. They can never gain final release. So long as Māyā exists in them, their delusion is not destroyed.

उत्पित्सुकाल उत्पत्तिः सर्वेषां नृप जायते ।
तथैव नाशः कल्पान्ते ब्रह्मादीनां यथाक्रमम् ॥ 28 ॥

O King! At the time of creation Brahmā and all other things came into existence, in due order, and these will duly dissolve at the time of the Great Dissolution (the Pralaya)?

निमित्तं यस्तु यत्राशे स घातयति तं नृप ।
नान्यथा तद्भवेन्नूनं विधिना निर्मितं तु यत् ॥ 29 ॥

Whatever is the cause of destruction to any body here, that destroys the body in question. According to the Will Powers of the Supreme Goddess, whatever is created by Brahmā, no none can undo that. Know this as perfectly certain.

जन्ममृत्युजराव्याधिदुःखं वा सुखमेव वा ।
तत्तथैव भवेत्कामं नान्यथेह विनिर्णयः ॥ 30 ॥

Know this the predestined law that the birth, death, old age, diseases, pain or pleasure overtake all the Jīvas according to the perscribed order of Nature; never these laws fail to operate in their actions.

सर्वेषां सुखदौ देवौ प्रत्यक्षौ शशिभास्करौ ।
न नश्यति तयोः पीडा क्वचित्तद्वैरिसम्भवा ॥ 31 ॥

See! The Devas that we see with our physical eyes, the Sun and Moon yield pleasure to all; still they suffer always troubles at the hands of their enemies (*i.e.* Rāhu and Ketu, *i.e.* there always take

place regularly solar and lunar eclipses, when they are in the ascending and descending nodes). This suffering is never removed.

भास्करस्य सुतो मन्दः क्षयी चन्द्रः कलंकवान् ।
पश्य राजन्विधेः सूत्रं दुर्वारं महतामपि ॥ 32 ॥

The son of the Sun (Saturn) is always injurious to people; hence it is termed "Manda" (bad); the Moon was attacked with consumption and bears stain on his body (spots in the Moon disc). What to speak of ordinary men? The great men even are subject to the prescribed laws of Fate and Nature.

वेदकर्ता जगद्धर्ता बुद्धिदस्तु चतुर्मुखः ।
सोऽपि विक्लवतां प्राप्नोद्दृष्ट्वा पुत्रीं सरस्वतीम् ॥ 33 ॥

The Creator of the world, the four faced Brahmā is the author of the Vedas and awarder of Intelligence. He, too, on seeing Sarasvatī, his own daughter, was afflicted with passion.

शिवस्यापि मृता भार्या सती दग्ध्वा कलेवरम् ।
सोऽभवद्दुःखसंतप्तः कामार्तश्च जनार्तिहा ॥ 34 ॥

When Sati, the wife of Śiva, left off Her mortal coil, Mahādeva, though He could remove the sorrows of all, was very much moved with passion and greatly afflicted.

कामाग्निदग्धदेहस्तु कालिंदां पतितः शिवः ।
साऽपि श्यामजला जाता तन्निदाघवशाच्च ॥ 35 ॥

Then, being burnt very much as it were by the fire of passion, he threw himself down into the water of the river Kāliṅdī; and the water of that river became black-coloured, as if burnt by the burning fire of the Sorrows of Śiva.

कामार्तो रममाणस्तु नग्नः सोऽपि भृगोर्वनम् ।
गतः प्राप्नोऽथ भृगुणा शप्तः कामातुरो भृशम् ॥ 36 ॥
पतत्वद्यैव ते लिङ्गं निर्लज्जेति भृशं किल ।

O King! When Mahādeva, being infatuated with Kāma, went into the forest of Bhṛgu and becoming naked, began to copulate, the ascetic Bhṛgu, seeing him in that state, exclaimed "O You are very shameless" and cursed Him thus: Let your penis drop off just now. Mahādeva, then to satisfy his

thirst for passion, began to drink the water of the lake Amṛta Vāpī, dug by the Dānavas.

इन्द्रोऽपि च वृषो भूत्वा वाहनत्वं गतः क्षितौ ।
आद्यस्य सर्वलोकस्य विष्णोरेव विवेकिनः ॥ 38 ॥
सर्वज्ञत्वं गतं कुत्र प्रभुशक्तिः कुतो गता ।
यद्धेममृगविज्ञानं न ज्ञातं हरिणा किल ॥ 39 ॥

Indra, too, the Lord of the Devas, turned into a bull and carried Viṣṇu on his back on the face of the earth. What to speak where the omniscience and omnipotence disappeared of Bhagavān Viṣṇu, Who is the First of all created beings and possessed of reason and discrimination? Oh! What a great wonder, that He could not know about the golden deer?

राजन्मायाबलं पश्य रामो हि काममोहितः ।
रामो विरहसंतप्तो रुरोद भृशमातुरः ॥ 40 ॥
योऽपृच्छत्यादधान्मूढः क्व गता जनकात्मजा ।
भक्षिता वा हता केन रुदन्नुच्चतरं ततः ॥ 41 ॥

Judge, O King! for yourself, the great power of Māyā, that even Rāma Candra was deluded by passion, and very much grieved for the separation from his dear wife Sītā, and wept much for Her. Greatly deluded, he began to cry aloud and ask the trees "where has gone My Sītā, the daughter of Janaka? Is she devoured by the rapacious animals? or whether is she stolen by some mischievous person?

लक्ष्मणाहं मरिष्यामि कान्ताविरहदुःखितः ।
त्वं चापि मम दुःखेन मरिष्यसि वनेऽनुजः ॥ 42 ॥
आवयोर्मरणं ज्ञात्वा माता मम मरिष्यति ।
शत्रुघ्नोऽप्यतिदुःखार्तः कथं जीवितुमर्हति ॥ 43 ॥

O Brother Lakṣmaṇa! I am being consumed by the fire of separation from my beloved; I will commit suicide now; and you too will die due to the separation from me; our mother, too, would die when they will hear of our deaths; Śatrughna, too, will be very much afflicted at our death and will not hold his life.

सुमित्रा जीवितं जह्यात्पुत्रव्यसनकर्षिता ।
पूर्णाकामाऽथ कैकेयी भवेत्पुत्रसमन्विता ॥ 44 ॥

The mother Sumitrā, too, will destroy her life, being afflicted with her son's demise; and then Bharata's and his mother's desires will certainly be fulfilled.

हा सीते क्व गताऽसि त्वं मां विहाय स्मरातुरा ।
एहोहि मृगवाशवाक्षि मां जीवय कृशोदरि ॥ 45 ॥

O Sītā! I am very much moved by your separation; where have you gone, leaving me here! O dear-eyed, O one of thin waist! come; give life unto me!

किं करोमि क्व गच्छामि त्वदधीनं च जीवितम् ।
समाश्रासय दीनं मां प्रियं जनकनन्दिनि ॥ 46 ॥

What shall I do? Where shall I go? My life is entirely dependent on you, O daughter of Janaka! I am your darling? Now I am very much depressed owing to your separation. Please come and speak to me words of hope and courage.

एवं विलपता तेन रामेणामिततेजसा ।
वने वने च भ्रमता नेक्षिता जनकात्मजा ॥ 47 ॥

Though Rāma, of unequalled prowess, roamed about weeping from forest to forest, yet he could not fine out Sītā.

शरण्यः सर्वलोकानां रामः कमललोचनः ।
शरणं वानराणां स गतो मायाविमोहितः ॥ 48 ॥
सहायान् वानरान्कृत्वा बबन्ध वरुणालयम् ।
जघान रावणं वीरं कुम्भकर्णं महोदरम् ॥ 49 ॥

He, who is the Refuge of all the worlds, the lotus-eyed Rāma, got entangled into the delusion of Māyā and had to take refuge Himself under the monkeys, and with their help, constructed the bridge across the ocean, crossed the ocean and was thus able to kill the valiant warriors Kumbhakarna and Rāvaṇa.

आनीय च ततः सीतां रामो दिव्यमकारयत् ।
सर्वज्ञोऽपि हतां मत्वा रावणेन दुरात्मना ॥ 50 ॥

Then Rāma got back His Sītā before him but suspecting, since she had been stolen by the vicious Rāvaṇa, made her take an oath, though it is to be remembered that Rāma was all-knowing.

किं ब्रवीमि महाराज योगमायाबलं महत् ।
यथा विश्वमिदं सर्वं भ्रामितं भ्रमते किल ॥ 51 ॥

O King! The power of Yoga Māyā is very great; what shall I speak of Her great power? This whole cosmos is always urged into activity by Her and thus goes rolling on and on incessantly.

एवं नानावतारेऽत्र विष्णुः शापवशं गतः ।

करोति विविधाश्चेष्टा दैवाधीनः सदैव हि ॥ 52 ॥

Thus, in various incarnations, Bhagavān Viṣṇu was always under the influence of previous curse and also under the control of Destiny and had to do various functions incessantly.

तवाहं कथयिष्यामि कृष्णस्यापि विचेष्टितम् ।

प्रभवं मानुषे लोके देवकार्यार्थसिद्धये ॥ 53 ॥

O King! Now I will speak to you about the birth of Śrī Kṛṣṇa in the world for serving the purpose of gods and will narrate His Līlā.

कालिन्दीपुलिने रम्ये ह्यासीन्मधुवनं पुरा ।

लवणो मधुपुत्रस्तु तत्रासीद्दानवो बली ॥ 54 ॥

In days of yore, on the delightful banks of the river Kālindī, there was a place, called Madhuvana, where lived a powerful Daitya named Lavaṇa, the son of Madhu.

द्विजानां दुःखदः पापी वरदानेन गर्वितः ।

निहतोऽसौ महाभाग लक्षणस्यानुजेन वै ॥ 55 ॥

शत्रुघ्नेनाथ संग्रामे तं निहत्य मदोत्कटम् ।

वासिता मथुरा नाम्नी पुरी परमशोभना ॥ 56 ॥

That wicked Demon was exceedingly arrogant, on getting a boon, and he used to give an enormous amount of trouble to the Dvijās. Śatrughna, the younger of Lakṣmaṇa, killed that uncontrollable Daitya and built a very beautiful city there and named it Mathurā.

स तत्र पुष्कराक्षौ द्वौ पुत्रौ शत्रुनिषूदनः ।

निवेश्य राज्ये मतिमान्काले प्राप्ते दिवं गतः ॥ 57 ॥

The intelligent Śatrughna, the destroyer of enemies, installed his two lotus-eyed sons in that kingdom and, when his end came, went to Heaven.

सूर्यवंशक्षये तां तु यादवाः प्रतिपेदिरे ।

मथुरां मुक्तिदां राजन यथातितनयाः पुरा ॥ 58 ॥

Afterwards on the decline of the Solar race, the

Yādavas, born of the race of Yayāti, occupied that Mathurā city, giving salvation to all.

शूरसेनाभिधः शूरस्तत्राभून्मेदिनीपतिः ।

माथुराञ्छूरसेनांश्च बुभुजे विषयाञ्च ॥ 59 ॥

O King! There reigned in Mathurā city one Yādava king, a valiant warrior, named Śūrasena; and he enjoyed all the pleasures of Mathurā.

तत्रोत्पन्नः कश्यपांशः शापाच्च वरुणस्य वै ।

वसुदेवोऽतिविख्यातः शूरसेनसुतस्तदा ॥ 60 ॥

Under the curse of Varuṇa, Vasudeva took his birth as the son of the renowned Śūrasena, as the part incarnate of Kaśyapa.

वैश्यवृत्तिरतः सोऽभून्मृते पितरि माधवः ।

उग्रसेनो बभूवाथ कंसस्तस्यात्मजो महान् ॥ 61 ॥

He took up the profession of a Vaiśya and engaged himself in agriculture. And on the death of his father, the prosperous and wealthy Ugrasena became the King of Mathurā. The powerful Karṇa was the son of Ugrasena.

अदितीर्देवकी जाता देवकस्य सुता तदा ।

शापाद्धै वरुणस्याथ कश्यपानुगता किल ॥ 62 ॥

On the other hand, the King Devaka had a daughter born to him, named Devakī, the part incarnate of Aditi. She under the the curse of Varuṇa, followed Kaśyapa.

दत्ता सा वासुदेवाय देवकेन महात्मना ।

विवाहे रचिते तत्र वागभूद्गने तथा ॥ 63 ॥

The high souled King Devaka performed the marriage ceremony of his daughter Devakī with Vasudeva.

कंस कंस महाभाग देवकीगर्भसम्भवः ।

अष्टमस्तु सुतः श्रीमांस्तव हन्ता भविष्यति ॥ 64 ॥

When this marriage ceremony was over, a voice was heard from Heaven, saying: O fortunate Karṇa! The eighth son of this Devakī will take away your life.

तच्छ्रुत्वा वचनं कंसो विस्मितोऽभून्महाबलः ।

देववाचं तु तां मत्वा सत्यां चिन्तामवाप सः ॥ 65 ॥

The powerful Karṇa, hearing that voice from Heaven, was surprised and took it to be true and became very anxious.

किं करोमीति संचिन्त्य विमर्शमकरोत्तदा ।
निहत्यैनां न मे मृत्युर्भवेदद्यैव सत्वरम् ॥ 66 ॥
उपायो नान्यथा चास्मिकार्ये मृत्युभयावहे ।
इयं पितृष्वसा पूज्या कथं हन्मीत्यचिन्तयत् ॥ 67 ॥

Kaṁsa began to argue in his mind. Once he thought "I would to-day destroy her; then my death won't take place; for I can't see any other way of escape from this difficulty; again he thought, "she is my sister, daughter of my paternal uncle and therefore fit to be worshipped; how can I kill her!"

पुनर्विचारयामास मरणं मेऽस्त्यहो स्वसा ।
पापेनापि प्रकर्तव्या देहरक्षा विपश्चिता ॥ 68 ॥

Lastly, he came to the final conclusion, thus "she is the cause of my death, though she is my sister, fit to be worshipped; to kill her will not lead me to sin; for it is enjoyed by the wise: Do even a sin to avert one's own death."

प्रायश्चित्तेन पापस्य शुद्धिर्भवति सर्वथा ।
प्राणरक्षा प्रकर्तव्या बुधैरप्येनसा तथा ॥ 69 ॥

The sins can be remedied always by penances. Therefore to save one's life, by committing even a sinful act, ought to be done by the wise.

विचिन्त्य मनसा कंसः खड्गमादाय सत्वरः ।
जग्राह तां वरारोहां केशेष्वकृष्य पापकृत् ॥ 70 ॥
कोशात्खड्गमुपाकृष्य हंतुकामो दुराशयः ।
पश्यतां सर्वलोकानां नवोढां तां चकर्ष ह ॥ 71 ॥

The vicious Kaṁsa thus arguing, holding the scabbard in his hand, drew from it the sword and dragged and caught hold of the newly married handsome woman by her to kill her before the presence of the public.

हन्यमानां च तां दृष्ट्वा हाहाकारो महानभूत् ।
वसुदेवानुगा वीरा युद्धायोद्यतकार्मुकाः ॥ 72 ॥

A cry of universal consternation and distress arose on all sides, seeing Kaṁsa thus ready to kill Devakī; then the warriors, under Vasudeva, at once raised their bows and arrows, ready to fight.

मुञ्च मुञ्चेति प्रोचुस्तं ते तदाद्भुतसाहसाः ।
कृपया मोचयामासुर्देवकीं देवमातरम् ॥ 73 ॥

These wonderfully valorous warriors loudly

exclaimed to Kaṁsa, "Leave Devakī at once" "Leave Devakī at once" and then they were finally able out of their mercy to release the Devamātā Devakī, from the hold of the vicious Kaṁsa.

तद्युद्धसमभवद्धोरं वीराणां च परस्परम् ।
वसुदेवहायानां कंसेन च महात्मना ॥ 74 ॥
वर्तमाने तथा युद्धे दारुणे लोमहर्षणे ।
कंसं निवारयामासुर्वृद्धा ये यदुसत्तमाः ॥ 75 ॥
पितृष्वसेयं ते वीर पूजनीया च बालिशा ।
न हन्तव्या त्वया वीर विवाहोत्सवसंगमे ॥ 76 ॥

Deadly battles ensued then between the powerful Kaṁsa and those valorous on Vasudeva's side.

Seeing the exceedingly terrible battle, the old Yādavas asked Kaṁsa to desist from such a battle and advised him thus. This Devakī is your sister; you ought to pay her respect. Did you not consider even for a moment that she is as yet a girl. O Hero! You ought not to kill her at the time of this joyous marriage ceremony.

स्त्रीहत्या दुःसहा वीर कीर्तिघ्नी पापकृत्तमा ।
भूतभाषितमात्रेण न कर्तव्या विजानता ॥ 77 ॥

O Valiant Warrior! The murder of a woman is intolerable! Destroyer of fame, and most heinous crime! You should also consider that learned persons ought not to commit such dastardly acts as the murdering of females, depending simply on a voice from heaven, a very ordinary thing!

अन्तर्हितेन केनापि शत्रुणा तव चास्य वा ।
उदितेति कुतो न स्याद्भागनर्थकरी विभो ॥ 78 ॥

It may be that some of your Vasudeva's enemy has uttered that harmful word, hiding himself from your sight. No reason can be shewn contrary to this.

यशसस्ते विघाताय वसुदेवगृहस्य च ।
अरिणा रचिता चाणी गुणमायाविदा नृप ॥ 79 ॥

We are of opinion that to ruin your name and to destroy the house of Vasudeva, some magician, expert in black magic, your enemy has framed this voice from Heaven.

विभेषि वीरस्त्वं भूत्वा भूतभाषितभाषया ।
यशोमूलविघातार्थमुपायस्त्वरिणा कृतः ॥ 80 ॥

O king! You are a hero; why do you fear the words of a devil. We firmly believe, there is no doubt, that this is done by your malicious enemy to ruin your name.

पितृष्वसा न हन्तव्या विवाहसमये पुनः ।
भवितव्यं महाराज भवेच्च कथमन्यथा ॥ 81 ॥

O king! What is destined to take place, will take place; no one can stand against it otherwise. Therefore, at this marriage festivity, you ought never to kill this your respected sister.

एवं तैर्बोध्यमानोऽसौ निवृत्तो नाभवद्यदा ।
तदा तं वसुदेवोऽपि नीतिज्ञः प्रत्यभाषत ॥ 82 ॥
कंस सत्यं ब्रवीम्यद्य सत्याधारं जगत्त्रयम् ।
दास्यामि देवकीपुत्रानुत्पन्नांस्तव सर्वशः ॥ 83 ॥

O King Janamejaya! Though made to understand thus by the old wise Yādavas, the king Kaṁsa did not desist from his purpose; Śrī Vasudeva, versed in morals, told him "Kaṁsa! These three worlds are established on Truth. I say on Truth that I will hand over to you all my sons, born of the womb of Devakī, no sooner they are born.

जातं जातं सुतं तुभ्यं न दास्यामि यदि प्रभो ।
कुम्भीपाके तदा घोरे पतंतु मम पूर्वजाः ॥ 84 ॥

And if I do not deliver to you all those sons, no sooner they are born, then all my forefathers will fall down into the hell called Kumbhīpāka.

श्रुत्वाऽथ वचनं सत्यं पौरवा ये पुरःस्थिताः ।
ऊचुस्ते त्वरिताः कंसं साधु साधु पुनः पुनः ॥ 85 ॥
न मिथ्या भाषते क्वापि वसुदेवो महामनाः ।
केशं मुञ्च महाभाग स्त्रीहत्यापातकं तथा ॥ 86 ॥

The descendants of Puru, that were present there, hearing his truthful words, praised him repeatedly and told Kaṁsa "Vasudeva is a high minded personage; he is surely not to tell a lie. Therefore, O Thou, blessed one! Now leave Devakī and be free from committing the murder of a woman.

एवं प्रबोधितः कंसो यदुवृन्दैर्महात्मभिः ।
क्रोधं त्यक्त्वा स्थितस्तत्र सत्यवाक्यान्मोदितः ।

O king! Thus made to understand by the aged high minded Yādavas, the king Kaṁsa accepted the truthful words of Vasudeva and abandoned his anger.

ततो दुन्दुभयो नेदुर्वादित्राणि च सस्वनुः ॥ 87 ॥
जयशब्दस्तु सर्वेषामुत्पन्नस्तत्र संसदि ॥

Then the Dundubhis and other sounding instruments were sounded; and their sounds filled the place; and all repeatedly uttered jai, jai.

प्रसाद्य कंसं प्रतिमोच्य देवकीं
महायशाः शूरसुतस्तदानीम् ।

जगाम गेहं स्वजनानुवृत्तो
नवोढया वीतभयस्तरवी ॥ 88 ॥

इति श्रीमदेवीभागवते महापुराणे चतुर्थस्कन्धे विंशोऽध्याय ॥ 20 ॥

Then the famous Vasudeva, the son of Śūrasena, thus pleased the king Kaṁsa and freed Devakī; and, surrounded by his relatives, he went quickly without any fear to his own house, accompanied by Devakī.

Here ends the Twentieth Chapter in the Four Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa, on Devakī's marriage.

CHAPTER XXI

On the Killing of the Sons of Devakī

व्यास उवाच

अथ काले तु सम्प्राप्ते देवकी देवरूपिणी ।
गर्भं दधार विधिवद्भसुदेवेन सङ्गता ॥ 1 ॥

Vyāsa said: O King! Thus, in due course, Devakī, the goddess incarnate, being united according to rules with Vasudeva, became pregnant.

पूर्णेऽथ दशमे मासे सुषुवे सुतमुत्तमम् ।
रूपावयवसम्पन्नं देवकी प्रथमं यदा ॥ 2 ॥
तदाऽऽह वसुदेवस्तां सत्यवाक्यानुमोदितः ।
भावित्वाच्च महाभागो देवकीं देवमातरम् ॥ 3 ॥
वरोरु समयं मे त्वं जानासि स्वसुतार्पणे ।
मोचिता त्वं महाभागे शपथेन मया तदा ॥ 4 ॥
When full ten months were over, a good-looking

and beautiful child (male) was first born to Devakī. Then the good-natured Vasudeva remembered his promise, and also what is ordained by Heaven; and he spoke to Devakī, the part incarnate of Aditi "O fair-looking! You know that I saved your life at your marriage by swearing on oath to deliver all your fresh-born children to Karṇsa. Now has come the time to hand over your child to Karṇsa."

इमं पुत्रं सुकेशान्ते दास्यामि भ्रातृसूनवे ।

"खले कंसे विनाशार्थं दैवे किं वा करिष्यसि ।"

विचित्रकर्मणां पाको दुर्ज्ञेयो ह्यकृतात्मभिः ॥ 5 ॥

O good-haired woman! Now I will hand your this son to Karṇsa. Know Karṇsa is very cruel and wicked. I cannot say what step he will take urged on by Fate, to kill your child. O Sweet One! We have no hands in the matter. The effects of Karma are exceedingly puzzling. Ordinary persons cannot know them.

सर्वेषां किल जीवानां कालपाशानुवर्तिनाम् ।

भोक्तव्यं स्वकृतं कर्म शुभं वा यदि वाऽशुभम् ।

प्रारब्धं सर्वथैवात्र जीवस्य विधिनिर्मितम् ॥ 6 ॥

All persons are subject to Time, the Destroyer, and enjoy the merits or demerits of their deeds. The effects of past Karma are fashioned by the Creator; knowing this, allow me to take away your child.

देवक्युवाच

स्वामिन्पूर्वं कृतं कर्म भोक्तव्यं सर्वथा नृभिः ॥ 7 ॥

तीर्थैस्तपोभिर्दानैर्वा किं न याति क्षयं हि तत् ।

Devakī said: O Lord! Certainly men have to suffer fully the effects of their past Karmas. But can that not be upset by residing in holy places, practising penances and asceticism or by making generous gifts?

लिखितो धर्मशास्त्रेषु प्रायश्चित्तविधिर्नृप ॥ 8 ॥

पूर्वाजितानां पापानां विनाशाय महात्मभिः ।

ब्रह्महा हेमहारी न सुरापो गुरुतल्पगः ॥ 9 ॥

द्वादशाब्दव्रते चीर्णे शुद्धिं याति यतस्ततः ।

The high minded Maharṣis have fixed rules and penances for destroying the sins of past deeds;

twelve years' vow to observe penances can purify one from sine e. g., Brāhminicide, stealing gold, drinking or stealing the wife of one's preceptor and many others.

मन्वादिभिर्यथोद्दिष्टं प्रायश्चित्तं विधानतः ॥ 10 ॥

तथा कृत्वा नरः पापान्मुच्यते वा न वाऽनघ ।

विगीतवचनास्ते किं मुनयस्तत्त्वर्दिशनः ॥ 11 ॥

याज्ञवल्क्यादय सर्वे धर्मशास्त्रप्रवर्तकाः ।

O Sinless one! Will not any one be freed from their sinful effects, if they observe practices and penances as are ordained by Manu or other Munis? If you don't accept penances to be sufficiently purificatory, do you mean to say, then, that what the Maharṣis, seers, Yājñavalkya and other promulgators of religious doctrines have uttered, they did so, as an act of dire falsehood and villainy?

भवितव्यं भवत्येव यद्येवं निश्चयः प्रभो ॥ 12 ॥

आयुर्वेद स मिथ्यैव मन्त्रवादास्तथाऽखिलाः ।

O My husband! "What is in the womb of Fate will surely come to pass," if this be taken as granted, then the whole Ayurveda (medicinal books) and Mantra vādas, the science and recitation of mantras or sacred formulae turn out utterly fruitless and false!

उद्यमस्तु वृथा सर्वमेवं चेहैवनिर्मितम् ॥ 13 ॥

भवितव्यं भवत्येव प्रवृत्तिस्तु निरर्थिका ।

अग्निष्टोमादिकं व्यर्थं नियतं स्वर्गसाधनम् ॥ 14 ॥

यदा तदा प्रमाणं हि वृथैव परिभाषितम् ।

वितथे तत्प्रमाणे तु धर्मोच्छेदः कुतो न हि ॥ 15 ॥

उद्यमे च कृते सिद्धिः प्रत्यक्षेणैव साध्यते ।

तस्मादत्र प्रकर्तव्यः प्रपंचश्चित्तकल्पितः ॥ 16 ॥

यथायं बालकः क्षेमं प्राप्नोति मम पुत्रकः ।

If all the actions are under the control of Fate, then no effect can come out of any efforts; so all effort are reduced to no effect. If what is ordained by Heaven is to come to pass then what is the use of taking recourse to any action and Agniṣṭoma sacrifices etc., that are declared to lead to Heavens. Judge! If Heaven or Fate you consider all-in-all, then the whole Vedas, the revelations from God's

mouth turn out false; if the Vedas be false, then there is no reason why the whole Dharma will not be destroyed.

Note: Fate is here denounced.

मिथ्या यदि प्रकर्तव्यं वचनं शुभमिच्छता ॥ 17 ॥

न तत्र दूषणं किञ्चित्प्रवदन्ति मनोषिणः ।

Now when it is seen that effects do come out whenever any exertion is made, then you ought to think out carefully and find out some means to avert danger. Therefore do you judge and find out a good way of preserving the life of this new born baby.

The learned people say that to tell a lie is not a sin, if you can there by save a life, and have honest motive for the welfare of all.

Note: Here is a diplomatic statement!

वसुदेव उवाच

निशामय महाभागे सत्यमेतद्ब्रवीमि ते ॥ 18 ॥

Vasudeva said: O blessed one! I now tell you what is truth and the matters connected with truth.

उद्यमः खलु कर्तव्यः फलं दैववशानुगम् ।

त्रिविधानीह कर्माणि संसारेऽत्र पुराविदः ॥ 19 ॥

प्रवदन्तीह जीवानां पुराणेष्वगमेषु च ।

सञ्चितानि च जीर्णानि प्रारब्धानि सुमध्यमे ॥ 20 ॥

वर्तमानानि वामोरु त्रिविधानीह देहिनाम् ।

Effort, application and manifestation of energy are certainly the duties of man; but their effects are all under the Great Destiny or Fate. The Pundits knowing the ancient lore say that there are three kinds of Karma mentioned in the Purāṇas and Āgamas: First, the Sañcita Karma (done in past births); the Prārabdha Karma, the Karma already done; and the Vartamāna Karma (Karma in hand).

शुभाशुभानि कर्माणि बीजभूतानि यानि च ॥ 21 ॥

बहुजन्मसमुत्थानि काले तिष्ठन्ति सर्वथा ।

The Karma, auspicious and inauspicious, done in many previous lives and preserved in seed forms, remains always inherent in a human soul. Urged on by this Karma, the Jīvas quitting their previous bodies, enjoy Heaven or Hell as effects of these, their own acts.

पूर्वदेहं परित्यज्य जीवः कर्मवशानुगः ॥ 22 ॥

स्वर्गं वा नरकं वाऽपि प्राप्नोति स्वकृतेन वै ।

दिव्यं देहं च सम्प्राप्य यातनादेहमर्थजम् ॥ 23 ॥

According to their good or bad works, the Jīvas acquire the higher happy body and enjoy various pleasures in the Heaven, or they take up very painful vicious bodies and suffer various pains in hell.

धुनक्ति विविधान्भोगान्स्वर्गे वा नरकेऽथवा ।

भोगान्ते च यदोत्पत्तेः समयस्तस्य जायते ॥ 24 ॥

लिंगदेहेन सहितं जायते जीवसंज्ञितम् ।

तैदव सञ्चितेभ्यश्च कर्मभ्यः कर्मभिः पुनः ॥ 25 ॥

At the expiry of the above period in Heaven or Hell, when there comes the time of his assuming another body, the Jīva becomes conscious of the subtle body (Līṅga Deha) and takes his birth again. When the Līṅga Deha comes into existence, the part of the Karma done in various previous births that are ripe and ready to yield their fruits, gets attached to the Jīva by God (or Destiny).

योजयत्येव तं कालं कर्माणि प्राकृतानि च ।

देहेनानेन भाव्यानि शुभानि चाशुभानि च ॥ 26 ॥

Therefore the collective effect of Karma done in previous births always exists in a Jīva's body. O Fair-eyed One!—The effects of Prārabdha Karma, ripened and ready to yield their fruits must have to be experienced by a Jīva, whether happy or unhappy.

प्रारब्धानि च जीवेन भोक्तव्यानि सुलोचने ।

प्रायश्चित्तेन नश्यन्ति वर्तमानानि भामिनी ॥ 27 ॥

O beautiful young woman! Penances, performed according to rules, destroy the effects of Karmas that are in hand and are weak, (i.e. not yet accumulated strongly as to remain in seed forms.)

सञ्चितानि तथैवाशु यथार्थं विहितेन च ।

प्रारब्धकर्मणां भोगात्संक्षयो नान्यथा भवेत् ॥ 28 ॥

तेनायं ते कुमारो वै देयः कंसाय सर्वथा ।

The Prārabdha Karma, those acts out of all the previous acts done in previous births are fully mature and ready to yield their fruits) cannot be

averted; their effects must have to be experienced and then they can die away; they cannot be expiated by penances or any other remedial measures. Therefore you must hand over unconditionally your new born babe unto the hands of Kaṁsa.

न मिथ्यावचनं मेऽस्ति लोकनिंदाभिदूषितम् ॥ 29 ॥
अनित्येऽस्मिस्तु संसारे धर्मसारे महात्मनाम् ।
दैवाधीनं हि सर्वेषां मरणं जननं तथा ॥ 30 ॥
तस्माच्छोको न कर्तव्यो देहिनां हि निरर्थकः ।

O Goddess! I have never done any blameable action, nor have I told any lie. Therefore do you fulfill your truth and hand over your baby. O Devakī! Dharma is the only thing permanent and real in this fleeting world. Even the births and deaths of high souled persons are subject to the great Destiny. Therefore the Jivas ought not to be sorry when there is no help for it.

सत्यं यस्य गतं कान्ते वृथा तस्यैव जीवितम् । 31 ॥
इह लोको गतो यस्मात्परलोकः कुतस्ततः ।

O dear one! What shall I say to you! Know this much that his life is spent in vain who is lost to Truth. O beautiful one! Whose this life is destroyed, what can he expect in the life to come!

अतो देहि सुतं सुधु कंसाय प्रदाम्यहम् ॥ 32 ॥
सत्यसंस्तरणाद्देवि शुभमग्रे भविष्यति ।

Therefore, O Goddess! Give me your baby and I will hand it over to Kaṁsa. If we can observe this truth, we will meet with ample rewards afterwards; there is no doubt in it.

कर्तव्यं सुकृतं पुंभिः सुखे दुःखे सति प्रिये ॥ 33 ॥
“सत्यसंरक्षणाद्देवि शुभमेव भविष्यति ।”

Where there are pains and pleasures for the Jivas, there it is highly incumbent on us to do good and meritorious deeds. If we can act according to Truth, we will certainly get good fruits.

व्यास उवाच

इत्युक्तवति कान्ते सा देवकी शोकसंयुता ।
ददौ पुत्रं प्रसूतं च वेपमाना मनस्विनी ॥ 34 ॥

Vyāsa said: Thus addressed by Vasudeva, the

husband of Devakī, who was very much grieved and intelligent, gave over the newly born baby, her whole body trembling, to the hands of Vasudeva.

वसुदेवोऽपि धर्मात्मा आदाय स्वसुतं शिशुम् ।

जगाम कंससदनं मार्गे लोकैरभिष्टुतः ॥ 35 ॥

The virtuous Vasudeva took that baby and went out to the Kamsa's palace. On the way, the people, seeing him thus, were very much astonished and began to praise him.

लोका ऊचुः

पश्यंतु वसुदेवं भो लोका एवं मनस्विनम् ।

स्ववाक्यमनुरुध्यैव बालमादाय यात्यसौ ॥ 36 ॥

मृत्यवे दातुकामोऽद्य सत्यवागनसूयकः ।

सफलं जीवितं चास्य धर्मं पश्यंतु चाद्भुतम् ॥ 37 ॥

यः पुत्रं याति कंसाय दातुं कालात्मनेऽपि हि ।

The people said: “O people! See how Vasudeva is sensible to keep his words! He is taking his son to hand over to Kaṁsa. This truthful and highsouled man, free from malice, is going to give up his son to the hands of Kaṁsa who is the Death Personified. See his wonderful patience; this man's life is really high, noble and true.

व्यास उवाच

इति संस्तूयमानस्तु प्राप्तः कंसालयं नृप ॥ 38 ॥

ददावस्मैः कुमारं तं जातमात्रममानुषम् ।

Vyāsa said: O King! Vasudeva, thus praised, reached; at last the Kamsa's palace and handed over his newly-born son to Kaṁsa.

कंसोऽपि विस्मयं प्राप्नो वृष्ट्वा धैर्यं महात्मनः ॥ 39 ॥

गृहीत्वा बालकं प्राह स्मितपूर्वमिदं वचः ।

धन्यस्त्वं शूरपुत्राद्य ज्ञातः पुत्रसमर्पणात् ॥ 40 ॥

मम मृत्युर्न चायं वै गिरा प्रोक्तस्तु चाष्टमः ।

न हंतव्यो मया कामं बालोऽयं यातु ते गृहम् ॥ 41 ॥

अष्टमस्तु प्रदातव्यस्त्वया पुत्रो महामते ।

The King Kaṁsa, too, was very much astonished to see this wonderful patience of Vasudeva. Then he held aloft the child and laughed and said: “O son of Śūrasena: You have been blessed to-day by giving me your son just now. But the voice from

Heaven said that your eighth son will be the cause of my death; this your first son is not my cause of death. Therefore I will not kill this baby; you can take your baby back to your home.

O High-minded One! Let me have your eighth son brought here, when he will be born; I hope you will positively do it."

इत्युक्त्वा वसुदेवाय ददावाशु खलः शिशुम् ॥ 42 ॥
गच्छत्वयं गृहे बालः क्षेमं व्याहृतवाचृपः ।

The cruel and wicked Kaṁsa returned the child and said: "Let this child go back safely to his home."

तमादाय तदा शौरिर्जगाम स्वगृहं मुदा ॥ 43 ॥
कंसोऽपि सचिवानाह वृथा किं धातये शिशुम् ।
अष्टमाद्देवकीपुत्रान्मम मृत्युरुदाहृतः ॥ 44 ॥
अतः किं प्रथमं बालं हत्वा पापं करोम्यहम् ।

When the king Kaṁsa said thus, Vasudeva, the son of Śūrasena gladly took his child back and came home. Then the King Kaṁsa told his ministers: that the Heavenly voice told that the eighth son would be the cause of his death; and so there was no necessity to kill that child. There was no need to incur sin by killing the first child.

साधु साध्विति तेऽप्युक्त्वा संस्थिता मन्त्रिसत्तमाः ॥ 45 ॥
विसर्जितास्तु कंसेन जग्मुस्ते स्वगृहान्प्रति ।

The ministers, hearing the king Kamsa's those words, began to praise him very much and exclaimed repeatedly "Well done" "Well done." They went away to their respective homes, when ordered to do so by Kaṁsa.

गतेषु तेषु सम्प्राप्तो नारदो मुनिसत्तमः ॥ 46 ॥
अभ्युत्थानार्घ्यपाद्यादि चकारोग्रसुतस्तदा ।
पप्रच्छ कुशलं राजा तत्रागमनकारणम् ॥ 47 ॥
नारदस्तं तदोवाच स्मितपूर्वमिदं वचः ।
कंसं कंसं महाभाग गतोऽहं हेमपर्वतम् ॥ 48 ॥
तत्र ब्रह्मादयो देवा मन्त्रं चक्रुः समाहिताः ।
देवक्यां वसुदेवस्य भार्यायां सुरसत्तमः ॥ 49 ॥

Now Nārada, the best of the Munis, arrived to Kaṁsa. The king Kaṁsa, the son of Ugrasena, stood up at once and offered him water to wash his

mouth and with green grass and rice worshipped him devotedly and enquired of his welfare.— He then asked the Muni about the cause of his untimely arrival there. The Mahārṣi Nārada then smilingly and with sweet words repeatedly uttered "Kaṁsa," "Kaṁsa" and then said, O blessed one! I went perchance to Sumeru Mountain. There Brahmā and other gods formed an assembly and were thus thinking out plans that Viṣṇu, the Supreme God, would take His birth in the womb of Devakī, the wife of Vasudeva to kill Kaṁsa.

वधार्थं तव विष्णुश्च जन्मं चात्र करिष्यति ।

तत्कथं न हतः पुत्रस्त्वया नीतिं विजानता ॥ 50 ॥

Now I ask you, you are very expert as a politician; then why have you not killed the son of Vasudeva?

कंस उवाच

अष्टमं च हनिष्येऽहं मृत्युं मे देवभाषितम् ।

Kaṁsa said: "I will kill the eighth son according to the Heavenly Voice".

नारद उवाच

न जानासि नृपश्रेष्ठ राजनीतिं शुभाशुभाम् ॥ 51 ॥

मायाबलं च देवानां न त्वं वेत्सि वदामि किम् ।

Nārada said: O King! Now I understand that you do not understand any thing of politics, leading to auspicious or inauspicious results; especially when you are quite ignorant of the Māyā of the Devas, then what shall I say to you!

रिपुरल्पोऽपि शूरेण नोपेक्ष्यः शुभमिच्छता ॥ 52 ॥

सम्मेलनक्रियायां तु सर्वे ते ह्यष्टमाः स्मृताः ।

मूर्खस्त्वमरिसंत्यागः कृतोऽयं जानता त्वया ॥ 53 ॥

The truth is this: the warriors, looking after their own welfare, never overlook the weakest of their foes. What have you understood when the Heavenly Voice uttered: "the eighth son." It means the children counted from the first and then finished upto eighth; it may mean first, second, third or upto eighth. Never forego your enemies; then why have you desisted in killing your enemy when you got

that enemy in your possession. Nothing is shewn of you in this act save dire foolishness, and ignorance.

इत्युक्त्वाऽऽशु गतः श्रीमान्नारदो देवदर्शनः ।
गतेऽथ नारदे कंसः समाहूयाथ बालकम् ।
पाषाणे पोथयामास सुखं प्राप च मन्दधीः ॥ 54 ॥
इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
एकोनविंशोऽध्यायः ॥ 21 ॥

Thus saying, the Mahārṣi Nārada vanished quickly. Kāṁsa, of little understanding brought back the son of Vasudeva and killed him by dashing him against a stone and was relieved.

CHAPTER XXII

On the Part Incarnations of the Several Devas

जनमेजय उवाच

किं कृतं पातकं तेन बालकेन पितामह ।
यज्जातमात्रो निहतस्तथा तेन दुरात्मना ॥ 1 ॥

Janamejaya asked: O grand father! What bad act did that child commit, that no sooner he was born than he was killed by Kāṁsa?

नारदोऽपि मुनिश्रेष्ठो ज्ञानवान्धर्मतत्परः ।
कथमेवंविधं पापं कृतवान्ब्रह्मवित्तमः ॥ 2 ॥

Especially, Mahārṣi Nārada is the the best amongst the Munis and foremost amongst the Brahmins (Knowers of Brahma), always doing virtuous acts, and learned; why did he become the agent in this very sinful act?

कर्ता कारयिता पापे तुल्यपापी स्मृतौ बुधैः ।
स कथं प्रेरयामास मुनिः कंसं खलं तदा ॥ 3 ॥

Pundits declare that the doers and stimulators of any evil deed both are equally responsible; then how is it that Nārada, being the best of the Munis, instigated the wicked Kāṁsa to do this evil act!

संशयोऽयं महान्मेऽत्र ब्रूहि सर्वं सविस्तरम् ।
येन कर्मविपाकेन बालको निधनं गतः ॥ 4 ॥

I am very much in doubt on this point. Kindly describe, in detail, the act that the child did as the result of which he had to meet with this fate of being killed.

Note: This human body is a microcosm; the universe is the macrocosm. God resides in the centre and controls the two. In this human body also live the Devas and the Dānavas. The left half of the body, the Iḍā side, is the seat of the Devas. The right half, the Piṅgalā side, is the seat of the Dānavas. In this body war is always going on between the Devas and Dānavas. Sometimes the Devas get victory; sometimes the Dānavas win. God is in the centre, the heart and controls the two.

Here ends the Twenty first Chapter of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses composed by Veda Vyāsa, on the killing of the sons of Devakī.

व्यास उवाच

नारदः कौतुकप्रेक्षी सर्वदा कलहप्रियः ।
देवकार्यार्थमागत्य सर्वमेतच्चकार ह ॥ 5 ॥

Vyāsa said: the Devarṣi Nārada is always fond of seeing quarrels brought about amongst parties; he always likes thus to see the fun. Here specially to serve the gods' purpose he went to Kāṁsa and incited him to such an act.

न मिथ्याभाषणे बुद्धिर्मुनेस्तस्य कदाचन ।
सत्यवक्ता सुराणां स कर्तव्ये निरतः शुचिः ॥ 6 ॥

Really he never intends to speak a lie; he is always truth speaking, pure hearted, and always ready to serve the gods.

एवं षड् बालकास्तेन जाता जाता निपातिताः ।
षड् गर्भा शापयोगेन सम्भूय मरणं गताः ॥ 7 ॥

Thus the six sons were born to Devakī; and Kāṁsa, too, killed those six sons consecutively as they were born. These six sons named Ṣaḍgarbha, were killed just after their births, owing to their having been previously cursed.

शृणु राजन्प्रवक्ष्यामि तेषां शापस्य कारणम् ।
स्वायंभुवेऽन्तरे पुत्रा मरीचेः षण्महाबलाः ॥ 8 ॥

O King! Hear why they were cursed before. In the reign of Svāyambhuva Manu, were born to Urṇā, the wife of Mahārṣi Marīci, the six powerful sons, all of a virtuous disposition.

ऊर्णायां चैव भार्यायामासन्धर्मविचक्षणाः ।
 ब्रह्माणं जहसुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥ 9 ॥
 शशाप तांस्तदा ब्रह्मा दैत्ययोनिं विशंत्वधः ।
 कालनेमिसुता जातास्ते षड्गर्भा विशांपते ॥ 10 ॥
 अवतारे परे ते तु हिरण्यकशिपोः सुताः ।
 जातस्ते ज्ञानसंयुक्ताः पूर्वशापभयात् ॥ 11 ॥

Once, on an occasion, the Prajāpati Brahmā, on seeing his daughter, became passionate, and was ready to hold sexual intercourse with her. At this, those six sons laughed at him. Brahmā cursed them saying "You all go quickly and take your births in the wombs of the asuras". Therefore those six sons became the sons of Kālanemi in their first birth. At their second birth, they became the sons of Hiranyakaśipu. This second time they had the fear of curse in their minds and therefore were born endowed with knowledge.

तस्मिञ्जन्मनि शान्ताश्च तपश्चक्रुः समाहिताः ।
 तेषां प्रीतोऽभवद्ब्रह्मा षड्गर्भाणां वरान्ददौ ॥ 12 ॥

In this birth they became peaceful and, collecting all their energies, they began to practise austerities. Brahmā was pleased at this and asked the Ṣaḍgarbha to take boons.

ब्रह्मोवाच

शप्ता यूयं मया पूर्वं क्रोधयुक्तेन पुत्रकाः ।
 तुष्टोऽस्मि वो महाभागा बुवंतु वाञ्छितं वरम् ॥ 13 ॥

Brahmā said: O my sons! I was, very angry to you before and cursed you; now I am very much pleased with you; ask boons from me that you all desire.

व्यास उवाच

ते तु श्रुत्वा वचस्तस्य ब्रह्मणः प्रीतमानसाः ।
 ब्रह्माणमबुवन्कामं सर्वं कार्यार्थतत्पराः ॥ 14 ॥

गर्भा ऊचुः

पितामहाद्य तुष्टोऽसि देहि नो वाञ्छितं वरम् ।
 अबध्या दैवतैः सर्वैर्मानवैश्च महोरगैः ॥ 15 ॥
 गन्धर्वसिद्धपतिभिर्वधो माभूत्पितामह ।

Vyāsa said: Hearing Brahmā's words, they were very glad and becoming very anxious to secure their

object of desire, said: O our grand sire! To-day thou art pleased unto us; now favour us with our desired boons. That we may be invulnerable to all the Devas, human beings, the big serpents the Gandharvas, and the Lord of Siddhas, (semi-divine beings supposed to be of great purity and holiness and said to be particularly characterised by eight supernatural faculties called Siddhis).

व्यास उवाच

तानुवाच ततो ब्रह्मा सर्वमेतद्भविष्यति ॥ 16 ॥
 गच्छन्तु वो महाभागाः सत्यमेव न संशयः ।

Vyāsa said: Brahmā told them "what you have asked, you would certainly get; O blessed ones! better go now; my words will be found to be literally true. No doubt in this.

दत्त्वा वरं ततो ब्रह्मा मुदितास्ते तदाऽभवन् ॥ 17 ॥
 हिरण्यकशिपुः क्रुद्धस्तानुवाच कुरूद्वह ।
 यस्माद्विहाय मां पुत्रास्तोषितो वै पितामहः ॥ 18 ॥
 वरेण प्रार्थितोऽत्यर्थं बलवन्तो यतोऽभवन् ।
 युष्माभिर्हापितः स्नेहस्ततो युष्मांस्त्यजाम्यहम् ॥ 19 ॥
 यूयं व्रजंतु पाताले षड्गर्भा विश्रुता भुवि ।

Granting them boons, Brahmā went away; they then became very glad. O best of Kurus! Hiranyakaśipu began to think "my sons now have pleased the Grandsire Brahmā and are now regardless of me" and got very angry and said: You all are become very proud on account of receiving boons; and since you have ceased your good feelings towards me I also henceforth cut off my connection with you. Now better go to Pātāla; you will be known in this world as Ṣaḍgarbha.

पाताले निद्रयाविष्टास्तिष्ठंतु बहुवत्सरान् ॥ 20 ॥
 ततस्तु देवकीगर्भे वर्षे वर्षे पुनः पुनः ।
 पिता वः कालेनेमेस्तु तत्र कंसो भविष्यति ॥ 21 ॥
 स एव जातमात्रान् वो वधिष्यति सुदारुणः ।

At present you would be always involved in deep sleep and remain in Pātāla for many years; and when you will be born one after another in the womb of Devakī, then your father Kālanemi of previous birth will be born as Kamsa; and he would

be cruel hearted and surely kill you all, no sooner you be born.

व्यास उवाच

एवं शप्तस्तदा तेन गर्भे जातान्युनः पुनः ॥ 22 ॥
जघान देवकीपुत्रान्वड्गर्भाञ्छापनोदितः ।

Vyāsa said: Thus because they were cursed, they took their birth repeatedly and Kaṁsa, too, being urged on by the same curse, killed those sons of Devakī, the Śaḍgarbha, no sooner they were born.

शेषांशः सप्तमस्तत्र देवकीगर्भसंस्थितः ॥ 23 ॥
विस्त्रंसितश्च गर्भोऽसौ योगेन योगमायया ।
नतीश्च रोहिणीगर्भे कृत्वा संकर्षणं बलात् ॥ 24 ॥
पतितः पञ्चमे मासि लोकख्यातिं गतस्तदा ।

In the seventh womb of Devakī, Ananta made his appearance. The fetus in the womb was attracted by Yoga māyā and placed in the womb of Rohiṇī. But there was the rumour that there was miscarriage in the womb of Devakī in the fifth month; and this became known to the public.

कंसोऽपि ज्ञातवांस्तत्र देवकीगर्भपातनम् ॥ 25 ॥
मुदं प्राप स दुष्टात्मा श्रुत्वा वार्ता सुखावहाम् ।

Kaṁsa came to know that there had been miscarriage. That wicked soul became exceedingly glad to hear this gladdening news.

अष्टमे देवकीगर्भे भगवान्सात्वतां पतिः ॥ 26 ॥
उवास देवकार्यार्थं भारवतरणाय च ।

And about this time the Bhagavān, the protector of the devotees appeared in the eighth womb of Devakī to serve the purpose of the gods and to relieve the load of the Earth.

राजोवाच

वसुदेवः कश्यपांशः शेषांशश्च तदाऽभवत् ॥ 27 ॥
हरेरंशस्तथा प्रोक्तो भवता मुनिसत्तम ।
अन्ये च येऽशा देवानां यत्र जातास्तु तान् वद ॥ 28 ॥
भारवतरणार्थं वै क्षितेः प्रार्थनयाऽनघ ।

The King said: O best of Munis! "You have described the part incarnations of (1) Kaśyapa as Vasudeva and (2) of Bhagavān Hari to relieve the burden of the Goddess Earth as prayed by Her; and (3) of Ananta Deva; but you have not described

the part incarnations of the other Devas. How the other Devas incarnated as their parts on this earth, kindly describe them now."

व्यास उवाच

सुराणामसुराणां च ये येऽशा भुवि विश्रुताः ॥ 29 ॥
तानहं संप्रवक्ष्यामि संक्षेपेण शृणुष्व तान् ।

Vyāsa said: The part incarnations of Suras and Asuras on this earth, and their names I am now saying to you in brief; hear.

वसुदेवः कश्यपांशो देवकी च तथाऽदितिः ॥ 30 ॥
बलदेवस्त्वनंताशो वर्तमानेषु तेषु च ।
योऽसौ धर्मसुतः श्रीमान्नारायण इति श्रुतः ॥ 31 ॥
तस्यांशो वासुदेवस्तु विद्यमाने मुनी तदा ।
नरस्तस्यानुजो यस्तु तस्यांशोऽर्जुन एव च ॥ 32 ॥

Vasudeva was the part incarnation of Kaśyapa, Devakī was of Aditi, Baladeva, of Ananta; Vāsudeva Śrī Kṛṣṇa, of Śrīmān Nārāyaṇa; the son of Dharma existing even at that time in his physical body; Arjuna, of Nara, the younger brother of Nārāyaṇa.

युधिष्ठिरस्तु धर्मांशो वाय्वंशो भीम इत्युत ।
अश्विन्यंशौ ततः प्रोक्तौ माद्रीपुत्रौ महाबलौ ॥ 33 ॥

Yudhiṣṭhira was part incarnate of Dharma, Bhīmasena, of Vāyu, the powerful twins of Mādri, Nakula and Sahadeva, of Aśvinīkumāras?

सूर्यांशः कर्ण आख्यातो धर्मांशो विदुरः स्मृतः ।
द्रोणो बृहस्पतेरंशस्तत्सुतस्तु शिवांशजः ॥ 34 ॥

The valiant hero Karna, born of Kuntī, was part incarnate of the Sun, and the high minded Vidura, the knower of the Supreme Essence, was incarnate of Yama, the king Dharmarāja. Droṇa, the Ācārya of the Kurus and the Pāṇḍavas was the part incarnate of Bṛhaspati; and his son Aśvatthāmā was part incarnate of Rudra Deva.

समुद्रः शन्तनुः प्रोक्तो गंगा भार्या मता बुधैः ।
देवकस्तु समाख्यातो गन्धर्वपतिरागमे ॥ 35 ॥

Śantanu was the part incarnate of the Ocean; his wife, of the river Ganges in human form. It is stated in the Purāṇas that the king Devaka was part incarnate of the Lord of Gandharvas.

वसुर्भीष्मो विराटस्तु मरुद्गण इति स्मृतः ।
 अरिष्टस्य सुतो हंसो धृतराष्ट्रः प्रकीर्तितः ॥ 36 ॥
 मरुद्गणः कृपः प्रोक्तः कृतवर्मा तथापरः ।
 दुर्योधनः कलेरंशः शकुनिं विद्धि द्वापरम् ॥ 37 ॥
 सोमपुत्रः सुवर्चाख्यः सोमप्ररुरुदाहृतः ।
 पावकांशो धृष्टद्युम्नः शिखंडी राक्षसस्तथा ॥ 38 ॥
 सनत्कुमारस्यांशस्तु प्रद्युम्नः परिकीर्तितः ।
 द्रुपदो वरुणास्यांशो द्रौपदी च रमांशजा ॥ 39 ॥
 द्रौपदीतनयाः पञ्च विश्वेदेवांशजाः स्मृताः ।
 कुन्तिः सिद्धिर्धृतिर्माद्री मतिर्गांधारराजजा ॥ 40 ॥
 कृष्णापत्यस्तथा सर्वा देववारांगनाः स्मृताः ।
 राजानश्च तथा सर्वे असुराः शक्रनोदिताः ॥ 41 ॥

The Grand-father of the Kauravas, the foremost of the heroes, Bhīṣma Deva was the incarnate of Vasu; Virāṭa, the Lord of Matsya was the part incarnate of Maruts; Dhṛtarāṣṭra, of the Daitya Harṇsa, the son of Ariṣṭa Nemi; Kṛpa and Kṛta Varmā, of Maruts; Duryodhana, of Kali and Śakuni, of Dvāpara; Suvarcākhyā Somapraru, of the son of the Moon; Dhṛṣṭadyumna was part incarnate of Fire and Śikhāṇḍī of Rākṣasa; Pradyumna was part incarnate of Sanatkumāra; the king Drupada was part incarnate of Varuṇa; Draupadī, of Lakṣmī; Draupadī's five sons, of Viśve-Devas; Kuntī was incarnate of Siddhi; Mādri, of Dhṛti; Gāndhārī, of Mati; the wives of Śrī Kṛṣṇa were the heavenly public women; thus all the Devas came as their part incarnations, urged on by Indra.

हिरण्यकशिपोरंशः शिशुपाल उदाहृतः ।
 विप्रचित्तिर्जरासन्धः शल्यः प्रह्लाद इत्यपि ॥ 42 ॥
 कालनेमिस्तथा कंसः केशी हयशिरास्तथा ।
 अरिष्टो बलिपुत्रस्तु ककुची गोकुले हतः ॥ 43 ॥

Amongst the Asuras, Śiśupāla was the incarnate of Hiranyakaśipu; Jarāsandha, of Vipracitti, Śalya, of Prahlāda; Kaṁsa, of Kālanemi and Keśī, of Haya Śirā. The Asura named Ariṣṭa of the form of a cow that was killed by Kṛṣṇa was the son of Bali.

अनुहादो धृष्टकेतुर्भगदत्तोऽथ बाष्कलः ।
 लम्बः प्रलंबः संजातः खरोऽसौ धेनुकोऽभवत् ॥ 44 ॥

Dhṛṣṭaketu was part incarnate of Anuhrāḍha, Bhagadatta, of Bāṣkala; Pralamba, of Lamba; Dhenuka, of Khara.

वाराहश्च किशोरश्च दैत्यौ परमदारुणौ ।
 मल्लौ तावेव संजातौ ख्यातौ चाणूरमुष्टिकौ ॥ 45 ॥

Cāṇūra and Muṣṭika, the two athletes, were part incarnates of Vārāha, and Kiśora, the two dreadful Daityas.

दितिपुत्रस्तथाऽरिष्टो गजः कुवलयाभिधः ।
 बलिपुत्री बकी ख्याता बकस्तदनुजः स्मृतः ॥ 46 ॥
 यमो रुद्रस्तथा कामः क्रोधश्चैव चतुर्थकः ।
 तेषामंशैस्तु संजातो द्रोणपुत्रो महाबलः ॥ 47 ॥

Kuvalaya, the elephant of Kaṁsa, was part incarnate of Ariṣṭa, the son of Diti. Vakī was the daughter of Bali, Vaka was her younger. The powerful son of Droṇa, Aśvatthāmā, though known as the part incarnate of Rudra, was really born of the four parts of Yama, Rudra, Cupidity and Anger.

अंशावतरणे पूर्वदैतेया राक्षसास्तथा ।
 जाताः सर्वे सुरांशास्ते क्षितिभारावतारणे ॥ 48 ॥
 एतेषां कथितं राजन्नंशावतरणं नृप ।
 सुराणां चासुराणां च पुराणेषु प्रकीर्तितम् ॥ 49 ॥

The Daityas and Rākṣasas that were born to relieve the heavy burden of the Earth were all incarnates of Asuras. O king! I have thus narrated to you in order the incarnations of the Suras and Asuras, as they are stated duly in the Purāṇas.

यदा ब्रह्मादयो देवाः प्रार्थनार्थं हरि गताः ।
 हरिणा स तदा दत्तौ केशौ खलु सितासितौ ॥ 50 ॥
 श्यामवर्णस्ततः कृष्णाः श्वेतः संकर्षणस्तथा ।
 भारवतारणार्थं तौ जातौ देवांशसम्भवौ ॥ 51 ॥

When Brahmā and the other Devas went to Viṣṇu and prayed to Him, then Hari gave to Brahmā one hair of a black colour and one hair of a white colour. The Bhagavān Śrī Kṛṣṇa was born of that black hair and Saṅkarṣaṇa Baladeva was born of the white hair. They were both the incarnations of Viṣṇu.

Note: Here the black is the younger and the stronger, and they also represent the polarities. The Jīvas are points of those hairs.

अंशावतरणं चैतच्छृणोति भक्तिभावतः ।
सर्वपापविनिर्मुक्तो मोदते स्वजनैर्वृतः ॥ 52 ॥
इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे
द्वाविंशोऽध्यायः ॥ 22 ॥

He who hears with devotion the story of these part incarnations, becomes freed of all sins and

passes away his time merrily, surrounded by his circle of friends; there is no doubt in this.

Thus ends the Twenty second Chapter in Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa on the part incarnations of the several Devas.

CHAPTER XXIII

On the Birth of Śrī Kṛṣṇa

व्यास उवाच

हृतेषु षट्सु पुत्रेषु देवक्या औरसेनिना ।
सप्तमे पतिते गर्भे वचनान्नारदस्य च ॥ 1 ॥
अष्टमस्य च गर्भस्य रक्षणार्थमतन्द्रितः ।
प्रयत्नमकरोद्राजा मरणं स्वं विचिंतयन् ॥ 2 ॥

Vyāsa said: The six sons of Devakī being thus killed by Kaṁsa and the seventh womb being miscarried, Kaṁsa began, when Devakī was pregnant for the eighth time, to think of the cause of his own death, as advised by Nārada and watched carefully, day and night, so that this time there would be born a son and there be no miscarriage.

समये देवकीगर्भे प्रवेशमकरोद्धरिः ।
अंशेन वसुदेवे तु समागत्य यथाक्रमम् ॥ 3 ॥

On the other hand the Bhagavān Hari came down and rested on the body of Vasudeva as part incarnate and then entered into the womb of Devakī, in due order.

तदेयं योगमाया च यशोदायां यथेच्छया ।
प्रवेशमकरोद्देवी देवकार्यार्थसिद्धये ॥ 4 ॥

That very time the Goddess Yogamāyā, of Her own accord, entered into the womb of Yaśodā in order to help the workings of the gods.

रोहिण्यास्तनयो रामो गोकुले समजायत ।
यतः कंसभयोद्विग्ना संस्थिता सा च कामिनी ॥ 5 ॥

Rohiṇī, the wife of Vasudeva was anxiously dwelling at that time through the fear of Kaṁsa in the Nanda Gokula; Balarāma, the part incarnate of Ananta, took his birth there as Her son.

कारागारे ततः कंसो देवकीं देवसंस्तुताम् ।
स्थापयामास रक्षार्थं सेवकान्समकल्पयत् ॥ 6 ॥

Kaṁsa then imprisoned Devakī, who was being worshipped by gods, and engaged servants to take care of her.

वसुदेवस्तु कामिन्याः प्रेमतन्तुनियन्त्रितः ।
पुत्रोत्पत्तिं च सञ्चिन्त्य प्रविष्टः सह भार्यया ॥ 7 ॥

Vasudeva, too, entered into the prison with his wife Devakī, thinking of his issue and also being attracted by his attachment towards his wife.

देवकीगर्भगो विष्णुर्देवकार्यार्थसिद्धये ।
संस्तुतोऽमरसंघैश्च व्यवर्धत यथाक्रमम् ॥ 8 ॥

Viṣṇu, here, the Deva of the Devas, to accomplish the purpose of the gods began to grow regularly in the womb of Devakī, being incessantly adored and praised by the gods.

सञ्जाते दशमे तत्र मासेऽथ श्रावणे शुभे ।
प्राजापत्यर्क्षसंयुक्ते कृष्णपक्षेऽष्टमीदिने ॥ 9 ॥

कंसस्तु दानवान्सर्वानुवाच भयविह्वलः ।
रक्षणीया भवद्भिश्च देवकी गर्भमन्दिरे ॥ 10 ॥

When the tenth month was complete, on the eighth day of the dark fortnight, under the star Rohiṇī, Kaṁsa became much bewildered with fear and called on his Dānava followers and said "you must all carefully protect Devakī in the prison."

अष्टमो देवकीगर्भः शत्रुर्मे प्रभविष्यति ।
रक्षणीयः प्रयत्नेन मृत्युरूपः स बालकः ॥ 11 ॥

हृत्वेन बालकं दैत्याः सुखं स्वप्स्यामि मन्दिरे ।
निर्वृत्तिवर्जिते दुःखे नाशिते चाष्टमे सुते ॥ 12 ॥

The son born from this eighth womb of Devakī will turn out my dire enemy; therefore do you all very carefully protect that child, my death incarnate (so that the child may not be transferred anywhere

else). O Daityas! I will be able to sleep without any anxiety then, when I will be successful. Kill this eighth son of Devakī who has become the source of my constant worries and endless troubles."

खड्गप्रासधराः सर्वे तिष्ठंतु धृतकार्मुकाः ।
निद्रातन्द्राविहीनाश्च सर्वत्र निहितेक्षणाः ॥ 13 ॥

Equipped with swords, shafts and bow and darts do you all incessantly watch with eyes open on all sides, leaving off your sleep and drowsiness.

व्यास उवाच

इत्यादिश्यासुरगणान् कंसोऽतिभयविह्वलः ।
मन्दिरं स्वं जगामाशु न लेभे दानवः सुखम् ॥ 14 ॥

Vyāsa said: Thus ordering the Demons, the king Kāṁsa who had become worn out with this anxiety and was bewildered with fear, went quickly to his own palace room; but he could not find any trace of happiness.

निशीथे देवकी तत्र वसुदेवमुवाच ह ।
किं करोमि महाराज प्रसवावसरो मम ॥ 15 ॥
बहवो रक्षपालाश्च तिष्ठन्त्यत्र भयानकाः ।
नन्दपत्न्या मया सार्धं कृतोऽस्ति समयः पुरा ॥ 16 ॥
प्रेषितव्यस्त्वया पुत्रो मन्दिरे मम मानिनि ।
पालयिष्याम्यहं तत्र तवातिमनसा किल ॥ 17 ॥
अपत्यं ते प्रदास्यामि कंसस्य प्रत्ययाय वै ।
किं कर्तव्यं प्रभो चाद्यं विषमे समुपस्थिते ॥ 18 ॥

On the other hand, Devakī, at dead of night, in that prison, told Vasudeva "O king! My birth pain has come; I see here many guards, terrific, who are watching and protecting us; what shall I do now? Yaśodā, the wife of Nanda, promised me before this "O respected one! Your heart is almost burnt up with the fire of grief; therefore do you send to my house your son; I will protect it with utmost care; and especially to incur Kāṁsa's faith and belief, I will give you another son. O Lord! This is now a very hard moment; what are we to do now?

व्यत्ययः सन्ततेः शौरे कथं कर्तुं क्षमो भवेः ।
दूरे तिष्ठस्व कान्ताद्य लज्जा मेऽतिदुरत्यया ॥ 19 ॥

And again how are you to exchange the two sons? However let what may come, to pass; now the moment of child birth has come; I am possessed by a feeling of shame not liable to be overcome.

परवृत्त्य मुखं स्वामिन्नन्यथा किं करोम्यहम् ।
इत्युक्त्वा तं महाभागं देवकी देवसम्मतम् ॥ 20 ॥
बालकं सुषुप्ते तत्र निशीथे परमाद्भुतम् ।

You better turn away your face; there is no other remedy here. Thus saying to that blessed Vasudeva, worshipped by the gods, Devakī, at dead of night, delivered a wonderful child.

तं दृष्ट्वा विस्मयं प्राप देवकी बालकं शुभम् ॥ 21 ॥
पतिं प्राह महाभागा हर्षोत्फुल्लकलेवरा ।

The blessed Devakī looking on that exceedingly beautiful child, was struck with wonder and told her husband, her whole body being filled with joy.

पश्य पुत्रमुखं कान्त दुर्लभं हि तव प्रभो ॥ 22 ॥
अद्यैनं कालरूपोऽसौ घातयिष्यति भ्रातृजः ।

O Lord! Look at the face of your new born child, a very rare thing to see such a face as this. Alas! The son of my paternal uncle, Kāṁsa, will kill my this new born child.

वसुदेवस्तथेत्युक्त्वा तमादाय करे सुतम् ॥ 23 ॥
अपश्यच्चाननं तस्य सुतस्याद्भुतकर्मणः ।

"Kāṁsa will do so." Saying this, Vasudeva took up that child in this arms and began to look amorously at the face of that child of wonderful deeds.

वीक्ष्य पुत्रमुखं शौरिश्चिन्ताविष्टो बभूव ह ॥ 24 ॥
किं करोमि कथं न स्याददुःखमस्य कृते मम ।

Thus looking, Vasudeva thought "What can I do now so as to relieve me from my sorrows owing to the future destruction of this child.

एवं चिन्तातुरे तस्मिन्बागुवाचाशरीरिणी ॥ 25 ॥
वसुदेवं समाभाष्य गगने विशदाक्षरा ।

वसुदेव गृहीत्वैनं गोकुलं नय सत्वरः ॥ 26 ॥
रक्षपालास्तथा सर्वे मया निद्राविमोहिताः ।

विवृतानि कृतान्यष्टौ कपाटानि च शृङ्खलाः ॥ 27 ॥
मुक्त्वैनं नन्दगेहे त्वं योगमायां समानय ।

While Vasudeva was thus anxiously pondering

over, the Heavenly Voice clearly said thus: "O Vasudeva! Quickly go to Gokula with this child. The keepers and guards I have made dead asleep by My Māyā. The eight very strong doors are now lying wide open. You better free yourself from your chains and take this child, keep it in the house of Nanda and bring Yoga Māyā from there and come back here."

श्रुत्वैवं वसुदेवस्तु तस्मिन्कारागृहे गतः ॥ २८ ॥
विवृतं द्वारमालोक्य बभूव तरसा नृप ।
तमादाय ययावाशु द्वारपालैरलक्षितः ॥ २९ ॥
कालिन्दीतटमासाद्य पूरं दृष्ट्वा सुनिश्चितम् ।

Thus hearing the Heavenly Voice, he cast his glance at the doors and found them all wide open. O King! Very quickly then he took the child and stepped out of the prison, quite unnoticed by the guards and watchmen. Going to the banks of the Yamunā he found there the daughter of Kalindi, flowing with great force and became anxious.

तदैव कटिदघ्नी सा बभूवाशु सरिद्वरा ॥ ३० ॥
योगमायाप्रभावेण ततारानकदुन्दुभिः ।
गत्वा तु गोकुलं शौरिर्निशीथे निर्जने पथि ॥ ३१ ॥
नन्दद्वारे स्थितः पश्यन्विभूतिं पशुसंज्ञिताम् ।

But the river Yamunā instantaneously turned out to be easily fordable, just knee deep; then Vasudeva, guided by Yoga Māyā, crossed the Yamunā and betaking to an unfrequented road arrived at Gokula at dead of night. There, at the doorway of the house of Nanda, he began to see the cows, buffaloes, the wealth and property of Nanda.

तदैव तत्र संजाता यशोदा गर्भसम्भवा ॥ ३२ ॥
योगमायांशजा देवी त्रिगुणा दिव्यरूपिणी ।

At that very moment, there was born of Yośodā, the Mahā Devī, the part of the Divine Yoga Māyā, the Incarnate of the three qualities.

जातां तां बालिकां दिव्यां गृहीत्वा करपंकजे ॥ ३३ ॥
तत्रागत्य ददौ देवी सैरंघीरूपधारिणी ।

Then the Mahādevī Yoga Māyā, assuming the appearance of a female artisan, taking that divine

child in her arms came there and handed her over to Vasudeva.

वसुदेवः सुतं दत्त्वा सैरंघीकरपंकजे ॥ ३४ ॥
तमादाय ययौ शीघ्रं बालिकां मुदिताशयः ।

Vasudeva, too, delivered his child over to the lotus like hands of the Devī and, taking the female child instead, quickly returned with his heart full of joy.

कारागारे ततो गत्वा देवक्याः शयने सुताम् ॥ ३५ ॥
निःक्षिप्य संस्थितः पार्श्वे चिन्ताविष्टो भयातुरः ।

He went unto the prison and kept that female child in the bed of Devakī and remained aside, fearful and anxious.

रुोद सुरस्वरं कन्या तदैवागतसंज्ञकाः ॥ ३६ ॥
उत्तस्थुः सेवका राज्ञः श्रुत्वा तद्बुदितं निशि ।
तमूचुर्भूपतिं गत्वा त्वरितास्तेऽतिविह्वलाः ॥ ३७ ॥
देवक्याश्च सुतो जातः शीघ्रमेहि महामते ।

But that child, the moment she was lulled to sleep, began to cry in a sonorous voice; the royal guards at once woke upon that cry, and being bewildered with fear, hurriedly went to their king and said "O King! Come quickly. Devakī has brought forth a child."

तदाकर्ण्य वचस्तेषां शीघ्रं भोजपतिर्ययौ ॥ ३८ ॥
प्रावृतं द्वारमालोक्य वसुदेवमथाह्वयत ।

कंस उवाच

सुतमानय देवक्या वसुदेव महामते ॥ ३९ ॥
मृत्युर्मे चाष्टमो गर्भस्तं निहन्मि रिपुं हरिम् ।

The King of the Bhojas, hearing their words, went there quickly and saw the doors open, called on Vasudeva "O blessed one! Let me have the eighth son of Devakī, my death incarnate; I will at once kill that enemy of mine, born as part incarnate of Hari."

व्यास उवाच

श्रुत्वा कंसवचः शौरिर्भयत्रस्तविलोचनः ॥ ४० ॥
तामादाय सुतां पाणौ ददौ चाशु रुदन्निव ।

Vyāsa said: O King! Hearing Kamsa's words, Vasudeva handed over to him the female child crying and very much bewildered with fear.

दृष्ट्वाऽथ दारिकां राजा विस्मयं परमं गतः ॥ 41 ॥

देववाणी वृथा जाता नारदस्य च भाषितम् ।

At the sight of the female child, the king was very much astonished and began to think that the Heavenly Voice and the Seer Nārada's words turned out false.

वसुदेवः कथं कुर्यादनुत् संकटे स्थितः ॥ 42 ॥

रक्षपालाश्च मे सर्वे सावधाना न संशयः ।

How can Vasudeva be able to bring about, in this dreadful place, the unnatural act of turning male into a female. Especially my guards are carefully watching the place. There is no doubt in this.

कुतोऽत्र कन्यका कामं क्व गतः स सुतः किल ॥ 43 ॥

सन्देहोऽत्र न कर्तव्यः कालस्य विषमा गतिः ।

How has this female child come here? Where has that eighth born child gone? I ought not to doubt in this matter. For the ways of Time are mysterious!

इति सञ्चित्य तां बालां गृहीत्वा पादयोः खलः ॥ 44 ॥

पोथयामास पाषाणे निर्घृणः कुलपांसनः ।

सा करान्निःसृता बाला ययावाकाशमण्डलम् ॥ 45 ॥

दिव्यरूपा तदा भूत्वा तमुवाच मृदुस्वना ।

किं मया हतया पाप जातस्ते बलवान्निपुः ॥ 46 ॥

हनिष्यति दुराराध्यः सर्वथा त्वां नराधमम् ।

Thinking thus, the cruel King Kāṁsa caught hold of that female child by her legs and, raising her high up in the air, was going to strike her against a stone, when the female child slipped out of his hands and flying into the air assumed a divine appearance and gently spoke to Kāṁsa, thus: "What will you get by killing me? Your powerful enemy is already born on the earth. O vilest of men! Disgrace to your family! He, the Excellent Human being Who is very difficult to be worshiped will certainly kill you."

इत्युक्त्वा सा गता कन्या गगनं कामगा शिवा ॥ 47 ॥

कंसस्तु विस्मयाविष्टो गतो निजगृहं तदा ।

आनाय्य दानवान्सर्वानिदं वचनमब्रवीत् ॥ 48 ॥

बकधेनुकवत्सादीन्क्रोधाविष्टो भयातुरः ।

गच्छन्तु दानवाः सर्वे मम कार्यार्थसिद्धये ॥ 49 ॥

जातमात्राश्च हंतव्या बालका यत्र कुत्रचित् ।

Saying thus, the auspicious female child, able to go anywhere according to her will, disappeared. Kāṁsa astonished returned to his own home and, becoming impatient with fear and anger, called all the Dānavas Baka, Dhenuka, Vatsa and others, and addressed them thus: "O Dānavas. Go all of you to serve my purpose. Kill any where the child whom you see just born.

पूतनैषा व्रजत्वद्य बालघ्नी नन्दगोकुलम् ॥ 50 ॥

जातमात्रान्विनिघ्नन्ती शिशूंस्तत्र ममाज्ञया ।

Let Pūtanā, expert in killing children go to-day to Nanda's Gokula. My order is this: Any child recently born they must kill.

धेनुको वत्सकः केशी प्रलम्बो बक एव च ॥ 51 ॥

सर्वे तिष्ठन्तु तत्रैव मम कार्यचिकीर्षया ।

Dhenuka, Vatsaka, Keśī, Pralamba, and Vaka etc., all should remain in Gokula to carry out my order."

इत्याज्ञाप्यासुरान्कंसो ययौ निजगृहं खलः ।

चिन्ताविष्टोऽतिदीनात्मा चिन्तयित्त्वैव तं पुनः ॥ 52 ॥

इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे त्रयोविंशोऽध्यायः ।

The cruel king Kāṁsa, thus ordering the Demons, went away to his own palace, and, thinking on this matter over and over again became, very much afflicted with fear and his mind got immensely depressed.

Thus ends the Twenty Third Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa,

on the birth of Śrī Kṛṣṇa.

CHAPTER XXIV

On the Stealing Away of Pradyumna

व्यास उवाच

प्रातर्नन्दगृहे जातः पुत्रजन्ममहोत्सवः ।

किंवदंत्यथ कंसेन श्रुता चारमुखादपि ॥ 1 ॥

जानाति वसुदेवस्य दारास्तत्र वसन्ति हि ।

पशवो दासवर्गश्च सर्वे ते नन्दगोकुले ॥ 2 ॥

Vyāsa said: On the other hand, there, at the house

of Nanda, early in the next morning, commenced the grand birth day festivity. Kaṁsa came to know, afterwards, by his spies as well as by general rumour, that at Gokula, in the house of Nanda, a very joyous festival on a grand scale was being performed; he also know before hand that the other wives of Vasudeva, his animals and his servants were all staying at Nanda's residence in Gokula.

तेन शङ्कासमाविष्टो गोकुलं प्रति भारत ।
नारदेनापि तत्सर्वं कथितं कारणं पुरा ॥ 3 ॥
गोकुले ये च नन्दाद्यास्तत्पत्न्यश्च सुरांशजाः ।
देवकीवसुदेवाद्याः सर्वे ते शत्रवः किल ॥ 4 ॥

O Bhārata! Thus all these gave reasons to Kaṁsa to suspect the place Gokula. Especially Nārada told him before that the residents, the cowherds at Gokula, Nanda and others, their wives, Devakī and Vasudeva were all Devas incarnate; and consequently they were his enemies.

इति नारदावकथेन बोधितोऽसौ कुलाधमः ।
जातः कोपमना राजन्कंसः परमपापकृत् ॥ 5 ॥
पूतना निहता तत्र कृष्णेनामिततेजसा ।
बको वत्सासुरश्चापि धेनुकश्च महाबलः ॥ 6 ॥
प्रलंबो निहतस्तेन तथा गोवर्धनो धृतः ।
श्रुत्वैतत्कर्म कंसस्तु मेने मरणमात्मनः ॥ 7 ॥

Thus being brought to more confidence by Nārada's words, that vicious Kaṁsa, the disgrace to his family, was very angry and sent there his demons Pūtanā, Baka, Vatsa, the great Asura, the powerful Dhenuka, Pralamba. They were all killed by Kṛṣṇa, of unsurpassable prowess. Śrī Kṛṣṇa held aloft also the hillock Gobhārdhāna (to protect the cow herds and cows etc.). Hearing all these, Kaṁsa became certain also of his own death.

तथा विनिहतः केशी ज्ञात्वा कंसोऽतिदुर्मनाः ।
धनुर्यागमिषेणाशु तावानेतुं प्रचक्रमे ॥ 8 ॥

Lastly when the evil minded Kaṁsa heard that the Daitya Keśī was also slain, then he made arrangements for a sacrifice, known as Dhanuryajña; and under this pretext wanted to bring over there at Mathurā the two brothers Kṛṣṇa and Balarāma.

अक्रूरं प्रेषयामास क्रूरः पापमतिस्तदा ।
आनेतुं रामकृष्णौ च वधायामितविक्रमौ ॥ 9 ॥

The evil minded Kaṁsa to effects the death of those two, Rāma and Kṛṣṇa, of unsurpassable prowess, sent Akrūra to Gokula to bring them over to Mathurā.

रथमारोप्य गोपालौ गोकुलाद्गान्दिनीसुतः ।
आगतो मथुरायां तु कंसादेशे स्थितः किल ॥ 10 ॥

Akrūra, the son of Gāndinī, under the orders of Kaṁsa, went to Gokula and brought the two boys on a chariot to Mathurā.

तावागत्य तदा तत्र धनुर्भंगं च चक्रतुः ।
हत्वाऽथ रजकं कामं गजं चाणूरमुष्टिकम् ॥ 11 ॥
शलं च तोशलं चैव निजघान हरिस्तदा ।
जघान कंसं देवेशः केशेष्वाकृष्य लीलया ॥ 12 ॥

On arriving at Mathurā, Rāma and Kṛṣṇa first broke the bow; killed Rajaka, the elephant Kuvalaya, Cāṇūra, Muṣṭika, Śāla, Tośāla and other athletes and warriors. Last of all, Hari, the Lord of the Devas, holding Kaṁsa by his hair, killed him with utmost ease.

पितरौ मोचयित्वाऽथ गतदुःखौ चकार ह ।
उग्रसेनाय राज्यं तद्दावरिनिषूदनः ॥ 13 ॥

The enemy-destroyer Kṛṣṇa removed the sorrows of his father and mother and released them from their prisons and gave over the kingdom of Mathurā to Ugrasena (the father of Kaṁsa.)

वसुदेवस्तयोस्तत्र मौञ्जीबन्धनपूर्वकम् ।
कारयामास विधिवद् व्रतबन्धं महामनाः ॥ 14 ॥
उपनीतौ तदा तौ तु गतौ सान्दीपनालयम् ।
विद्याः सर्वाः समभ्यस्य मथुरामागतौ पुनः ॥ 15 ॥

The high minded Vasudeva, then, with the triple girdle made of Muñja grass, performed the Upanayana ceremonies (wearing the sacred thread round the body) of Rāma and Kṛṣṇa and made them accept the vow of Brahmacarya. They then departed to the hermitage of the holy Muni Sāndīpana to acquire knowledge) there, they returned quickly to Mathurā.

जातौ द्वादशवर्षीयौ कृतविद्यौ महाबलौ ।
मथुरायां स्थितौ वीरौ सुतावानकदुन्दुभेः ॥ 16 ॥

The two sons of Ānakadundubhi stayed there and on attaining their twelfth year, became proficient in all the branches of learning and became very powerful.

मागधस्तु जरासंधो जामातृवधदुःखितः ।
कृत्वा सैन्यसमाजं स मथुरामागतः पुरीम् ॥ 17 ॥

That time Jarāsandha, being grieved at the killing of his son-in-law Karṇa, collected a strong and numerous army and marched to Mathurā.

स सप्तदशवारं तु कृष्णेन कृतबुद्धिना ।
जितः संग्राममासाद्य मधुपुर्यां निवासिना ॥ 18 ॥

Seventeen times Jarāsandha, the king of Magadha, attacked Mathurā and seventeen times he was defeated by ingenuity of that highly intelligent Śrī Kṛṣṇa, who was of firm resolve and was then residing in Mathurā.

पश्चाच्च प्रेरितस्तेन स कालयवनाभिधः ।
सर्वम्लेच्छाधिपः शूरो यादवानां भयंकरः ॥ 19 ॥

Lastly, Jarāsandha sent the Kālayavana (Black Yavana) to invade Mathurā. These Yavanas were brave and the lords of all Mlecchas (untouchables) and extremely terrific to the Yādavas.

Note: Kālayavana—A king of Yavanas and enemy of Kṛṣṇa and an invincible foe of the Yādavas. Kṛṣṇa finding it impossible to vanquish him in the field of battle, cunningly decoyed him to the cave where Mucukunda was sleeping who burnt him down.

श्रुत्वा यवनमायान्तं कृष्णः सर्वान् यदूत्तमान् ।
आनाय्य च तथा राममुवाच मधुसुदनः ॥ 20 ॥
भयं नोऽत्र समुत्पन्नं जरासंधान्महाबलात् ।
किं कर्तव्यं महाभाग यवनः समुपैति वै ॥ 21 ॥
प्राणत्राणं प्रकर्तव्यं त्यक्त्वा गेहं बलं धनम् ।

Yavana means a Greek, an Ionian; then any foreigner, or barbarian (the word is applied at present to a Mohammadan or a European also).

Hearing that Kāla Yavana was coming to attack the Yādavas, Kṛṣṇa the destroyer of Madhu, called all the Yādavas and Baladeva and addressed them thus: "O blessed ones! Now a cause of great terror

has appeared amongst us; Kāla Yavana is being sent by our powerful enemy Jarāsandha to attack Mathurā. Now what to do? It is better to save one's life by leaving aside all our homes, wealth and army.

सुखेन स्थीयते यत्र स देशः खलु पैतृकः ॥ 22 ॥
सदोद्वेगकरः कामं किं कर्तव्यं कुलोचितम् ।

You should all know that is the place of our father and forefathers where we can safely and happily dwell; where there is a constant source of anxiety and uneasiness that, though the place of our fathers and forefathers, ought to be avoided; never ought any one to dwell there.

शैलसागरसान्निध्ये स्थातव्यं सुखमिच्छता ॥ 23 ॥
यत्र वैरिभयं न स्यात्स्थातव्यं तत्र पण्डितैः ।

If you want to dwell at ease and comfort, you ought to dwell in that country or place which is adjacent to a sea or a mountain; where there is no fear from an enemy, the sages will always remain there.

शेषशय्यां समाश्रित्य हरिः स्वपिति सागरे ॥ 24 ॥
तथैव च भयाद्भीतः कैलासे त्रिपुरार्दनः ।

See! The Bhagavān Hari, being afraid, as it were, of his enemy has taken refuge on the body of the thousand headed Śeṣa serpent as his sleeping place and is sleeping at ease and comfort on the ocean. It seems likely that the enemy of Tripura, the great Śiva is also dwelling on the Kailāśa mountain.

तस्मान्नात्रैव स्थातव्यमस्माभिः शत्रुतापितैः ॥ 25 ॥
द्वारवत्यां गमिष्यामः सहिताः सर्व एव वै ।

We, too, are being constantly worried by our enemies here; therefore we ought not to live here any longer. We should all go to Dvārka city with our friends, relatives and wealth.

कथिता गरुडेनाद्य रम्या द्वारवती पुरी ॥ 26 ॥
रैवताचलसान्निध्ये सिंधुकूले मनोहरा ।

Garuḍa, the king of the birds, has given us the detailed information of the city Dvārka. That beautiful city is situated on the sea shore in the vicinity of the Raivataka mountain.

व्यास उवाच

तच्छ्रुत्वा वचनं तथ्यं सर्वे यादवपुङ्गवाः ॥ 27 ॥

गमनाय मतिं चक्रुः सकुटुम्बाः सवाहनाः ।

Vyāsa said: The Yādava chiefs, hearing Śrī Kṛṣṇa's utterances fraught with their welfare, were ready to depart to that place Dvārakā, attended by their friends, relatives, and appurtenances.

शकटानि तथोद्गाश्च वाम्यश्च महिषास्तथा ॥ 28 ॥

धनपूर्णानि कृत्वा ते निर्ययुर्नगराद्बहिः ।

They then collected their camels, mares, and buffaloes and filled their conveyances with wealth, gems and precious stones and marched out of their place.

रामकृष्णौ पुरस्कृत्य सर्वे ते सपरिच्छदाः ॥ 29 ॥

अग्रे कृत्वा प्रजाः सर्वाश्चेलुः सर्वे यदूत्तमाः ।

Rāma and Kṛṣṇa went in front; the Yādavas and other subejcts then marched in groups (several parties).

कतिचिद्विषसैः प्रापुः पुरीं द्वारवतीं किल ॥ 30 ॥

शिल्पिभिः कारयामासजीर्णोद्धारं हिमाधवः ।

Marching some days, they all reached Dvāravatī. Then the portions of the city that were dilapidated or destroyed, Śrī Kṛṣṇa had them repaired by engineers, artisans and craftsmen.

संस्थाप्य यादवांस्तत्र तावेतौ बलकेशवौ ॥ 31 ॥

तरसा मथुरामेत्य संस्थितौ निर्जनां पुरीम् ।

Placing the Yādavas there, Keśava and Baladeva quickly returned to Mathurā and began to stay in that desolated city.

तदा तत्रैव सम्प्राप्तो बलवान् यवनाधिपः ॥ 32 ॥

ज्ञात्वैनमागतं कृष्णो निर्ययौ नगराद्बहिः ।

The extremely powerful king of the Yavanas arrived then at Mathurā. Śrī Kṛṣṇa knowing that the Yavana chief had come there, went out of the city.

पदातिग्रे तस्याभूद्यवनस्य जनार्दनः ॥ 33 ॥

पीताम्बरधरः श्रीमान्प्रहसन्मधुसूदनः ।

The Bhagavān Madhusūdana, the destroyer of the boastings of Asuras and other people, dressed in yellow robes, appeared on foot before the Kālayavana with smile on his lips.

तं दृष्ट्वा पुरतो यान्तं कृष्णं कमललोचनम् ॥ 34 ॥

यवनोऽपि पदातिः सन्पृष्टतोऽनुगतः खलः ।

Seeing the lotus eyed Kṛṣṇa before him, the treacherous Lord of the Yavanas, pursued him on foot to catch hold of him.

प्रसुप्तो यत्र राजर्षिर्मुचुकुन्दो महाबलः ॥ 35 ॥

प्रययौ भगवांस्तत्र सकालयवनो हरिः ।

Where the powerful Rājarsi Mucukunda was sleeping soundly, the Bhagavān Hari led Kālayavana there.

तत्रैवांतर्दधे विष्णुर्मुचुकुन्दं समीक्ष्य च ॥ 36 ॥

तत्रैव यवनः प्राप्तः सुप्तभूतमपश्यत् ।

There Śrī Kṛṣṇa, saw Mucukunda and vanished away at once; the king of the Yavanas on arriving there found the Rājarsi (the royal sage) there in deep sleep.

मत्वा तं वासुदेवं स पादेनाताडयञ्चपम् ॥ 37 ॥

प्रबुद्धः क्रोधरक्ताक्षस्तं ददाह महाबलः ।

The wicked Yavana mistaking Mucukunda for Śrī Kṛṣṇa, gave him a good kick. The powerful king Mucukunda got up and was very angry; his eyes became red and reduced that vicious Yavana instantly into ashes.

तं दग्ध्वा मुचुकुन्दोऽथ ददर्श कमलेक्षणम् ॥ 38 ॥

वासुदेवं सुदेवेशं प्रणम्य प्रस्थितो वनम् ।

When Mucukunda burnt the Yavana, he saw the lotus-eyed Kṛṣṇa; he bowed down to that Supreme Deva, Vāsudeva, and went to forest.

जगाम द्वारकां कृष्णो बलदेवसमन्वितः ॥ 39 ॥

उग्रसेनं नृपं कृत्वा विजहार यथारुचि ।

Śrī Kṛṣṇa then went back to the city Dvārakā with Rāma and made Ugrasena there the king and began to enjoy at his will.

अहरद्विक्मिणीं कामं शिशुपालस्वयंवरात् ॥ 40 ॥

राक्षसेन विवाहेन चक्रे दारविधिं हरिः ।

At the marriage ceremony of Śiśupāla, at the palace of the king of Vidarbha, Janārdaṇa Viṣṇu carried away by force Rukmiṇī, the bride elect from the Svayamvara assembly (where the husband is self elected by the bride herself) and afterwards

married her according to the rule called Rākṣasa Vidhi (one of the eight forms of marriage in Hindu Law in which a girl is forcibly seized and carried away after the defeat or destruction of her relatives in battle.)

ततो जांबवतीं सत्यां मित्रविदां च भामिनीम् ॥ 41 ॥

कालिन्दीं लक्ष्मणं भद्रां तथा नाग्नजितीं शुभाम् ।

पृथक्पृथक्समानीयाप्युपयेमे जनार्दनः ॥ 42 ॥

अष्टावेव महीपाल पत्न्यः परमशोभनाः ।

“Afterwards He brought also Jāmbavatī, Satyabhāmā, Mitravindā, Kāṇḍī, Lakṣmaṇā, Bhadrā, and auspicious Nāgnajitī (the daughter of the king Nagnajit) on various occasions and married them. O Lord of the earth! These eight women were the best and most beautiful of Śrī Kṛṣṇa’s wives.

प्रासूत रुक्मिणी पुत्रं प्रद्युम्नं चारुदर्शनम् ॥ 43 ॥

जातकर्मादिकं तस्य चकार मधुसूदनः ।

Rukmiṇī first gave birth to the beautiful child Pradyumna and Śrī Kṛṣṇa performed the religious ceremony at the birth of his child.

हतोऽसौ सूतिकागोहाच्छंबरेण बलीयसा ॥ 44 ॥

नीतश्च स्वपुरीं बालो मायावत्यै समर्पितः ।

Then the powerful Dānava named Śambara stole away the little baby from the lying-in-chamber and carried him to his own city and made him over under the charge of Māyavatī.

वासुदेवो हतं दृष्ट्वा पुत्रं शोकसमन्वितः ॥ 45 ॥

जगाम शरणं देवीं भक्तियुक्तेन चेतसा ।

Coming to know that His son had been stolen away, Śrī Kṛṣṇa became very much overpowered with sorrow and took the shelter of the Supreme Goddess, the Devī, with a heart full of devotion.

वृत्रासुरादयो दैत्या लीलयैव यया हताः ॥ 46 ॥

ततोऽसौ योगमायायाश्चकार परमां स्मृतिम् ।

वचोभिः परमोदारैरक्षरैः स्तवनैः शुभैः ॥ 47 ॥

Śrī Kṛṣṇa then began, to chant, in sweet auspicious tone, hymns in alphabet, conveying the highest meanings, in adoration of the Yoga Māyā, Who slew Vṛtrāsura and other Daityas with ease and alacrity.

श्रीकृष्ण उवाच

मातर्मयातितपसा परितोषिता त्वं
प्राग्जन्मनि प्रसुमनादिभिरर्चिताऽसि ॥

धर्मात्पजेन बदरीवनखण्डमध्ये किं

विस्मृतो जननि ते त्वयि भक्तिभावः ॥ 48 ॥

“O Mother! I, in my former birth as the son of Dharma, appeased You by my ascetic practices in the hermitage of Badari and worshipped You with various offerings; O Mother! Have you now forgotten all my devotion to You?

सूतीगृहादपहतः किमु बालको मे

केनापि दुष्टमनसाऽप्यथ कौतुकाद्वा ।

मानापहारकरणाय ममाद्य नूनं

लज्जा तवाम्ब खलु भक्तजनस्य युक्ता ॥ 49 ॥

O Mother! Has any evil minded enemy stolen away my son from the lying-in chamber? Or have You Yourself done this to make a fun and see the amusement? It seems that some one of my enemies has done so to insult me; however, You, O Mother! ought not to put your devotee under this shameful condition.

दुर्गो महानतितरां नगरी सुगुप्ता तत्रापि

मेऽस्ति सदनं किल मध्यभागे ।

अन्तःपुरे च पिहितं ननु सूतिगेहं

बालो हतः खलु तथापि ममैव दोषात् ॥ 50 ॥

O Mother! This Dvārakā city is well guarded; a very strong fort is built in its middle and my place is in the midst of that; and the lying-in-chamber is again in the middle; I therefore must say that it is due to my bad luck that the child is stolen away!

नाहं गतः परपुरं न च यादवाश्च

रक्षावती च नगरी किल वीरवर्यैः ।

माया तवैव जननि प्रकटप्रभावा मे

बालकः परिहृतः कुहकेन केन ॥ 51 ॥

O Mother! I did not go to the house of my enemy; the Yādavas also did not go there; this city is guarded by valiant soldiers; then how is it, under what charm, the baby has been stolen? O Mother! Now I come to know that it is due to Your Māyā; such things are common due to Your Māyā in the three worlds.

नो वेदग्रहं जननि ते चरितं सुगुप्तं
को वेद मन्दपतिरल्पविदेव देही ।
क्वासौ गतो मम भटैर्न च वीक्षितो वा
हर्ताऽम्बिके जवनिका तव कल्पितेयम् ॥ 52 ॥

O Mother! When I am ignorant of your deepest mysteries, how can there exist any one among the little minded Jivas that can know your doings? My watchmen could not see anything, where my child was taken away and who has stolen it. O Mother! I come to the conclusion that it is hidden behind the screen of Your Māyā.

चित्रं न तेऽत्र पुरतो मम मातृगर्भो
नीतस्त्वयाऽर्धसमये किल माययाऽसौ ।
यं रोहिणी हलधरं सुषुवे प्रसिद्धं
दूरे स्थिता पतिपरा मिथुनं विनाऽपि ॥ 53 ॥

O Mother! It is not strange with You; to the chaste woman, Rohiṇī Devī, though situated at a great distance and not connected with any male persons, You, in the fifth month, moved away the son to my knowledge from the womb of my mother; and thus Baladeva was born to Rohiṇī. This is now known to all.

सृष्टिं करोषि जगतामनुपालनं च
नाशं तथैव पुरनप्यनिशं गुणैस्त्वम् ।
को वेद तेऽम्ब चरितं दुरितांतकारि
प्रायेण सर्वमखिलं विहितं त्वयैतत् ॥ 54 ॥

Mother! You are incessantly creating, preserving, and destroying this whole universe by the mixture of the three qualities. Who can know Your sin-destroying doings? Mother! There is no need of dwelling at length. Suffice it to say that You, no doubt, are doing all that is being done in this whole universe.

उत्पाद्य पुत्रजननप्रभवं प्रमोदं दत्त्वा
पुनर्विरहजं किल दुःखभारम् ।
त्वं क्रीडसे सुललितैः खलु तैर्विहारैर्नो
चेत्कथं मम सुताप्तिरतिर्वृथा स्यात् ॥ 55 ॥

You first create the joy at the birth of a child; again You load us with heavy burden of sorrows due to the separation from that child; thus you are

always sporting; otherwise how my joy at the birth of my child would thus be rendered quite useless?

माताऽस्य रोदिति भृशं कुरीव बाला
दुःखं तनोति मम सन्निधिगा सदैव ।
कष्टं न वेत्सि ललितेऽप्रमितप्रभावा
मातस्त्वमेव शरणं भवपीडितानाम् ॥ 56 ॥

The mother of that child is always weeping like an ewe, straying from a flock; she is giving vent to her sorrows always to me; O Kind-hearted! Being thus endowed with illimitable prowess and understanding, do You not know my troubles! O Mother! You are the only source of consolation to one, suffering from the sorrows of this world. There is no doubt in this.

सीमा सुखस्य सुतजन्म तदीयनाशो
दुःखस्य देवि भवने विबुधा वदन्ति ।
तर्त्कि करोमि जननि प्रथमे प्रनष्टे पुत्रे
ममाद्य हृदयं स्फुटतीव मातः ॥ 57 ॥

O Goddess! The wise seers say that the birth of a child in any house is the highest bliss there, and the death of a child is the greatest sorrow that can befall to any house. Therefore, O Mother! What shall I do in this? What shall I say more than that my heart is going to burst, due to the disappearance of my child.

यज्ञं करोमि तव तुष्टिकरं व्रतं वा
दैवं च पूजनमथाखिलदुःखहा त्वम् ।
मातः सुतोऽत्र यदि जीवति दर्शयाशु
त्वं वै क्षमा सकलशोकविनाशनाय ॥ 58 ॥

O Mother! I will perform all the necessary sacrifices, take up vows, perform all sorts of worship to the entire satisfaction of the Great Fate (Ordainer of things); You be pleased to remove my sorrow. O Mother! If my son be alive, kindly shew him once to me. Mother! There is no other than You Who is fully capable to destroy this my pain and sorrow, raging in my heart.

व्यास उवाच

एवं स्तुता तदा देवी कृष्णेनावलिष्टकर्मणा ।
प्रत्यक्षदर्शना भूत्वा तमुवाच जगद्गुरुम् ॥ 59 ॥

Vyāsa said: He who brings into practice, things that are considered impracticable for the Devas and removes the load of the Goddess Earth with ease and alacrity, the same Saviour of world, Śrī Kṛṣṇa thus chanted hymns in adoration of the Great Goddess. The Devī then became visible to him and said.

श्रीदेव्युवाच

शोकं मा कुरु देवेश शापोऽयं ते पुरातनः ।
तस्य योगेन पुत्रस्ते शंबरेण हृतो बलात् ॥ 60 ॥

O Lord of the Devas! Do not any longer be sorrowful and miserable; there had been a curse on you before; and, for that reason, the Daitya Śambara has stolen away your son by his demoniac magic.

अतस्ते षोडशे वर्षे हत्वा तं शंबरं बलात् ।
आगमिष्यति पुत्रस्ते मत्प्रसादान्न संशयः ॥ 61 ॥
Therefore, when your son will grow the sixteen

years age, then he will by My Grace, kill the Daitya performe and will return to you. There is no doubt in this.

व्यास उवाच

इत्युक्त्वाऽन्तर्दधे देवी चण्डिका चण्डविक्रमा ।
भगवानपि पुत्रस्य शौकं त्यक्त्वाभवत्सुखी ॥ 62 ॥
इति श्रीदेवीभागवते महापुराणे चतुर्थस्कन्धे
चतुर्विंशोऽध्यायः ॥ 24 ॥

O king! Thus saying these words full of hope and confidence, the Great Goddess Caṇḍikā, of formidable prowess, disappeared. Kṛṣṇa too, quitted his sorrows, due to the bereavement of his child, and began to spend his time in happiness and peace.

Here ends the Twenty-fourth Chapter of the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Maharṣi Veda Vyāsa on the stealing away of Pradyumna.

CHAPTER XXV

On the Devī's Highest Supremacy

राजोवाच

सन्देहो मे मुनिश्रेष्ठ जायते वचनान्तव ।
वैष्णवांशे भगवति दुःखोत्पत्तिं विलोक्य च ॥ 1 ॥

The King said: "O Best of Munis! Hearing these sorrows of Śrī Kṛṣṇa, the part incarnate of Viṣṇu Bhagavān, I am in doubt on your utterances.

नारायणांशसम्भूतो वासुदेवः प्रतापवान् ।
कथं स सूतिकागाराद्धृतो बालो हरेरपि ॥ 2 ॥

Behold! Bhagavān Vāsudeva is the part incarnate of Nārāyaṇa; how could the Asura Śambara steal away His son from the lying-in-chamber!

सुगुप्तनगरे रम्ये गुप्तेऽथ सूतिकागृहे ।
प्रविश्य तेन दैत्येन गृहीतोऽसौ कथं शिशुः ॥ 3 ॥

The beautiful Dvarakā city is specially well-guarded; the lying-in-chamber is again within the centre of that; under these circumstances, how was it that the Daitya could enter there and steal away the child!

न ज्ञातो वासुदेवेन चित्रमेतन्ममाद्भुतम् ।
जायते महदाश्चर्यं चित्ते सत्यवतीसुत ॥ 4 ॥
O Son of Satyavatī! How was it that Vāsudeva could not know that! this appears very strange to me!

बूहि तत्कारणं ब्रह्मज्ञातं केशवेन यत् ।
हरणं तत्र संस्थेन शिशोर्वा सूतिकागृहात् ॥ 5 ॥
O Brāhmaṇa! Please explain to me why was that child stolen away from the lying-in-chamber, though Śrī Kṛṣṇa was staying there at the city; and how was it that he was not able to know this beforehand!

व्यास उवाच

माया बलवती राजन्नराणां बुद्धिमोहिनी ।
शाम्भवी विश्रुता लोके को वा मोहं न गच्छति ॥ 6 ॥
Vyāsa said: "O King! The Māyā called Śāmbhavī (Pārvatī) is the cause; it fascinates and deludes the minds of human beings. Thus it is

known to us. Who is there in this world that is not deluded by this Māyā?

मानुषं जन्म सम्प्राप्य गुणाः सर्वेऽपि मानुषाः ।

भवन्ति देहजाः कामं न देवा नासुरास्तथा ॥ 7 ॥

The Jīvas, no sooner they are born as human beings, are immediately overcome with human qualities; the Deva or Asura qualities or their natures do not then visibly exist.

क्षुत्तृणिन्द्रा भयं तन्द्रा व्यामोहः शोकसंशयः ।

हर्षश्चैवाभिमानश्च जरामरणमेव च ॥ 8 ॥

अज्ञानं ग्लानिरप्रीतिरिष्यासूया मदः श्रमः ।

एते देहभवा भावाः प्रभवन्ति नराधिप ॥ 9 ॥

O King! Hunger, thirst, sleep, fear, lassitude, delusion, sorrow, doubt, pleasure, egoism, old age, disease, death, non-knowledge, knowledge, displeasure, envy, jealousy, pride and weariness all these human qualities are seen to exist in human embodiments.

यथा हेममृगं रामो न बुबोध पुरोगतम् ।

जानक्या हरणं चैव जटायुमरणं तथा ॥ 10 ॥

अभियेकदिने रामो वनवासं न वेद च ।

तथा न ज्ञातवान्नामः स्वशोकान्मरणं पितुः ॥ 11 ॥

Behold! The night wanderer Rākṣasa Mārīca assumed, by his Māyā, the form of a golden deer and came before Śrī Rāmacandra; and Rāmacandra was not the least aware of it. Then the stealing away of Sītā, the death of Jaṭāyu, Rāma's going to the forest on the very day of his installation to the throne of Ayodhyā; the death of his father due to his bereavement, all these Śrī Rāmacandra did not know a bit beforehand.

अज्ञवद्विचारासौ पश्यमानो वने वने ।

जानकीं न विवेदाथ रावणेन हतां बलात् ॥ 12 ॥

When Rāvaṇa stole away Jānakī and carried her by force Rāma did not know this before or after that event had happened. He wandered from forest to forest in search of Her, like a quite ignorant man.

सहायान्वानरान्कृत्वा हत्वा शक्रसुतं बलात् ।

सागरे सेतुबन्धं च कृत्वोत्तीर्य सरित्पतिम् ॥ 13 ॥

Afterwards He killed Vālī, the son of Indra and

with the help of the monkeys, erected a bridge across the ocean, and, crossing it, went to Laṅkā.

प्रेषयामास सर्वासु दिक्षु तान्कपिकुञ्जरान् ।

संग्रामं कृतवान्घोरं दुःखं प्राप रणाजिरे ॥ 14 ॥

He sent the chief monkeys to all the quarters in search of Sītā and had to undergo all the troubles of deadly battles in the great battlefield.

बन्धनं नागपाशेन प्राप रामो महाबलः ।

गरुडान्मोक्षणं पश्चादन्वभूद्रघुनन्दनः ॥ 15 ॥

The most powerful Raghunandana was tied down by Nāgapaśa (snakes) and was afterwards freed from it by Garuḍa.

अहनद्रावणं संख्ये कुम्भकर्णं महाबलम् ।

मेघनादं निकुम्भं च कुपितो रघुनन्दनः ॥ 16 ॥

Then, being furiously enraged, the great Rāghava slew Kumbhakarna, Nikumbha, Megha Nāda and Rāvaṇa.

अदूष्यत्वं च जानक्या न विवेद जनार्दनः ।

दिव्यं च कारयामास ज्वलितेऽग्नौ प्रवेशनम् ॥ 17 ॥

The Janārdana Rāmacandra was not aware of the innocence of Sītā; and therefore He made her take an oath about the purity of Her character and even made Her undergo an ordeal of fire.

लोकापवादाच्च परं ततस्तत्याज तां प्रियाम् ।

अदूष्यां दूषितां मत्वा सीतां दशरथात्मजः ॥ 18 ॥

Afterwards Rāmacandra, the son of Daśaratha, had to banish his dear blameless Sītā on the more ground of bad name, imputed to her by some ignorant person and that he would be thus blamed by the public

न ज्ञातौ स्वसुतौ तेन रामेण च कुशीलवौ ।

मुनिना कथितौ तौ तु तस्य पुत्रौ महाबलौ ॥ 19 ॥

He did not know that Kuśa and Lava were His two sons, born in the forest. Afterwards when the Muni Vālmiki told him, He came to know of them.

पातालगमनं चैव जानक्या ज्ञातवान् च ।

राघवः कोपसंयुक्तो भ्रातरं हन्तुमुद्यतः ॥ 20 ॥

Behold also Rāmacandra could not know about the departure of Sītā to Pātāla; getting angry once He was about to kill his brother Lakṣmaṇa even.

कालस्यागमनं चैव न विवेद खरान्तकः ।

मानुषं देहमाश्रित्य चक्रे मानुपचेष्टितम् ॥ 21 ॥

तथैव मानुषान्भावान्नात्र कार्या विचारणा ।

Rāma, the slayer of Rākṣasa Khara, did not know that Kāla Puruṣa was coming to him. He, incarnating in the human body, did acts all becoming to a man. Similarly Śrī Kṛṣṇa, the descendant of Yadu, taking human birth did acts all like a man. What more discussion can there be in this?

पूर्वं कंसभयात्प्राप्तो गोकुले यदुनन्दनः ॥ 22 ॥

जरासंधभयात्पश्चाद्द्वारवत्यां गतो हरिः ।

Lo! From the very outset He fled, out of fear of Kāṁsa, to Gokula; afterwards he fled out of fear of Jarāsandha to the Dvārakā city.

अधर्मं कृतवान्कृष्णो रुक्मिण्या हरणं च यत् ॥ 23 ॥

शिशुपालहतायाश्च जानन्धर्मं सनातनम् ।

Knowing all the rites and ceremonies of the Sanātan Dharma (the Eternal Religion) He stole away Rukmīṅī who was chosen as bride elect by Śiṣupāla. This act was very unreligious of Him.

शुशोच बालकं कृष्णः शंबरेण हतं बलात् ॥ 24 ॥

मुमोद जानन्पुत्रं तं हर्षशोकयुतस्ततः ।

Śambara Daitya stole away his newly born child and Kṛṣṇa lamented for this. Afterwards on coming to know of the real state of things from the Goddess Bhagavatī, He was very glad. Therefore it can be easily seen from all these circumstances that He had to yield to pleasures and to undergo remorse like ordinary human beings.

सत्यभामाज्ञया यत्तु युयुधे स्वर्गतः किल ॥ 25 ॥

इन्द्रेण पादपार्थं तु स्त्रीजितत्वं प्रकाशयन् ।

Again, under the orders of his wife Satyabhāmā, He had to go to Heaven to bring the Pārijāta tree and He had to fight with Indra. This shows clearly that He was under the subjection of His wife.

जहार कल्पवृक्षं यः पराभूय शतक्रतुम् ॥ 26 ॥

मानेनीमानरक्षार्थं हरिश्चित्रधरः प्रभुः ।

In that battle Hari with disc in hand defeated Indra, the Lord of the Devas, took away the Kalpa

tree and retained the prestige of His respected wife (whom He had offended).

बद्ध्वा वृक्षे हरिं सत्या नारदाय ददौ पतिम् ॥ 27 ॥

दत्त्वाऽथ कानकं कृष्णं मोचयामास भामिनी ।

Again Satyabhāmā tied down Hari against a tree and presented Him as a gift to Nārada; afterwards she, the passionate woman, freed Kṛṣṇa on paying an equivalent of gold coins.

दृष्ट्वा पुत्रान्युरुगुणान्प्रद्युम्नप्रमुखानथ ॥ 28 ॥

कृष्णं जांबवती दीना ययाचे सन्तति शुभाम् ।

स ययौ पर्वतं कृष्णस्तपस्याकृतनिश्चयः ॥ 29 ॥

उपमन्युर्मुनिर्यत्र शिवभक्तः परन्तपः ।

On seeing Rukmīṅīs many sons, Pradyumna and others, all qualified with diverse qualifications, His wife Jāmbavatī prayed to Śrī Kṛṣṇa with humility, so that she may have also many beautiful sons. For her sake, Kṛṣṇa firmly resolved to practise tapasyā and went to the place where the great devotee of Śiva, Upamanyu, was staying.

उपमन्युं गुरं कृत्वा दीक्षां पाशुपतीं हरिः ॥ 30 ॥

जग्राह पुत्रकामस्तु मुण्डी दण्डी बभूव ह ।

Hari desiring to have sons engaged Upamanyu as His spiritual guide and obtained from him the Mantram called Pāśupata Mantra and became a Daṇḍī (holder of a staff) and shaved His head.

उग्रं तत्र तपस्तेपे मासमेकं फलाशनः ॥ 31 ॥

जजाप शिवमन्त्रं तु शिवध्यानपरो हरिः ।

द्वितीये तु जलाहारस्तिष्ठन्नेकपदा हरिः ॥ 32 ॥

तृतीये वायुभक्षस्तु पादाद्दृष्ट्वाग्रसंस्थितः ।

In the first month He subsisted on fruits only and meditated on Śiva and repeated silently the Śiva mantra. Thus He practised very severe austerities. In the second month He subsisted on water only and stood on only one leg. In the third month he lived on air only and stood on the end of His great toe.

षष्ठे तु भगवान्नुद्रः प्रसन्नो भक्तिभावतः ॥ 33 ॥

दर्शनं च ददौ तत्र सोमः सोमकलाधरः ।

आजगाम वृषारूढः सुरैरिन्द्रादिभिवृतः ॥ 34 ॥

ब्रह्मविष्णुयुतः साक्षाद्यक्षगन्धर्वसेवितः ।

सम्बोधयन् वासुदेवं शङ्करस्तमुवाच ह ॥ 35 ॥
 तुष्टोऽस्मि कृष्ण तपसा तवोग्रेण महामते ।
 ददामि वाञ्छितान्कामान्ब्रूहि यादवनन्दन ॥ 36 ॥
 मयि दृष्टे कामपूरे कामशेषो न सम्भवेत् ।

Thus time passed away. In the sixth month the God Rudra, holding Moon on His forehead, was pleased with His asceticism and devotion and appeared before Him on that spot. The God Mahā Deva came on a bull; He was attended by Brahmā and Viṣṇu, Indra and the other Devas, Yakṣas and Gandharvas and addressed thus—“O high minded Kṛṣṇa of Yadu’s descent; I am pleased with Your severe asceticism; now ask Your desired boon; I will grant it just now. I fulfil all the desires of all my devotees; what desire, then, there can be that is not fulfilled, when I am seen by the devotees!”

व्यास उवाच

तं दृष्ट्वा शङ्करं तुष्टं भगवान्देवकीसुतः ॥ 37 ॥
 पपात पादयोस्तस्य दण्डवत्प्रेमसंयुतः ।
 स्तुतिं चकार देवेशो मेघगम्भीरया गिरा ।
 स्थितस्तु पुरतः शम्भोर्वासुदेवः सनातनः ॥ 38 ॥

Vyāsa said: The son of Devakī was very glad to see the God Śaṅkara and fell prostrate at His feet. Then that eternal supreme God of the Devas began to recite hymns in praise of Him in a tone as deep as the rumbling of cloud.

कृष्ण उवाच

देवदेव जगन्नाथ सर्वभूतार्तिनाशन ॥ 39 ॥
 विश्वघोने सुरारिघ्न नमस्त्रैलोक्यकारकः ।

Kṛṣṇa said: O Deva of the Devas! O Lord of the world! You alone destroy the misfortunes and sorrows of all the beings. O Destroyer of Asuras! You are the Cause and Creator of this universe. I salute Thee.

नीलकण्ठ नमस्तुभ्यं शूलिने ते नमोनमः ॥ 40 ॥

शैलजावल्लभायाथ यज्ञध्नाय नमोऽस्तु ते ।

O One having a blue throat! I bow down to Thee!
 O Holder of trident! I again and again salute Thee!
 O Lord of Pārvatī! You destroyed Dakṣa’s sacrifice. I salute Thee.

बद्धोऽहं कृतकृत्योऽहं दर्शनात्तव सुव्रत ॥ 41 ॥
 जन्म मे सफलं जातं नत्वा ते यादपंकजम् ।

I am blessed by Thy sight and think myself as having discharged all my duties and satisfied. O Virtuous One! My human birth is crowned with success by saluting Thy feet.

बद्धोऽहं स्त्रीमयैः पाशैः संसारेऽस्मिङ्गदगुरो । 42 ॥
 शरणं तेऽद्य संप्राप्तो रक्षणार्थं त्रिलोचन ।

O Lord of everything! O there-eyed! I am tied down to this world by my attachment towards my wives, now I take refuge unto Thee to free me from these bonds.

सम्प्राप्य मानुषं जन्म खिन्नोऽहं दुःखनाशन ॥ 43 ॥
 त्राहि मां शरणं प्राप्तं भवभीतं भवाद्युना ।

O Destroyer of sorrows! I am very much troubled on attaining this human birth; O Bhava! I am afraid of this world; and hence I take refuge unto Thee; now save me.

गर्भवासे महददुःखं प्राप्तं मदनदाहक ॥ 44 ॥
 जन्मतः कंसभयजमनुभूतं च गोकुले ।

जातोऽहं नन्दगोपालो बल्लवाज्ञाकरस्तथा ॥ 45 ॥
 गोरजःकीर्णकेशस्तु भूमन्वृन्दावने वने ।

O Destroyer of cupidity! I experienced a good deal of troubles in the womb; next out of fear to Kāṁsa I had to go to Gokula where I suffered much pains; there I had to obey the orders of cow-herds; there I had to attend as Nanda’s cow-herd, the pasturing of his cows and was constantly suffocated with the awful dust thrown up by the cows; I had to wander constantly in the wild forests of Vṛndāvana.

म्लेच्छराजभयत्रस्तो गतो द्वारवर्ती पुनः ॥ 46 ॥
 त्यक्त्वा पित्र्यं शुभं देशं माथुरं दुर्लभं विभो ।

O Omnipresent One! I had to leave my dear ancestral place, the city of Mathurā, a rare place to be found anywhere else, out of the great fear of Kāla Yavana, the king of the Mlecchas and had to go to Dvārakā city.

ययातिशापबद्धेन तस्मै दत्तं भयाद्विभो ॥ 47 ॥
 राज्यं सुपुष्टमपि च धर्मरक्षापरेण च ।

उग्रसेनस्य दासत्वं कृतं वै सर्वदा मया ॥ 48 ॥

राजाऽसौ यादवानां वै कृतो नः पूर्वजैः किल ।

O Lord! In order to preserve the cause of religion, I had to hand over the best prosperous kingdom to Ugrasena, due to the curse of Yayāti. My elders made him the king of the Yādavas; following their examples. I gave him the kingdom and now serving him always like his servant.

गार्हस्थ्यं दुःखदं शम्भो स्त्रीवश्यं धर्मखण्डनम् ॥ 49 ॥

पारतन्त्र्यं सदा बन्धो मोक्षवार्ताऽत्र दुर्लभा ।

O Śambhu! The householder's life is exceedingly troublesome; it make one subject to one's wife and go against his religion. There we are always dependent on others; and no word is heard or dreamt even, how to free oneself from those bondages of the world. Oh! What an irony of Fate.

रुक्मिण्यास्तनयान्दृष्ट्वा भार्या जांबवती मम ॥ 50 ॥

प्रेरयामास पुत्रार्थं तपसे मदनान्तक ।

O Destroyer of cupid! My wife Jāmbavatī, on seeing the sons of my wife Rukmiṇī has urged me to practise this Tapasyā so that she might get excellent sons born to her also.

सकामेन मया तप्तं तपः पुत्रार्थमद्य वै ॥ 51 ॥

लज्जा भवति देवेश प्रार्थनायां जगद्गुरो ।

O Lord of the Devas! O Lord of the world! I am engaged in this asceticism with the desire to get sons; O Deva! I feel shame in asking you for the sons!

कस्त्वामाराध्य देवेशं मुक्तिदं भक्तवत्सलम् ॥ 52 ॥

प्रसन्नं याचते मूढः फलं तुच्छं विनाशि यत् ।

You are the lover of your devotees; You give eternal freedom; You are the Lord of all the Devas. By worshipping and satisfying You, who is so fool as to ask for this trivial and transient thing!

सोऽयं मायाविमूढात्मा याचे पुत्रमुखं विभो ॥ 53 ॥

कामिन्या प्रेरितः शम्भो मुक्तिदं त्वां जगत्पते ।

O Omnipresent One! O Śambhu! O Lord of the world! Knowing You as the giver of salvation, I, still deluded by Māyā, ask from You, being

requested by my wife, this happiness that sons be born to me of my wife.

जानामि दुःखदं शम्भो संसारं दुःखसाधनम् ॥ 54 ॥

अनित्यं नाशधर्माणं तथापि विरतिर्न मे ।

शापान्नारायणांशोऽहं जाताऽस्मिन्क्षितिमण्डले ॥ 55 ॥

भोक्तुं बहुतरं दुःखं मायापाशेन यन्त्रितः ।

O Śaṅkara! This world and its concerns are the abode of all sorrows; it is the cause that brings in all sorts of pains and troubles, and it is transient and will go to destruction. I know all these; still my mind does not desist from it.

व्यास उवाच

इत्युक्तवन्तं गोविन्दं प्रत्युवाच महेश्वरः ॥ 56 ॥

बहवस्ते भविष्यन्ति पुत्राः शत्रुनिषूदन ।

Vyāsa said: O great and powerful king! The God of Gods, Mahā Deva, thus praised and adored by Govinda, the Destroyer of enemies, replied: "You will get many sons.

स्त्रीणां षोडशसाहस्रं भविष्यति शतार्धकम् ॥ 57 ॥

तासु पुत्रा दश दश भविष्यन्ति महाबलाः ।

You will get 16,100 sixteen thousand one hundred wives and no doubt you will get ten sons of each of them. These sons will be very powerful and valorous.

इत्युक्तोपरमामाशु शङ्करः प्रियदर्शनः ॥ 58 ॥

उवाच गिरिजा देवी प्रणतं मधुसूदनम् ।

कृष्ण कृष्ण महाबाहो संसारेऽस्मिन्नराधिप ॥ 59 ॥

गृहस्थप्रवरो लोके भविष्यति भवानिह ।

ततो वर्षशतान्ते तु द्विजशापाज्जनार्दन ॥ 60 ॥

गांधार्याश्च तथा शापाद्भविता ते कुलक्षयः ।

The good-looking Śaṅkara saying these words remained silent; then Śrī Kṛṣṇa bowed down at the feet of Girijā, the wife of Śaṅkara. Then the Goddess Pārvatī addressed repeatedly to Vāsudeva and said: O mightily armed! O Kṛṣṇa! O best of human beings! You will be the typical exemplary householder; (all people will try to follow you). When one hundred years will pass away, your race will be extinct, due to the curse of the Brāhmaṇa and Gāndhārī.

परस्परं निहत्याजौ पुत्रास्ते शापमोहिताः ॥ 61 ॥
गमिष्यन्ति क्षयं सर्वे यादवाश्च तथापरे ।

Your sons and the other Yādavas will lose their senses on drinking liquor; they will kill each other in the battle field and thus will be extirpated.

Note: Here Viṣṇu and Andhkas are meant.
सानुजस्त्वं तथा देहं त्यक्त्वा यास्यसि वै दिवम् ।
शोकस्तत्र न कर्तव्यो भवित्तव्यं प्रति प्रभो ।

Then you and your elder brother Balabhadra (Balarāma) will give up your bodies and will ascend to the Heavens; O Mighty Person! Do not grieve in matters that cannot be avoided.

अवश्यंभाविभावानां प्रतीकारो न विद्यते ॥ 63 ॥
तत्र शोको न कर्तव्यो नूनं मम मतं सदा ।

You should know that there can be no remedy to what will inevitably come to pass; therefore no one is to grieve for them; this is all along my view.

अष्टावक्रस्य शापेन भार्यास्ते मधुसुदन ॥ 64 ॥
चौरैभ्यो ग्रहणं कृष्ण गमिष्यन्ति मृते त्वयि ।

O Madhusūdana! After Your death, due to the curse of Aṣṭāvakra Muni, your wives will be forcibly stolen away by indomitable robbers. There is no doubt in this.

इत्युक्त्वाऽन्तर्दधे शम्भुः सोमः ससुरमण्डलः ॥ 65 ॥
उपमन्युं प्रणम्याथ कृष्णोऽपि द्वारकां ययौ ।

Vyāsa said: When Devī Pārvatī thus spoke, Śambhu, with the other gods disappeared; Kṛṣṇa too, bowed down to Upamanyu and went back to the city Dvārka.

यस्माद् ब्रह्मादयो राजन्सन्ति यद्यप्यधीश्वराः ॥ 66 ॥
तथापि मायाकल्लोलयोगसंक्षुभितांतराः ।

Therefore, O King! Though Brahmā and the other Devas are heard to be the lords of the world, still they are all being tossed hither and thither by the waves of the ocean of Māyā. They are all like wooden dolls, subject to Māyā.

तदधीनाः स्थिताः सर्वे काष्ठपुत्तलिकोपमाः ॥ 67 ॥
यथा यथा पूर्वमहं कर्म तेषां तथा तथा ।
प्रेरयत्यनिशं माया परब्रह्मस्वरूपिणी ॥ 68 ॥

As their previous karmas, so their several

manifestations in the field of action, by the Great Māyā, the incarnate of Para Brahma.

न वैषम्यं न नैर्घृण्यं भगवत्यां कदाचन ।
केवलं जीवमोक्षार्थं यतते भुवनेश्वरी ॥ 69 ॥

She has no differences nor any want of mercy; That Goddess of the universe is always leading the Jīvas towards the Eternal Freedom (freedom from Māyā).

यदि सा नैव सृज्येत जयदेतच्चराचरम् ।
तदा मायां विना भूतं जडं स्यादेव नित्यशः ॥ 70 ॥

Had She not created this world, moving and unmoving and if She had not remained there as the Controller of the Jīvas in the shape of unshakeable consciousness the Kūṭasthya Caitanya, this whold world would have become devoid of any consciousness, like an insentient substance and would have dissolved in the Tāmasī māyā (sheer darkness). There is no doubt in this.

तस्मात्कारुण्यमाश्रित्य जगज्जीवादिकं च यत् ।
करोति सततं देवो प्रेरयत्यनिशं च तत् ॥ 71 ॥

Therefore that Goddess of the Universe has, through Her mercy, created all these worlds and Jīvas, and resting incarnate in each Jīva, is directing each and every of them according to his karmic merits and demerits.

तस्माद्ब्रह्मादिमोहेऽस्मिन्कर्तव्यः संशयो न हि ।
मायान्तःपातिनः सर्वे मायाधीनाः सुरासुराः ॥ 72 ॥

Therefore it is a matter not to be doubted that Brahmā and the other gods are all under this Māyā; the Suras and Asuras are subject to Her.

स्वतन्त्रा सैव देवेशी स्वेच्छाचारविहारिणी ।
तस्मात्सर्वात्मना राजन्सेवनीया महेश्वरी ॥ 73 ॥

Therefore, O king! Know this as certain that the Great Goddess moves and enjoys freely according to Her will; She is not dependent on any body. Therefore it is the duty of every one to serve and worship, with whole head and heart, that Devī.

नातः परतरं किञ्चिदधिकं भुवनत्रये ।
एतद्धि जन्मसाफल्यं पराशक्तेः पदस्मृतिः ॥ 74 ॥

In these worlds there is nothing higher or more

excellent than Her. Therefore this birth cannot be crowned with success in any other way than remembering that Highest Force, the Parā Śakti and Her place.

माभूत्तत्र कुले जन्म यत्र देवी न दैवतम् ।
अहं देवी न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ॥ 75 ॥
इत्यभेदेन तां नित्यां चिन्तयेज्जगदम्बिकाम् ।
ज्ञात्वा गुरुमुखादेनां वेदान्तश्रवणादिभिः ॥ 76 ॥
नित्यमेकाग्रमनसा भावयेदात्मरूपिणीम् ।
मुक्तो भवति तेनाशु नान्यथा कर्मकोटिभिः ॥ 77 ॥

One should always think, without any difference, that Eternal World Mother, thus "Let me not be born in that family which has not that Supreme Goddess for its presiding Deity; I am that Goddess Bhagavati and no other; I am Brahma, untouched by sorrows." One should hear first from the mouth of one's Spiritual Guide; next by hearing Vedānta and other religious scriptures, one should first form an idea of that Bhagavati; and then if one daily meditates on That Goddess, the Highest Self incarnate with one minded devotion, one will get, within a short period, the Eternal Freedom; else there is not the least chance, even if one performs lots of innumerable good works of becoming free.

श्रेताश्चतरादयः सर्वे ऋषयो निर्मलाशयाः ।
आत्मरूपां हृदा ज्ञात्वा विमुक्ता भवबंधनात् ॥ 78 ॥

Śvetāśvatara and other pure hearted Ṛṣis obtained this freedom from the bondages of Māyā by meditating, in their hearts, this Highest Self and nothing else.

ब्रह्मविष्णवादयस्तद्ब्रह्मैवाहं लक्ष्म्यादयस्तथा ।
तामेव समुपासन्ते सच्चिदानन्दरूपिणीम् ॥ 79 ॥
Brahmā, Viṣṇu and the other Devas, Gaurī, Lakṣmī and other goddesses, all worship This Supreme Goddess, of Saccidānanda Para Brahmānī.
इति ते कथितं राजन् यद्यद्यत्पुष्टं त्वयाऽनघ ।
प्रपंचपापत्रस्तेन किं भूयः श्रोतुमिच्छसि ॥ 80 ॥
O pure-hearted king! I answered all that you

asked me, terrified with the fears of this world; what more do you want to hear?

एतत्ते कथितं राजन्मयाऽऽख्यानमनुत्तमम् ।
सर्वपापहरं पुण्यं पुराणं परमाद्भुतम् ॥ 81 ॥
य इदं श्रुणुयान्नित्यं पुराणं वेदसम्मितम् ।
सर्वपापविनिर्मुक्तो देवीलोके महीयते ॥ 82 ॥

O king! I have described this wonderful Purāṇa narrative, destructive of sins, productive of virtue. He who daily listens to this Bhāgavatam equal alike to Veda, becomes freed from all sorts of sins and goes to the region of the Highest Goddess and passes his time in the midst of the Highest Glory. There is no doubt in this.

सूत उवाच

एतन्मया श्रुतं व्यासात्कथ्यमानं सविस्तरम् ।
पुराणं पञ्चमं नूनं श्रीमद्भागवताभिधम् ॥ 83 ॥
इति श्रीदेवीभागवते महापुराणे चतुर्थस्कन्धे
पञ्चविंशोऽध्यायः ॥ 25 ॥

अर्धाधिकैर्वसुविद्युयुगविश्वंभरा (1418 ॥) भिद्यैः ।
पद्यैश्चतुर्थस्कन्धोऽयं कथितो व्यासनिर्मितैः ॥
समाप्तोऽयं चतुर्थः स्कन्धः ॥

Sūta said: "O Ṛṣis! This Śrīmadbhāgavatam, called otherwise the Fifth Purāṇam was recited, in detail, in days of yore by Vyāsa. Whatsoever I heard from him, I have now told exactly the same to you."

Note: The best mantra is the whole hearted devotion to one's Guru, and devotion and surrender of one's Self to the Supreme Mother, doing works without attachment to the fruits thereof. This will lead to dispassion and Renunciation. To one who is faithful in this, all the other mantras will be duly revealed and all his desires will be found to be true and fulfilled.

Here ends the Twenty fifth Chapter in the Fourth Book of Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Mahārṣi Veda Vyāsa on the Devī's Highest Supremacy.
Here ends as well as the Fourth Book

Śrīmaddevībhāgavatam

Fifth Skandha



Śrīmaddevībhāgavatam

—*—

CHAPTER I

On the Superiority of Rudra Over Viṣṇu

ऋषय ऊचुः

भवता कथितं सूत महदाख्यानमुत्तमम् ।
कृष्णस्य चरितं दिव्यं सर्वपातकनाशनम् ॥ 1 ॥
सन्देहोऽत्र महाभाग वासुदेवकथानके ।
जायते नः प्रोच्यमाने विस्तरेण महामते ॥ 2 ॥

The Ṛṣis said: "The great legendary story, the life of Śrī Kṛṣṇa, supremely divine, destructive of all sins, has been narrated by you, O Sūta! But, O Blessed One! You, though highly intelligent, have dwelt on it not at great length; hence many doubts are cropping in our minds.

वने गत्वा तपस्तप्तं वासुदेवेन दुष्करम् ।
विष्णोरंशावतारेण शिवस्याराधनं कृतम् ॥ 3 ॥
वरप्रदानं देव्या च पार्वत्या यत्कृतं पुनः ।
जगन्मातुश्च पूर्णायाः श्रीदेव्या अंशभूतया ॥ 4 ॥
ईश्वरेणापि कृष्णेन कुतस्तौ सम्प्रपूजितौ ।
न्यूनता वा किमस्त्यस्य तदेवं संशयो मम ॥ 5 ॥

A very difficult tapasyā was performed by Vāsudeva, part incarnate of Viṣṇu, who had to go to forest to worship Śiva. Next, it has been known that the Devī Pārvatī, the part incarnate of the Great Mother, the Mother of the universe, the Supreme, and Perfect offered boons to Śrī Kṛṣṇa. How did it then come to pass that Śrī Kṛṣṇa, being himself the God, had to worship Pārvatī and Mahādeva? Is it that Śrī Kṛṣṇa was inferior to Mahādeva and Pārvatī? This is our doubt."

सूत उवाच

शृणुध्वं कारणं तत्र मया व्यास श्रुतं च यत् ।
प्रब्रवीमि महाभागाः कथां कृष्णगुणान्विताम् ॥ 6 ॥
वृत्तान्तं व्यासतः श्रुत्वा वैराटीसुतजस्तदा ।
पुनः पप्रच्छ मेधावी सन्देहं परमं गतः ॥ 7 ॥

Sūta spoke: "Hear then, the reasons, O noble Ṛṣis! that I heard from Vyāsa; I will now sing before you those meritorious deeds of Śrī Kṛṣṇa." The son of Parīkṣit, the intelligent Janamejaya had also the same doubts that you now have, when he heard the story before from Vyāsa; and he asked the same questions that you now ask.

जनमेजय उवाच

सम्यक्सत्यवतीसूनो श्रुतं परमकारणम् ।
तथापि मनसो वृत्तिः संशयं न विमुञ्चति ॥ 8 ॥
कृष्णेनाराधितः शम्भुस्तपस्तप्त्वाऽतिदारुणम् ।
विस्मयोऽयं महाभाग देवदेवेन विष्णुना ॥ 9 ॥

Janamejaya said: "O son of Satyavatī! I have heard from you much about the Supreme Goddess, the Highest Cause; still the doubts are not leaving me. O Fortunate One! Kṛṣṇa the Deva of the Devas, the Viṣṇu incarnate, worshipped Śambhu and had to perform dire penances; this is my great wonder!

यः सर्वात्माऽपि सर्वेशः सर्वसिद्धिप्रदः प्रभुः ।
स कथं कृतवान्धोरं तपः प्राकृतबद्धरिः ॥ 10 ॥

He is the soul of all the Jīvas, the One Ruler and Lord of this world and He is able to confer all

the Siddhis; how is it, then, that the Lord Hari had to perform very difficult asceticism like an ordinary mortal.

जगत्कर्तुं क्षमः कृष्णस्तथा पालयितुं क्षमः ।

संहर्तुमपि कस्मात्स दारुणं तप आचरत् ॥ 11 ॥

He who is able to create this universe, moving and un-moving, He who is able to preserve and destroy it, why did He practise such a terrible penance."

व्यास उवाच

सत्यमुक्तं त्वया राजन्वासुदेवो जनार्दनः ।

क्षमः सर्वेषु कार्येषु देवानां दैत्यसूदनः ॥ 12 ॥

Vyāsa said: "True it has been said by you that Vāsudeva, the Janārdana, is the destroyer of the Daityas and He is able to create and preserve the Devas and do all other acts for them.

तथापि मानुषं देहमाश्रितः परमेश्वरः ।

कृतवान्मानुषान्भावान्वर्णाश्रमसमाश्रितान् ॥ 13 ॥

But the Great Lord assumed a human body; therefore he had to perform his duties like a man and observe the Varṇa and Āśrama Dharmas pertaining to human beings.

वृद्धानां पूजनं चैव गुरुपादाभिवन्दनम् ।

ब्राह्मणानां तथा सेवा देवताराधनं तथा ॥ 14 ॥

शोके शोकाभियोगश्च हर्षे हर्षसमुन्नतिः ।

दैत्यं नानाऽपवादाश्च स्त्रीषु कामोपसेवनम् ॥ 15 ॥

Respecting the elderly persons, worshipping the spiritual teachers, doing service to the Brāhmanas, adoring and propitiating the Devas, feeling sorrow at times of sorrow, feeling pleasure at times of happiness, feeling dejection or expressing censure or scandal, or having sexual intercourse with women, in other words, to feel lust, anger, greediness and other passions when their proper time arises.

कामः क्रोधस्तथा लोभः काले काले भवन्ति हि ।

तथा गुणमये देहे निर्गुणत्वं कथं भवेत् ॥ 16 ॥

All these are natural to all human beings; how can, then, Śrī Kṛṣṇa though intrinsically of pure qualities, become Nirguṇa (devoid of human

qualities) when he assumed a human body which is Saḡuṇa, i.e., with qualities.

सौबलीशापजादोषात्तथा ब्राह्मणशापजात् ।

निधनं यादवानां तु कृष्णदेहस्य मोचनम् ॥ 17 ॥

हरणं लुठनं तद्वत्तत्पत्नीनां नराधिप ।

अर्जुनस्यास्त्रमोक्षे च क्लीबत्वं तस्करेषु च ॥ 18 ॥

अज्ञत्वं हरणे गेहात्तत्प्रद्युम्नानिरुद्धयोः ।

एवं मानुषदेहेऽस्मिन्मानुषं खलु चेष्टितम् ॥ 19 ॥

O Ruler of men! The extinction of the Yādava race by the curse of Gāndhārī, the daughter of Subala, and the curse of a Brāhmin, Kṛṣṇa's leaving his human coil, the stealing away of his wives, the robbing of their wealth on the way by the dacoits of the Ābhīra tribe, Ajuna's becoming powerless to hurl any weapons on those dacoits, Kṛṣṇa's not knowing anything about the stealing away of Pradyumna and Aniruddha from his Dvārakā palace, these all correspond verily to exertions and failings appropriate to human bodies.

विष्णोरंशावतारेऽस्मिन्नारायणमुनेस्तथा ।

अंशजे वासुदेवेऽत्र किं चित्रं शिवसेवने ॥ 20 ॥

स हि सर्वेश्वरो देवो विष्णोरपि च कारणम् ।

सुषुप्तस्थाननाथः स विष्णुना च प्रपूजितः ॥ 21 ॥

Again the Ṛṣi Nārāyaṇa is the part incarnate of Viṣṇu, and Vāsudeva is the part incarnate of the Ṛṣi Nārāyaṇa; hence what wonder is there, if Vāsudeva be seen to adore and propitiate Śiva as the God of gods; and He is the Lord of all the causal bodies that exist in the state of Suṣupti (deep sleep). In this respect, Śiva is the creator of Viṣṇu and Viṣṇu worships Him in this light.

तदंशभूता कृष्णाद्यास्तैः कथं न स पूज्यते ।

अकारो भगवान्ब्रह्माप्युकारः स्याद्धरिः स्वयम् ॥ 22 ॥

मकारो भगवान्चुद्रोऽप्यर्धमात्रा महेश्वरी ।

Rāma, Kṛṣṇa and others are all part incarnations of Viṣṇu; so there is no wonder if they worship Śiva. The letter A is Bhagavān Brahma; the letter "U" is Bhagavān Hari; the letter "M" is Bhagavān Rudra and the half letter m is Maheśvarī, the Supreme Mother of the universe.

उत्तरोत्तरभावेनाप्युत्तमत्वं स्मृतं बुधैः ॥ 23 ॥
अतः सर्वेषु शास्त्रेषु देवी सर्वोत्तमा स्मृता ।
अर्धमात्रा स्थिता नित्या यानुच्चार्या विशेषतः ॥ 24 ॥

Therefore, consider Viṣṇu superior to Brahmā; they again consider Rudra superior to Viṣṇu and Maheśvarī (Turīya State) again superior to Rudra. The speciality of the half letter is that it can never be uttered; it is the symbol of the Eternal Devī. In all, therefore, the superiority of the Devī is established.

विष्णोरप्यधिको रुद्रो विष्णुस्तु ब्रह्मणोऽधिकः ।
तस्मान्न संशयः कार्यः कृष्णेन शिवपूजने ॥ 25 ॥
इच्छया ब्रह्मणो वक्त्राद्वरदानार्थमुद्भवौ ।

Viṣṇu is superior to Brahmā; Rudra is superior to Viṣṇu. Therefore no doubt can arise in Kṛṣṇa's worshipping Śiva. It is through the will of Śiva that a second Rudra originated from the forehead of Brahmā to offer boons (*i.e.*, to Brahmā).

मूलरुद्रस्यांशभूतो रुद्रनामा द्वितीयकः ॥ 26 ॥
सोऽपि पूज्योऽस्ति सर्वेषां मूलरुद्रस्य का कथा ।
देवीतत्त्वस्य सान्निध्यादुत्तमत्वं स्मृतं शिवे ॥ 27 ॥

This second Rudra is venerable and entitled to all worship; what to speak of the First Rudra? O King! It is through the proximity of the Devī that the importance and superiority of Śiva is thus established.

अवतारा हरेरेवं प्रभवन्ति युगे युगे ।
योगमायाप्रभावेण नात्र कार्या विचारणा ॥ 28 ॥

Thus the incarnations of Hari arise in yugas after yugas through the intervention of the Yoga Māyā; so there is no discussion on this point.

या नेत्रपक्ष्मपरिसञ्चलनेन सम्यग्विषं
सृजत्यवति हन्ति निगूढभावा ।
सैषा करोति सततं द्रुहिणाच्युतेषा-
ज्ञानावतारकलने परिभूयमानान् ॥ 29 ॥

Why to Acyuta alone, to Brahmā and Śiva also She gives troubles for getting involved into incarnations. She the Yoga Māyā who is indirectly, with the twinkings of Her eyes, creating, preserving and destroying this universe.

सूतीगृहाद्व्रजनमप्यनया नियुक्तं
संगोपितश्च भवने पशुपालराज्ञः ।
संप्रापितश्च मथुरां विनियोजितश्च
श्रीद्वारकाप्रणयने ननु भीतचित्तः ॥ 30 ॥

It is the Yoga Māyā that caused Kṛṣṇa to be transferred from his lying-in-chamber to the village Vraja and then protected him in the house of the cowherd Nanda; afterwards took him to Mathurā for the destruction of Kāṁsa, whence he was again out of Jarāsandha's fear to the city of Dvārka.

निर्माय षोडशसहस्रशतार्धकास्ता
नार्योऽष्ट समततराः स्वकलासमुत्थाः ।
तासां विलासवशां तु विधाय कामं
दासीकृतो हि भगवाननयाप्यनन्तः ॥ 31 ॥

It is She that created from Her Ownself the eight Nāikās (the leading mistresses) and also sixteen thousand and fifty women for the pleasure and enjoyment of Kṛṣṇa Bhagavān, the incarnation of Ananta (Viṣṇu Bhagavān); thus Kṛṣṇa Bhagavān was made completely subservient to them just like a perfect slave.

एकाऽपि बन्धनविधौ युवती समर्था
पुंसो यथा सुदृढलोहमयं तु दाम ।
किं नाम षोडशसहस्रशतार्धकाश्च
तं स्वीकृतं शुक्मिवातिन्निबन्धयन्ति ॥ 32 ॥
सात्राजितीवशगतेन मुदान्वितेन प्राप्तं
सुरेन्द्रभवनं हरिणा तदानीम् ।
कृत्वा मृधं मघवता विहतस्तरूणामीशः
प्रियासदनभूषणतां य आप ॥ 33 ॥

When a young woman, though she is alone, can bind a man down by the network of Māyā, like a strong iron chain, what wonder is there that the sixteen thousand and fifty women would make Kṛṣṇa play in their hands like a Śuka bird and make him an instrument to serve any purpose that they liked. Śrī Kṛṣṇa got himself so much under the control of Satyabhāmā that He went gladly under her commands to Indra's heavens to get the Pārijāta flowers. There he had to fight with Indra

and subsequently stole away the Pārijāta tree and gave it to Satyabhāmā as a very valuable ornament to be kept in her room.

यो भीमजां हि हृतवाञ्छिशुपालकादीञ्जित्वा
विधिं निखिलधर्मकृतो विधित्सुः ।

जग्राह तां निजबलेन च धर्मपत्नीं
कोऽसौ विधिः परकलत्रहतौ विजातः ॥ 34 ॥

Behold! The same Kṛṣṇa, by His own prowess, defeated Śiśupāla and others for the preservation of religion and then stole away Rukmiṇī, the daughter of Bhīma and afterwards married her as his legal wife; where is the rule, then, observed that it is a sin to take away another's wife?

अहंकारवशः प्राणी करोति च शुभाशुभम् ।
विमूढो मोहजालेन तत्कृतेनातिपातिना ॥ 35 ॥

Thus all embodied beings get themselves subdued by Ahaṁkāra and do acts, good or bad, confounded and deluded by the network of Moha that always drags one down below.

अहंकाराद्धि संजातमिदं स्थावरजङ्गमम् ।
मूलाद्धरिहरादीनामुग्रात्प्रकृतिसम्भवात् ॥ 36 ॥
अहङ्कारपरित्यक्तो यदा भवति पञ्चजः ।
तदा विमुक्तो भवति नोचेत्संसारकर्मकृत् ॥ 37 ॥

From the Mūlā Prakṛti are born Brahmā, Viṣṇu, and Hara and from the Tāmasik Ahaṁkāra of Prakṛti is created this whole cosmos, moving and non-moving. The lotus-born Brahmā becomes free when he is free from Ahaṁkāra; otherwise He becomes engaged in this world affairs.

तन्मुक्तस्तु विमुक्तो हि बद्धस्तद्वशतां गतः ।
न नारी न धनं गेहं न पुत्रा न सहोदराः ॥ 38 ॥
बन्धनं प्राणिनां राजन्नहंकारस्तु बन्धकः ।
अहं कर्ता मया चेदं कृतं कार्यं बलीयसा ॥ 39 ॥

When freed from this Ahaṁkāra, all the Jīvas become free; and their houses, wealth, wives, sons and brothers are quite powerless to tie them down; but when bound by Ahaṁkāra, the Jīvas come under their control.

करिष्यामि करोम्येवं स्वयं बध्नाति प्राणभृत् ।
कारणेन विना कार्यं न सम्भवति कर्हिचित् ॥ 40 ॥

O king! This Ahaṁkāra is the cause of bondage to all the beings; "I am the doer, this work is done by my power; or this I will do myself" thinking thus, the embodied beings bring themselves under this bondage.

मथा न दृश्यते जातो मूर्तिपडेन विना घटः ।
विष्णुः पालयिता विश्वस्याहंकारसमन्वितः ॥ 41 ॥

An earthen pot cannot be made without earth; no effects can be visible without a cause; consequently Viṣṇu is preserving this universe, because of this Ahaṁkāra (imposed on him Prakṛti).

अन्यथा सर्वदा चिन्तांबुधौ मग्नः कथं भवेत् ।
अहंकारविमुक्तस्तु यदा भवति मानवः ॥ 42 ॥

The human beings are always drowned in their cares and anxieties simply because they are bound by this Ahaṁkāra; when they become free from this Ahaṁkāra, their cares and anxieties at once vanish.

अवतारप्रवाहेषु कथं मज्जेच्छुभाशयः ।
मोहमूलमहंकारः संसारस्तत्समुद्भवः ॥ 43 ॥
अहंकाराविहीनानां न मोहो न च संसृतिः ।
त्रिविधः पुरुषः प्रोक्तः सात्त्विको राजसस्तथा ॥ 44 ॥
तामसस्तु महाराज ब्रह्मविष्णुशिवादिषु ।
त्रिविधस्त्रिषु राजेन्द्र काजेशादिषु सर्वदा ॥ 45 ॥

Moha (delusion) comes out of Ahaṁkāra; world and the enjoyments thereof come out of Moha; otherwise how can it be accounted for, that Hari and others, the mine of all good and auspiciousness, take their several incarnations in various wombs? Neither Moha nor this world comes to those that are bereft of Ahaṁkāra. Men are of three kinds, Sāttvik, Rājasik, and Tāmasik; O king! Brahmā, Viṣṇu and Śiva are sprung respectively from the Rājasik, Sāttvik, and Tāmasik Ahaṁkāras,

अहङ्कारः सदा प्रोक्तो मुनिभिस्तत्त्वदर्शिभिः ।
अहङ्कारेण तेनैव बद्धा एते न संशयः ॥ 46 ॥
मायाविमोहिता मन्दाः प्रवदन्ति मनीषिणः ।
करोति स्वेच्छया विष्णुरवताराननेकशः ॥ 47 ॥

मन्दोऽपि दुःखगहने गर्भवासेऽतिसङ्कटे ।
न करोति मतिं विद्वान्कथं कुर्यात्स चक्रभृत् ॥ 48 ॥

In these three, the three Ahaṅkāras are always to be found, so the Munis, that have realised the Real Essence, declare. They are all bound by this Ahaṅkāra; there is no doubt in this. The Paṇḍits of dull intellect, and deluded by Māyā declare that Viṣṇu takes various incarnations out of his own free will; for when it is seen that men of even intellect do not entertain any desire to enter into the wombs, painful and terrible; how will Viṣṇu, then, the Holder of the discus, like to come into this womb!

कौसल्यादेवकीगर्भे विष्णामलसमाकुले ।
स्वेच्छया प्रवदंत्यद्वा गतो हि मधुसूदनः ॥ 49 ॥
वैकुण्ठसदनं त्यक्त्वा गर्भवासे सुखं नु किम् ।
चिन्ताकोटिसमुत्थाने दुःखदे विषसम्मिते ॥ 50 ॥
तपस्तपत्वा क्रतून्कृत्वा दत्त्वा दानान्यनेकशः ।
न वाञ्छति यतो लोका गर्भवासं सुदुःखदम् ॥ 51 ॥

The slayer of Madhu, the Vaiṣṇavas say, entered all at once into the wombs of Kauśalyā and Devakī, full of faeces and other dirty things, of His own free will. But you must think out what happiness can Madhusūdana, quitting his Vaikuṅṭha Heavens, attain in this womb, full of so many troubles, and where arise, like poisons, hundreds of cares and thoughts to torment an

individual! Especially when it is seen that human beings perform asceticism, sacrifice Yajñas and do various charities, that they would avoid thus entering in wombs, which is very painful and terrible.

स कथं भगवान्विष्णुः स्ववशश्रेज्जर्नादनः ।
गर्भवासरुचिर्भूयाद्भवेत्स्ववशता यदि ॥ 52 ॥
जानीहि त्वं महाराज योगमायावशे जगत् ।
ब्रह्मादिस्तंबपर्यन्तं देवमानुषतिर्यगम् ॥ 53 ॥
मायातन्त्रीनिबद्धा ये ब्रह्मविष्णुहरादयः ।
अपन्ति बन्धमायान्ति लीलया चोर्णनाभवत् ॥ 54 ॥
इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
प्रथमोऽध्यायः ॥ 1 ॥

How can Bhagavān Viṣṇu be called independent? If so, He would never have yielded to enter into various wombs. Therefore, O king! Know this that this whole universe is under the control of Yoga Māyā; the Devas, men, birds, what more everything from Brahmā down to a blade of grass are all under the control of Yoga Māyā. Brahmā, Viṣṇu and Hara all are bound by the rope of Her Māyā. So they roam easily by Her Māyā from womb to womb like a spider.

Here ends the First Chapter of the Fifth Book on the superiority of Rudra over Viṣṇu in the Mahā Purāṇam of Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa, consisting of 18,000 verses.

CHAPTER II

On the Birth of the Dānava Mahiṣa

व्यास उवाच

व्यास उवाच

योगेश्वर्याः प्रभावोऽयं कथितश्चातिविस्तरात् ।
बूहि तच्चरितं स्वामिञ्छ्रोतुं कौतूहलं मम ॥ 1 ॥
महादेवीप्रभावं वै श्रोतुं को नाभिवाञ्छति ।
यो जानाति जगत्सर्वं तदुत्पन्नं चराचरम् ॥ 2 ॥

The king said: "Lord! You have described fully the glory of the Mahā Māyā Yogeśvarī; now describe Her Life and Character; I am very eager to hear them. This whole universe, moving and non-moving, has been created by Maheśvarī; who is there that desires not to hear Her Glory!"

शृणु राजन्प्रवक्ष्यामि विस्तरेण महामते ।
श्रद्धधानाय शान्ताय न ब्रूयात्स तु मन्दधीः ॥ 3 ॥
Vyāsa spoke: "O king! You are very intelligent; I will describe in detail all this to you; whoever does not describe Her Glory to the peaceful and faithful, is certainly low-minded?

पुरा युद्धमभूद्घोरं देवदानवसेनयोः ।
पृथिव्यां पृथिवीपाल महिषाख्ये महीपतौ ॥ 4 ॥
In days of yore, a terrible battle ensued between

Devas and Dānava forces on this earth when Mahiṣāsura was the Ruler of this world.

महिषो नाम राजेन्द्र चकार तप उत्तमम् ।
गत्वा हेममिरौ चोग्रं देवविस्मयकारकम् ॥ 5 ॥

O king! Mahiṣāsura went to the mountain of Sumeru and performed a very severe and excellent tapasyā, wonderful even to the gods.

वर्षाणामयुतं पूर्णं चिन्तयन्हृदि देवताम् ।
तस्य तुष्टो महाराज ब्रह्मा लोकपितामहः ॥ 6 ॥

O king! Meditating on his Iṣṭa Devatā (the deity for his worship) in his heart, elapsed full ten thousand years, when Brahmā the Grandfather of all the Lokas, was pleased with him.

तत्रागत्याब्रवीद्वाक्यं हंसारूढश्चतुर्मुखः ।
वरं वरय धर्मात्मन्ददामि तव वाञ्छितम् ॥ 7 ॥

The fourfaced Brahmā, arrived there on his vehicle, the swan, and asked Mahiṣāsura "O One of virtuous soul! Ask from me what is your desired object; I will grant thee boon."

महिष उवाच

अमरत्वं देवदेव वाञ्छामि द्वहिण प्रभो ।
यथा मृत्युभयं न स्यात्तथा कुरु पितामह ॥ 8 ॥

Mahiṣa said: "O Lord, Lotus-eyed! I want to become immortal! therefore O Thou, the Grandfather of the Devas! Dost thou do for me so that I have no fear of death."

ब्रह्मोवाच

उत्पन्नस्य ध्रुवं मृत्युर्ध्रुवं जन्म मृतस्य च ।
सर्वथा मरणोत्पत्ती सर्वेषां प्राणिनां किल ॥ 9 ॥
नाशः कालेन सर्वेषां प्राणिनां दैत्यपुंगव ।
महामहीधराणां च समुद्राणां च सर्वथा ॥ 10 ॥

Brahmā said: "O Mahiṣa! Birth must be followed by death, and death must be followed by birth; this is the eternal law of nature. Then know this as certain that when one is born, one must die; and when one dies, one will be born. O Lord of Dānavas! What more to say than this, that high mountains, vast oceans, and all the beings will die when time will come.

एकं स्थानं परित्यज्य मरणस्य महीपते ।
प्रब्रूहि तं वरं साधो यस्ते मनसि वर्तते ॥ 11 ॥

O Ruler of the earth! You are virtuous; therefore ask any other boon than this immortality; I will grant that to you."

महिष उवाच

न देवान्मानुषाद्दैत्यान्मरणं मे पितामह ।
पुरुषान्न च मे मृत्युर्योषा मां का हनिष्यति ॥ 12 ॥
तस्मान्मे मरणं नूनं कामिन्याः कुरु पद्मज ।
अबला हन्त मां हन्तुं कथं शक्ता भविष्यति ॥ 13 ॥

Mahiṣa said: "O Grand Sire! Grant, then, that no Deva, Dānava, nor human being of the male sex can cause my death. There is none among women who can cause my death. Therefore, O Lotus-eyed! Let women be the cause of my death; how can women slay me! They are too weak to kill me!"

ब्रह्मोवाच

यदा कदापि दैत्येन्द्र नार्यास्ते मरणं ध्रुवम् ।
न नरेभ्यो महाभाग मृतिस्ते महिषासुर ॥ 14 ॥

Brahmā said: "O Lord of the Dānavas! Your death will certainly occur, at any time, through a woman; O Highly Fortunate One! No man will be able to cause your death."

व्यास उवाच

एवं दत्त्वा वरं तस्मै ययौ ब्रह्मा निजालयम् ।
सोऽपि दैत्यवरः प्राप निजं स्थानं मुदान्वितः ॥ 15 ॥

Vyāsa said: "Thus granting him the boon, Brahmā went to his own abode; the lord of the Dānavas, too, returned to his place, very glad."

राजोवाच

महिषः कस्य पुत्रोऽसौ कथं जातो महाबली ।
कथं न माहिषं रूपं प्राप्तं तेन महात्मना ॥ 16 ॥

The king said: "O Bhagavān! Whose son was this powerful Mahiṣāsura; how his birth took place? and why, too, did he get a body of a buffalo?"

व्यास उवाच

दनोः पुत्रौ महाराज विख्यातौ क्षितिमण्डले ।
रम्भश्चैव करम्भश्च द्वावास्तां दानवोत्तमौ ॥ 17 ॥

Vyāsa said: "O king! Rambha and Karambha were the two sons of Danu; these two Dānavas were far famed in this world for their pre-eminence."

तावपुत्रौ महाराज पुत्रार्थं तेपतुस्तपः ।
बहून्वर्षगणान्कामं पुण्ये पञ्चनदे जले ॥ 18 ॥

"O king! They had no issues; hence, desirous of issues, they went to the sacred banks of the Indus (Pañca Nada) and there performed severe asceticism for long years."

करम्भस्तु जले मग्नश्चकार परमं तपः ।
वृक्षं रसावटं प्राप्य रम्भोऽग्निमसेवयत् ॥ 19 ॥
पञ्चाग्निसाधनासक्तः संभस्तु यदाऽभवत् ।
ज्ञात्वा शचीपतिर्दुःखमुद्ययौ दानवौ प्रति ॥ 20 ॥

Karambha got himself submerged in water and thus began his severe tapasyā; while the other, Rambha, had recourse to a juicy peepul tree (haunted by Yakṣiṇīs) and there began to worship Fire. Rambha remained, engaged in worshipping the Five Fires; knowing this, Indra, the Lord of Śacī, was pained and hurried thither, being very anxious.

गत्वा पञ्चनदे तत्र ग्राहरूपं चकार ह ।
वासवस्तु करम्भं तं तदा जग्राह पादयोः ॥ 21 ॥

Going to Pañcha Nada, Indra assumed the form of a crocodile and caught hold of the legs of the wicked Karambha and killed him.

निजधान च तं दुष्टं करम्भं वृत्रसूदनः ।
भ्रातरं निहतं श्रुत्वा रम्भः क्रोधं परं गतः ॥ 22 ॥

स्वशीर्षं पावके होतुमैच्छच्छित्त्वा करेण ह ।
केशपाशे गृहीत्वाऽऽशु वामेन क्रोधसंयुतः ॥ 23 ॥

दक्षिणेन करेणाग्रं गृहीत्वा खड्गमुत्तमम् ।
छिनत्ति शीर्षं तत्तावद्बह्निना प्रतिबोधितः ॥ 24 ॥

Hearing of the death of his brother, Rambha got very much enraged and wishing to offer his own head as an oblation to the Fire, he wanted to cut off his own head; he, being infuriated, held

the hair of his head by his left hand, and, catching hold of a good axe, by his right hand, was on the point of cutting it, when the Fire gave him knowledge, desisted him from this act and spoke thus:

उक्तश्च दैत्य मूर्खोऽसि स्वशीर्षं छेत्तुमिच्छसि ।
आत्महत्याऽतिदुःसाध्या कथं त्वं कर्तुमुद्यतः ॥ 25 ॥
वरं वरथ भद्रं ते यस्ते मनसि वर्तते ।
मा प्रियस्व मृतेनाद्य किं ते कार्यं भविष्यति ॥ 26 ॥

"You are stupid; why have you desired to cut off your own head; killing one's own self is a great sin; and there is no means of deliverance from this sin. Why are you then ready to execute it?" Do not seek your death now; what end will that serve you? Rather ask boons from me; thus you will get your welfare."

व्यास उवाच

तच्छ्रुत्वा वचनं रम्भः पावकस्य सुभाषितम् ।
ततोऽब्रवीद्वचो रम्भस्त्यक्त्वा केशकलापकम् ॥ 27 ॥
यदि तुष्टोऽसि देवेश देहि मे वाञ्छितं वरम् ।
त्रैलोक्यविजयी पुत्रः स्यान्नः परबलार्दनः ॥ 28 ॥

Vyāsa said: "O king! Hearing thus the sweet words of Fire, Rambha quitted the hold of his hairs and said: "O Lord of the Devas! If thou art pleased, grant my desired boon that a son be born unto me, who will destroy the forces of my enemy and who will conquer the three worlds."

अजेयः सर्वथा स स्यादेवदानवमानवैः ।
कामरूपी महावीर्यः सर्वलोकाभिवन्दितः ॥ 29 ॥

"And that son be invincible in every way by the Devas, Dānavas and men, very powerful, assuming forms at will, and respected by all."

पावकस्तं तथेत्याह भविष्यति तवेप्सितम् ।
पुत्रस्तव महाभाग मरणाद्विरमाद्युना ॥ 30 ॥

Fire said: "O highly Fortunate! You will get your son, as you desire; therefore desist now from your attempt of suicide."

यस्यां चित्तं तु रम्भ त्वं प्रमदात्तं करिष्यसि ।
तस्यां पुत्रो महाभाग भविष्यति बलाधिकः ॥ 31 ॥

O highly fortunate Rambha! With any female

of whichever species, you will co-habit, you will get a son, more powerful than you; there is no doubt in this.

व्यास उवाच

इत्युक्तो वह्निनां रम्भो वचनं चित्तरञ्जनम् ।

श्रुत्वा प्रणम्य प्रययौ वह्निं तं दानवोत्तमः ॥ 32 ॥

यक्षैः परिवृत्तं स्थानं रमणीयं श्रियान्वितम् ।

दृष्ट्वा चक्रे तदा भावं महिष्यां दानवोत्तमः ॥ 33 ॥

Vyāsa said: "O king! Hearing thus the sweet words of Fire as desired, Rambha, the chief of the Dānavas, went, surrounded by Yakṣas, to a beautiful place, adorned with picturesque sceneries; when one lovely she-buffalo, who was very maddened with passion, fell to the sight of Rambha.

मत्तायां रूपपूर्णायां विहायान्यां च योषितम् ।

सा समागाच्च तरसा कामयन्ती मुदान्विता ॥ 34 ॥

रम्भोऽपि गमनं चक्रे भवितव्यप्रणोदितः ।

सा तु गर्भवती जाता महिषी तस्य वीर्यतः ॥ 35 ॥

And he desired to have sexual intercourse with her, in preference to other women. The she-buffalo, too, gladly yielded to his purpose and Rambha had sexual intercourse with her, impelled as it were by the destiny. The she-buffalo became pregnant with his semen virile.

तां गृहीत्वाऽथ पातालं प्रविवेश मनोहरम् ।

महिषेभ्यश्च तां रक्षन्प्रियामनुमतां किल ॥ 36 ॥

The Dānava, too, carried the she-buffalo, his dear wife, to Pātāla (the lower regions) for her protection.

कदाचिन्महिषश्चान्य कामार्तस्तामुपाद्रवत् ।

स्वयमागत्य तं हंतुं दानवः समुपाद्रवत् ॥ 37 ॥

On one occasion, another buffalo got excited and wanted to fall upon the she-buffalo. The Dānava was also ready to kill him.

स्वरक्षार्थं समागत्य महिषं समताडयत् ।

सोऽपि न निजघानाशु शृंगाभ्यां काममोहितः ॥ 38 ॥

The Dānava came hurriedly and struck the buffalo for the safety of his wife; whereon the excited buffalo attacked him with his horns.

ताडितस्तेन तीक्ष्णाभ्यां शृंगाभ्यां हृदये भृशम् ।

भूमौ पपात तरसा ममार च विमूर्छितः ॥ 39 ॥

The buffalo struck him so violently with his sharp horns that Rambha fell down senseless all of a sudden and finally died.

मृते भर्तरि सा दीना भयार्ता विद्रुता भृशम् ।

सा वेगात्तं वटं प्राप्य यक्षाणां शरणं गता ॥ 40 ॥

Seeing her husband dead, the she-buffalo quickly fled away in distress and, with terror, she quickly went to the peepul tree and took refuge under the Yakṣas.

पृष्ठतस्तु गतस्तत्र महिषः कामपीडितः ।

कामयानस्तु तां कामी बलवीर्यमदोद्धतः ॥ 41 ॥

But that buffalo, excited very much and maddened with vigour, ran in pursuit of her, desiring intercourse with her.

रुदती सा भृशं दीना दृष्टा यक्षैर्भयातुरा ।

धावमानं च तं वीक्ष्य यक्षास्त्रातुं समाययुः ॥ 42 ॥

On seeing the miserable plight of the weeping she-buffalo, distressed with fear, and seeing the buffalo in pursuit of her, the Yakṣas assembled to protect her.

युद्धं समभवद्धोरं यक्षाणां च हयारिणा ।

शरेण ताडितस्तूर्णं पपात धरणीतले ॥ 43 ॥

मृतं रम्भं समानीय यक्षास्ते परमं प्रियम् ।

चितायां रोपयामासुस्तस्य देहस्य शुद्धये ॥ 44 ॥

A terrible fight ensued between the buffalo and the Yakṣas, when the buffalo, shot with arrows by them, fell down and died. Rambha was very much liked by the Yakṣas; so they cremated his dead body for its purification.

महिषी सा पतिं दृष्ट्वा चितायां रोपितं तदा ।

प्रवेष्टुं सा मतिं चक्रे पतिना सह पावकम् ॥ 45 ॥

The she-buffalo, seeing her husband laid in the funeral pyre, expressed her desire to enter also into that fire.

वार्यमाणाऽपि यक्षैः सा प्रविवेश हुताशनम् ।

ज्वालमालाकुलं साध्वी पतिमादाय वल्लभम् ॥ 46 ॥

The Yakṣas resisted; but that chaste wife quickly entered the pyre along with her husband.

महिषस्तु चितामध्यात्समुत्तस्थौ महाबलः ।
रम्भोप्यन्यद्वपुः कृत्वा निःसृत पुत्रवत्सलः ॥ 47 ॥

When the she-buffalo died, the powerful Mahiṣa rose from his mother's womb from the midst of the funeral pyre; Rambha, too, emerged from the fire in another form out of his affection towards his son.

रक्तबीजोऽप्यसौ जातो महिषोऽपि महाबलः ।
अभिषिक्तस्तु राज्येऽसौ ह्यारिरसुरोत्तमैः ॥ 48 ॥

Rambha was known as Raktabīja after he had changed his form. His son was thus born as a very powerful Dānava and became famous by the name of Mahiṣa.

एवं स महिषो जातो रक्तबीजश्च वीर्यवान् ।
अवध्यस्तु सुरैर्देत्यैर्मानवैश्च नृपोत्तम ॥ 49 ॥

The chief Dānavas installed Mahiṣa on the

throne. O king! The very powerful Raktabīja, the Dānava Mahiṣa, thus took their births and became invincible of the Devas, Dānavas and human beings.

इत्येतत्कथितं राजञ्जन्म तस्य महात्मनः ।
वरप्रदानं च तथा प्रोक्तं सर्वं सविस्तरम् ॥ 50 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
महिषासुरोत्पत्तिर्नाम द्वितीयोऽध्यायः ॥ 2 ॥

O king! I have now described to you the birth of the high-souled Dānava Mahiṣa and his getting the boon, all in detail.

Here ends the Second Chapter of the Fifth Book on the birth of Mahiṣa Dānava in the Devī Bhāgavatam of the Mahāpurāṇam composed of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER III

On the Daitya Armies Getting Ready

व्यास उवाच

एवं स महिषो नाम दानवो वरदर्पितः ।
प्राप्य राज्यं जगत्सर्वं वशे चक्रे महाबलः ॥ 1 ॥
पृथिवीं पालयामास सागरान्तां भुजार्जिताम् ।
एकच्छत्रां निरातंकां वैरिवर्गविवर्जिताम् ॥ 2 ॥

Vyāsa said: "The very powerful Asura Mahiṣa, puffed up with vanity on his getting the boon, obtained sovereignty and brought the whole world under his control! He, being of paramount power, began to protect the sea-girt earth acquired by the power of his own arms, over which he had the sole sovereignty, there being no other rival to the king nor any cause of the slightest fear.

सेनानीश्चिक्षुरस्तस्य महावीर्यो मदोत्कटः ।
धनाध्यक्षस्तथा ताम्रः सेनाऽयुतसमावृतः ॥ 3 ॥
His Commander-in-Chief was then the very powerful Cikṣura, maddened with pride; and Tāmra was in charge of the Royal Treasury, guarded by many soldiers.

असिलोमा तथोदको बिडालाख्यश्च बाष्कलः ।
त्रिनेत्रोऽथ तथा कालबन्धको बलदर्पितः ॥ 4 ॥

There were, then, many generals Asilomā, Viḍāla, Udarka, Bāṣkala, Trinetra, Kāla, Bandhaka and others, very proud, and each in charge of his own corps respectively and occupying this sea-girt earth.

एते सैन्ययुताः सर्वे दानवा मेदिनीं तदा ।
आवृत्य संस्थिताः काममृद्धां सागरमेखलाम् ॥ 5 ॥
करदाश्च कृताः सर्वे भूमिपालाः पुरातनाः ।
निहता ये बलोदग्राः क्षात्रधर्मव्यवस्थिताः ॥ 6 ॥

O king! The powerful kings that reigned before were made subservient and tributary; and those, that fought valiantly befitting the Kṣatriya line, were slain by Mahiṣa.

ब्राह्मणा वशगा जाता यज्ञभागसमर्पकाः ।
महिषस्य महाराज निखिले क्षितिमण्डले ॥ 7 ॥

The Brāhmaṇas over the earth became subservient to Mahiṣa and gave their Yajña offerings to him.

एकातपत्रं तद्राज्यं कृत्वा स महिषासुरः ।
स्वर्गं जेतुं मनश्चक्रे वरदानेन गर्वितः ॥ 8 ॥

When that Mahiṣāsura got the sole sovereign

sway of this world, he proud of his boons, desired to conquer the Heavens.

प्रणिधिं प्रेषयामास हयारिस्तु शचीपतिम् ।

स सन्देशहरं शीघ्रमाहूयोवाच दैत्यराद् ॥ 9 ॥

Then Mahiṣa, the Lord of the Daityas, desirous to send an envoy to Indra, the Lord of Śacī, instantly called for the messenger and spoke to him thus:

गच्छ वीर महाबाहो दूतत्वं कुरु मेऽनघ ।

ब्रूहि शक्रं दिवं गत्वा निःशंकः सुरसन्निधौ ॥ 10 ॥

Go, O hero! O valiant one! to Heaven.” Act as my messenger and tell Indra fearlessly thus:

मुञ्च स्वर्गं सहस्राक्ष यथेष्टं गच्छ माचिरम् ।

सेवां वा कुरु देवेश महिषस्य महात्मनः ॥ 11 ॥

स त्वां संरक्षयेन्नूनं राजा शरणमागतम् ।

तस्मात्त्वं शरणं याहि महिषस्य शचीपते ॥ 12 ॥

नोचेद्वज्रं गृहाणाशु युद्धाय बलसूदन ।

पूर्वैर्जितोऽसि चास्माकं जानामि तव पौरुषम् ॥ 13 ॥

“O thousand-eyed one! Quit the Heavens; go anywhere you like, or offer your service to the high-souled Mahiṣa! He is the lord; and if you take refuge unto him, he will certainly protect you. Therefore, O Lord of Śacī, better seek the protection of Mahiṣa. If, O Balasūdana! Not willing to do so, wield your Vajra at once; we know your powers; you were, in days of yore, conquered by our ancestors.”

अहल्याजार विज्ञातं बलं ते सुरसंघप ।

युध्यस्व व्रज वा कामं यत्र ते रमते मनः ॥ 14 ॥

O chief of the Sūras! You are the paramour of Ahalyā; your strength is well-known, give battle or go anywhere you like.”

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य शक्रः क्रोधसमन्वितः ।

उवाच तं नृपश्रेष्ठ स्मितपूर्वं वचस्तदा ॥ 15 ॥

न जानेऽहं सुमन्दात्मन् यतस्त्वं मददर्पितः ।

चिकित्सां सङ्कुरिष्यामि रोगस्यास्य प्रभोस्तव ॥ 16 ॥

Vyāsa said: “Hearing the messenger’s words, Indra became very indignant and laughed and said: “I did not know, O you stupid, that you were

maddened with vanity; I will shortly give medicines for your master’s disease.”

अतः परं करिष्यामि मूलस्यास्य निकृन्तनम् ।

गच्छ दूत तथा ब्रूहि तस्याग्रे मम भाषितम् ॥ 17 ॥

शिष्टैर्दूता न हन्तव्यास्तस्मात्त्वां विसृजाम्यहम् ।

युद्धेच्छा चेत्समागच्छ त्वरितो महिषीसुत ॥ 18 ॥

हयारे त्वद्वलं ज्ञातं तृणासस्त्वं जडाकृतिः ।

शृंगयोस्ते करिष्यामि सुदृढं च शरासनम् ॥ 19 ॥

“Now I will extirpate him by the roots; wise persons do not slay messengers; I therefore let you go. Better go and tell him what I say: “Son of a buffalo! If you are willing to fight, better come and do not delay.” “O Enemy of horse! (Buffaloes and horses are always at war with each other) Your strength is well known to me; you are a grass eater and your appearance is stupid, idiotic; out of your horns I will make a good bow.” “You depend on your horns for your strength; that I well know.

दर्पः शृंगबलात्तेऽस्ति विदितं कारणं मया ।

विषाणे ते परिच्छित्त्वा संहरिष्यामि तद्वलम् ॥ 20 ॥

यद्वलेनातिपूर्णस्त्वं जातोऽसि बलदर्पितः ।

कुशलस्त्वं तदाघाते न युद्धे महिषाधम ॥ 21 ॥

You are clever in striking with your horns; you don’t know anything about warfare; therefore I will cut off your both the weapons and render you powerless. You are very much puffed up with vanity due to that.

व्यास उवाच

इत्युक्तोऽसौ सुरेन्द्रेण स दूतस्त्वरितो गतः ।

जगाम महिषं मत्तं प्रणम्य प्रत्युवाच ह ॥ 22 ॥

Vyāsa said: “Indra having spoken thus, the messenger quickly returned to his haughty master Mahiṣa and saluting, spoke:

दूत उवाच

राजन्देवाधिप कामं न त्वां विगणयत्यसौ ।

मन्यते स्वबलं पूर्णं देवसैन्यसमावृतः ॥ 23 ॥

The messenger said: “Indra counts you not even a fig, as he is surrounded by his Deva forces and considers himself quite sufficient.

यदुक्तं तेन मूर्खेण कथमन्यद्ब्रवीम्यहम् ।
प्रियं सत्यं च वक्तव्यं भृत्येन पुरतः प्रभोः ॥ 24 ॥

If ought one's servant to speak true and pleasant before one's master; how can I utter the words before my master, that are spoken by that brute Indra."

प्रियं सत्यं च वक्तव्यं प्रभोरग्रे शुभेच्छुना ।
इति नीतिर्महाराज जागर्ति शुभकारिणी ॥ 25 ॥

Whereas the well known maxim reigns in my mind withal that I am your well-wishing servant and I ought to speak truth before you, my master, and that truth is to be pleasant to hear also.

केवलं चेत्प्रियं ब्रूयान्न ते कार्यं भविष्यति ।
परुषं च न वक्तव्यं कदाचिच्छुभमिच्छता ॥ 26 ॥

If pleasant words I speak only, then I fail in my duty; at the same time, harsh words ought not to be spoken by me, your sincere will-wisher.

यथा रिपुमुखाद्वाचः प्रसरन्ति विषोपमाः ।
तथा भृत्यमुखान्नाथ निःसरन्ति कथं गिरः ॥ 27 ॥

यादृशानीह वाक्यानि तेनोक्तानि महीपते ।
तादृशानि न मे जिह्वा वक्तुमर्हति कर्हिचित् ॥ 28 ॥

My Lord! The cruel poison-like words that come from the mouth of an enemy, how can I, a servant of yours, utter those harsh sayings! O Lord of the Earth! I will never be able to utter those rude sayings that Indra has spoken.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य हेतुगर्भं तृणाशनः ।
भृशं कोपपरीतात्मा बभूव महिषासुरः ॥ 29 ॥

समाहूयाब्रवीद्वैत्यान्क्रोधसंरक्तलोचनः ।
लांगूलं पृष्ठदेशे च कृत्वा मूत्रं परित्यजन् ॥ 30 ॥

Vyāsa said: "Hearing the messenger's words full of meaning, the grass eater Mahiṣa Dānava got very angry and, wagging his tail behind his back, passed urine; then his eyes reddened with anger, he called the Dānavas before him and said:

भो भो दैत्याः सुरैर्ज्ञेऽसौ बुद्धकामोऽस्ति सर्वथा ।
बलोद्योगं कुरुध्वं वै जेतव्योऽसौ सुराधमः ॥ 31 ॥

"O Dānavas! The Lord of the Devas is firmly

resolved on battle; therefore collect your forces; we will have to conquer that devil, the chief of the Suras.

मदग्रे को भवेच्छूरः कोटिशश्चेत्तथाविधाः ।
न बिभेम्येकतः कामं हनिष्याम्यद्य सर्वथा ॥ 32 ॥

Who can stand for him as my rival here! If hundreds and thousands of warriors like Indra come, I do not fear any of them at all; O Dānavas, we will thoroughly put an end to him.

शूरः शान्तेष्वसौ नूनं तपस्विषु बलाधिकः ।
बलकर्ता हि कुहको लंपटः परदारहत् ॥ 33 ॥

His heroism is before only those that are peaceful and quiet, before the ascetics that have become lean and thin by penances; he is licentious and can only seduce other's wives by craftiness and arts.

अप्सरोबलसम्मत्तस्तपोविघ्नकरः खलः ।
छिन्नप्रहरणः पापो नित्यं विश्वासघातकः ॥ 34 ॥

He is a thorough rogue and hypocrite, vicious and fault-finding; otherwise why does he put obstacles before others, depending for his strength only on the beauties of the Apsarās or heavenly prostitutes.

नमुचिर्निहतो येन कृत्वा सन्धिं दुरात्मना ।
शपथान्विविधानादौ कृत्वा भीतेन छद्मना ॥ 35 ॥

He is treacherous to very core; therefore he, being afraid at the very outset, took oaths, and entered into agreement with the high-souled Namuci; afterwards, when his time turned favourable, that villian broke his treaty and treacherously killed him."

विष्णुस्तु कपटाचार्यः कुहकः शपथाकरः ।
नानारूपधरः कामं बलकृद्भपण्डितः ॥ 36 ॥

Again the powerful Viṣṇu is a thorough master of treachery and hypocrisy, quick in taking oaths and can only show his vanity and is expert in that. He can assume many forms at will by his Māyic power."

कृत्वा कोलाकृतिं येन हिरण्याक्षो निपातितः ।
हिरण्यकशिपुर्येन नृसिंहेन च घातितः ॥ 37 ॥

For these very reasons Viṣṇu had to take the form of a boar and kill Hiraṇyākṣa; and again he had to take up a man-lion form to kill Hiraṇya Kaśipu.

नाहं तद्वशगो नूनं भवेयं दनुनन्दनाः ।

विश्वासं नैव गच्छामि देवानां कुरु कर्हिचित् ॥ 38 ॥

O Dānavas! Never shall I surrender myself to Viṣṇu, for I never place my trust in the words or deeds of Viṣṇu and his Devas.

किं करिष्यति मे विष्णुरिन्द्रो वा बलवत्तरः ।

रुद्रो वापि न मे शक्तः प्रतिकर्तुं रणांगणे ॥ 39 ॥

What can Indra or Viṣṇu do against me, when the most powerful Rudra is not able to fight against me in the battlefield!

त्रिविष्टपं ग्रहीष्यामि जित्वेन्द्रं वरुणं यमम् ।

धनदं पावकं चैव चन्द्रसूर्यौ विजित्य च ॥ 40 ॥

यज्ञभागभुजः सर्वे भविष्यामोऽद्य सोमपाः ।

जित्वा देवसमूहं च विहरिष्यामि दानवैः ॥ 41 ॥

I will instantly defeat Indra, Varuṇa, Yama, Kubera, Fire, Sun and Moon and get possession of their Heavens. On our conquering the Devas, we all shall get our share of Yajñas and we along with other Dānavas drink the Soma juice and enjoy ourselves in Heaven.

न मे भयं सुरेभ्यश्च वरदानेन दानवाः ।

मरणं न नरेभ्यश्च नारी किं मे करिष्यति ॥ 42 ॥

O Dānavas! I have got the boon; what do I now care for the Devas. My death is not from men too. What can a woman do to me?

पातालपर्वतेभ्यश्च समाहूय वरान्वरान् ।

दानवान्मम सैन्येशान्कुर्वतु त्वरिताश्चराः ॥ 43 ॥

O my emissaries! Call without any delay the chief Dānavas from the nether regions and the mountains and make them my generals?

एकोऽहं सर्वदेवेशान्विजेतुं दानवाः क्षमः ।

शोभार्थं वः समाहूय नयामि सुरसङ्गमे ॥ 44 ॥

O Dānavas! I can alone conquer all the Devas; only to make war arrangements look nice, that I am taking you to defeat them.

शृंगाभ्यां च खुराभ्यां च हनिष्येऽहं सुरान्किल ।

न मे भयं सुरेभ्यश्च वरदानप्रभावतः ॥ 45 ॥

There is no fear of mine from the Devas, consequent on the boon conferred on me. I will kill them by my hoofs and horns.

अवधोऽहं सुरगणैरसुरैर्मानवैस्तथा ।

तस्मात्सज्जा भवन्त्वद्य देवलोकजयाय वै ॥ 46 ॥

I am not to be killed by Suras, Asuras, as men; therefore get yourselves ready to conquer the Devas.

जित्वा सुरालयं दैत्या विहरिष्यामि नन्दने ।

मन्दारकुसुमापीडा देवयोषित्समन्विताः ॥ 47 ॥

O Dānavas! After conquering the Heavens we will be garlanded with Pārijāta wreaths and we will enjoy the Deva women in the Nandana Garden.

कामधेनुपयोत्सिक्ताः सुधापानप्रमोदिताः ।

देवगन्धर्वगीतादिनृत्यलास्यसमन्विताः ॥ 48 ॥

We will drink the milk of the heavenly milching cow (the cow that yields all desires) and, intoxicated with the heavenly drinks, we will hear and see the music and singing the dancing of the Gandharvas there.

उर्वशी मेनका रम्भा घृताची च तिलोत्तमा ।

प्रमद्वरा महासेना मिश्रकेशी मदोत्कटा ॥ 49 ॥

You will all be served there with various bottles of wine by Urvaśī, Menakā, Rambhā, Ghṛtācī, Tillottamā, Pramadvarā Mahāsenā, Mīśra Keśī, Madotkaṭā.

विप्रचित्तिप्रभृतयौ नृत्यगीतविशारदाः ।

रञ्जयिष्यन्ति वः सर्वान्नानासवनिषेवणैः ॥ 50 ॥

Vipracitti and others. Then be all ready at once for the auspicious occasion to march to Heaven and fight there with the Suras.

सर्वे सज्जा भवन्त्वद्य रोचतां गमनं दिवि ।

संग्रामार्थं सुरैः सार्धं कृत्वा मङ्गलमुत्तमम् ॥ 51 ॥

रक्षणार्थं च सर्वेषां भार्गवं मुनिसत्तमम् ।

समाहूय च संपूज्य स्थाप्य यज्ञे गुरुं परम् ॥ 52 ॥

And be pleased to call that pure-souled Muni Śukrācārya, the son of Bhṛgu and the Guru of the Daityas and worship him and tell him to perform the sacrificial ceremonies for the safety and victory of the Dānavas."

व्यास उवाच

इति सन्दिश्य दैत्येन्द्रान्महिषः पापधीस्तदा ।
जगाम त्वरितो राजन्भवन्नं स्वं मुदान्वितः ॥ 53 ॥
इति श्रीमद्देवीभागवते महापुराणे चतुर्थस्कन्धे दैत्यसैन्योद्योगो नाम
तृतीयोऽध्यायः ॥ 3 ॥

Vyāsa said: O king! Thus, ordering the chief

Dānavas, the wicked Mahiṣa went to his abode, with gladness.

Here ends the Third Chapter of the Fifth Book on the Daitya armies getting ready in Śrīmaddevībhāgavatam, the Mahāpurāṇam by Maṅgalya Veda Vyāsa of 18,000 verses.

CHAPTER IV

On the War Counsels Given by Indra

व्यास उवाच

गते दूते सुरेन्द्रोऽपि समाहूय सुरानथ ।
यमवायुधनाध्यक्षवरुणानिदमूचिवान् ॥ 1 ॥
महिषो नाम दैत्येन्द्रो रम्भपुत्रो महाबलः ।
वरदर्पमदोन्मत्तो मायाशतविचक्षणः ॥ 2 ॥
Vyāsa said: O King! The messenger of the Dānavas having departed, Indra, the lord of the Devas, Yama, Vāyu, Varuṇa, and Kubera and other Devas, called an assembly and addressed thus: "O Devas! the most powerful Mahiṣa, the son of Rambha, is now the king of the Dānavas; he is particularly expert in hundred of Māyās (māyic) and has become haughty on the strength of his boon."

तस्य दूतोऽद्य सम्प्राप्तः प्रेषितस्तेन भोः सुराः ।

स्वर्गकामेन लुब्धेन मामुवाचेदृशं वचः ॥ 3 ॥

O Devas! Mahiṣa has sent his messenger; he wants to take possession of the heaven; he come down to me and spoke thus:

त्यज देवालयं शक्र यथेच्छं ब्रज वासव ।

सेवां वा कुरु दैत्यस्य महिषस्य महात्मनः ॥ 4 ॥

"O Indra! Quit your this heaven and go any where you like, or be ready to pay your homage to the high souled Mahiṣāsura, the Lord of the Dānavas."

दयावान्दानवैर्द्रोऽसौ स ते युक्तिं विधास्यति ।

स तेषु भृत्यभूतेषु न कुप्यति कदाचन ॥ 5 ॥

The Dānava Chief never becomes angry with his opponent who becomes submissive like a servant; if you surrender and serve him, he will, out of mercy, grant an allowance to you.

नोचेद्युद्धाय देवेश सेनोद्योगं कुरु स्वयम् ।

गते मयि स दैत्येन्द्रस्त्वरितः समुपेष्यति ॥ 6 ॥

O Lord of the Devas! If this does not behave you, then collect your forces and be ready for fight; no sooner I return, the Lord of the Dānavas will come here at once ready to give battle to you.

इत्युक्त्वा स गतो दूतो दानवस्य दुरात्मनः ।

किं कर्तव्यमतः कार्यं चिंतयध्वं सुरोत्तमाः ॥ 7 ॥

Thus saying, the messenger of that wicked Dānava departed. Now what are we to do? O Devas! Think on that.

दुर्बलोऽपि न चोपेक्ष्यः शत्रुर्बलवता सुराः ।

विशेषेण सदोद्योगी बलवान्बलदर्पितः ॥ 8 ॥

O Devas! Even a weak enemy is not to be overlooked by a powerful opponent, especially when the enemy is powerful by his own powers and is ever energetic, never is he to be overlooked.

उद्यमः कलि कर्तव्यो यथा बुद्धिर्यथा बलम् ।

दैवाधीनो भवेन्नूनं जयो वाऽथ पराजयः ॥ 9 ॥

It is always incumbent on us to make our efforts, as best as we can, both by our body and mind as far as lies in our power; the result, victory or defeat depends entirely on Fate.

सन्धियोगो न चात्रास्ति खले सन्धिर्निरर्थकः ।

सर्वथा साधुभिः कार्यं विचार्य च पुनः पुनः ॥ 10 ॥

It is useless to make treaty with a deceitful and dishonest person; we therefore never should make treaty with this person; you are all honest; that Dānava is dishonest; therefore ponder and ponder deeply and ponder again; do you that which is proper.

यानमप्यधुना नैव कर्तव्यं सहसा पुनः ।
प्रेक्षकाः प्रेषणीयाश्च शीघ्रगाः सुप्रवेशकाः ॥ 11 ॥

It is not advisable to go out at once for fight when we are unaware of our enemy's strength; let us therefore send spies truthful, honest, motiveless, quick, to ascertain their strength, those who can easily enter amongst our enemies and yet who have no relation, nor any interest with them.

इङ्कितज्ञाश्च निःसङ्गा निःस्पृहाः सत्यवादिनः ।
सेनाभियोगं प्रस्थानं बलसंख्यां यथार्थतः ॥ 12 ॥

The arrangements of their forces, their movements, their numbers, they will ascertain correctly; who are their generals, what is their number and what is their strength, they will thoroughly examine and return here quickly.

वीराणां च परिज्ञानं कृत्वा यान्तु त्वरान्विताः ।
ज्ञात्वा दैत्यपतेस्तस्य सैन्यस्य च बलाबलम् ॥ 13 ॥

First, we will ascertain the strength of the force of our opposite party and then we will decide at once whether we will start for battle or seek protection within forts.

करिष्यामि ततस्तूर्णं यानं वा दुर्गसंग्रहम् ।
"विचार्य खलु कर्तव्यं कार्यं बुद्धिमता सदा ।"
सहसा विहितं कार्यं दुःखदं सर्वथा भवेत् ॥ 14 ॥

Wise persons always consider before they act; any act done rashly leads in all respects to many troubles, and anything done after mature prejudgments leads to happiness; so the wise do.

तस्माद्विमृश्य कर्तव्यं सुखदं सर्वथा बुधैः ।
नात्र भेदविधिर्न्याय्यो दानवेषु च सर्वथा ॥ 15 ॥

The Dānavas are all one in their heart and mind; therefore it is not advisable, in any way to apply the principal of Bheda (sowing principles of discord).

एकचित्तेषु कार्येऽस्मिस्तस्माच्चारु ब्रजंतु वै ।
ज्ञात्वा बलाबलं तेषां पश्चान्नीतिं विचार्य च ॥ 16 ॥

Let our spies go there, ascertain their strength, return and inform us; we will then judge what principle is proper and apply to the expert Dānavas.

विधेया विधिवत्तज्ज्ञैस्तेषु कार्यपरेषु च ।
अन्यथा विहितं कार्यं विपरीतफलप्रदम् ॥ 17 ॥
सर्वथा तद्भवेन्नूनमज्ञातमौषधं यथा ।

Any act done contrary to policy and expediency will undoubtedly produce effects contrary in every way just like a medicine which we have not tried already.

व्यास उवाच

इति संचिंत्य तैः सर्वैः प्रणिधिं कार्यवेदिनम् ॥ 18 ॥
प्रेषयामास देवेन्द्रः परिज्ञानाय पार्थिवः ।
दूतस्तु त्वरितो गत्वा समागम्य सुराधिपम् ॥ 19 ॥
निवेदयामास तदा सर्वं सैन्यबलाबलम् ।

Vyāsa said: O king! Thus counselling with the Devas, Indra, sent expert spies to ascertain the true state of affairs. The spies, too, went into the abode of the Daityas, with no delay and made their searches thoroughly into every nook and corner and returned and told Indra all the strength of the Dānava force.

ज्ञात्वा तद्वलमुद्योगं तुरापाडतिविस्मितः ॥ 20 ॥
देवानचोदयत्तूर्णं समाहूय पुरोहितम् ।
मन्त्रं मन्त्रविदां श्रेष्ठं चकार त्रिदशेश्वरः ॥ 21 ॥
उवाचांगिरसश्रेष्ठं समासीनं बरासने ।

Indra was very much startled to know, then, of their arrangements. He immediately bade all the Devas be ready for battle and called for his High priest Bṛhaspati, expert in giving advices and began to consult with him how to carry on the warfare with that idomitable enemy, the Lord of the Asuras. On Bṛhaspati, the best and famous of the Aṅgirā family, taking his excellent seat.

इन्द्र उवाच

भो भो देवगुरो विद्वन्किं कर्तव्यं वदस्व नः ॥ 22 ॥
सर्वज्ञोऽसि समुत्पन्ने कार्ये त्वं गतिरद्य नः ।

Indra thus said: "O Guru of the Devas! O Learned! Please say what are we to do now in this critical juncture? You are omniscient; today you are our guide.

दानवो महिषो नाम महावीर्यो मदान्वितः ॥ 23 ॥
योद्धुकामः समायाति बहुभिर्दानवैर्वृतः ।

The Demon Mahiṣa has become very powerful, very haughty; surrounded by Dānavas he is now coming to fight with us.

तत्र प्रतिक्रिया कार्या त्वया मन्त्रविदाऽधुना ॥ 24 ॥
तेषां शुक्रस्तथा त्वं मे विघ्नहर्ता सुसंयतः ।

You are expert in mantras; find out the remedy for us. Śukrācārya is the remover of all obstacles on their side; and that you are our safe guard is well known to us.

व्यास उवाच

तच्छ्रुत्वा वचनं प्राह तुरासाहं बृहस्पतिः ॥ 25 ॥
विचिंत्य मनसा कामं कार्यसाधनतत्परः ।

Vyāsa said: Hearing these words of Indra, Bṛhaspati, who is always ready to effect the Deva's purposes, thought intently on the subject, said very shortly thus :

गुरुवाच

स्वस्थो भव सुरेन्द्र त्वं धैर्यमालंब्य मारिष ॥ 26 ॥
व्यसने च समुत्पन्ने न त्याज्यं धैर्यमाशु वै ।

Bṛhaspati spoke: O Lord of the Devas! O Venerable One! Be peaceful; have patience; when a difficulty comes, one should not, all on a sudden, lose one's patience.

जयाजयौ सुराध्यक्ष दैवाधीनौ सदैव हि ॥ 27 ॥
स्थातव्यं धैर्यमालंब्य तस्माद्बुद्धिमता सदा ।

O Chief of the Immortals! Victory or defeat is completely under the control of destiny; therefore intelligent ones should always be patient.

भवितव्यं भवत्येव जानन्नेव शतक्रतो ॥ 28 ॥
उद्यमः सर्वथा कार्यो यथापौरुषमात्मन ।

O Śatakratu! What will unavoidably be done must come to pass; knowing this as certain, one would always be an enthusiast and exert one's powers.

मुनयोऽपि हि मुक्त्यर्थमुद्यमैकरताः सदा ॥ 29 ॥

दैवाधीनं च जानन्तो योगध्यानपरायणाः ।

तस्मात्सदैव कर्तव्यो क्ष्यहारोदितोद्यमः ॥ 30 ॥

सुखं भवतु वा मा वा दैवे का परिदेवना ।

बिना पुरुषकारेण कदाचित्सिद्धिमाप्नुयात् ॥ 31 ॥

अन्धवत्पङ्कवत्कामं न तथा मुदमाबहेत् ।

कृते पुरुषकारेऽपि यदि सिद्धिर्न जायते ॥ 32 ॥

Everything is guided by Fate. Knowing this, the Munis devote themselves at all times solely filled with energy in their meditation and Yoga practices for their final liberation. Therefore, to show one's energy, according to the rules of the daily practices, ought to be indispensably done; and one should not repent or feel pleasure on failure or success; for that is under Fate. Success sometimes comes without the exercise of one's own powers, as seen in cases of the lame and the blind; and that is not the reason why one should be very glad.

न तत्र दूषणं तस्य दैवाधीने शरीरिणि ।

कार्यसिद्धिर्न सैन्येऽस्ति न मन्त्रे न च मन्त्रणे ॥ 33 ॥

न रथे नायुधे नूनं दैवाधीनासुराधिप ।

The embodied beings are all under Daiva (Fate); therefore, even if success be not attained, though one's own powers are exercised thoroughly, no one is to blame for that. O Lord of the Suras? What to say of forces, mantras, or advices, what if chariots or weapons, nothing is to lead to success; It is Daiva, and only Daiva that makes one successful.

बलवान्क्लेशमाप्नोति निर्बलः सुखमश्नुते ॥ 34 ॥

बुद्धिमान्शुधितः शेते निर्बुद्धिर्भोगवान्भवेत् ।

कातरो जयमाप्नोति शूरो याति पराजयम् ॥ 35 ॥

दैवाधीने तु संसारे कामं का परिदेवना ।

उद्यमे योजयेन्नूनं भवितव्यं सुराधिप ॥ 36 ॥

दुःखदे सुखदे वाऽपि तत्र तौ न विचिंतयेत् ।

This whole universe is under Daiva; it is, therefore, that we see powerful persons suffering pains, and weak ones getting happiness; the intelligent ones sleeping without any food and fools enjoying merrily; distressed persons getting victory and powerful ones suffering defeats; what cares, then, ought one to entertain in this. O Lord of the Suras! Whatever is inevitable to come to pass, be it success or failure, one will lead one's

energies to that end; therefore one needs to consider beforehand whether one's energies will be successful or not. In times of distress, one sees distress too much; and in times of pleasure, one seeks pleasure too much; one's self, therefore one should not surrender to one's enemies pleasure and pain.

दुःखे दुःखाधिकान्पश्येत्सुखे पश्येत्सुखाधिकम् ॥ 37 ॥
 आत्मानं हर्षशोकाभ्यां शत्रुभ्यामिव नार्पयेत् ।
 धैर्यमेवावगन्तव्यं हर्षशोकोद्भवे बुधैः ॥ 38 ॥
 अर्धर्याद्यादृशं दुःखं न तु धैर्येऽस्ति तादृशम् ।
 दुर्लभं सहनत्वं वै समये सुखदुःखयोः ॥ 39 ॥
 हर्षशोकोद्भवो यत्र न भवेदबुद्धिनिश्चयात् ।
 किं दुःखं कस्य वा दुःखं निर्गुणोऽहं सदाऽव्ययः ॥ 40 ॥
 चतुर्विंशतिरिक्तोऽस्मि किं मे दुःखं सुखं च किम् ।
 प्राणस्य क्षुत्पिपासे द्वेः मनसः शोकमूर्च्छने ॥ 41 ॥
 जरामृत्युशरीरस्य षड्मिहहितः शिवः ।

Pain and suffering is not felt so much in patience as is felt when impatient; therefore one must practise patience when pain or pleasure comes. Indeed, it is very difficult to bear oneself up in distress or happiness; therefore wise persons try not to let these feelings crop up at all from the very beginning. "I am always full, undiminshable, I am beyond Prakṛtic qualities. Who is there to suffer? What is suffering?" Thus one ought to think at that moment. I am beyond the twenty four Tattvas; what pleasure or pain can, arise to me? Hunger and thirst are the Dharma of Prāṇa; pain and insensibility is the Dharma of mind, old age and death belong to this physical body. I am free from these six diseases; I am Śiva.

शोकमोहौ शरीरस्य गुणौ किं मेऽत्र चिंतने ॥ 42 ॥
 शरीरं नाहमथवा तत्सम्बन्धी न चाप्यहम् ।
 सदैकषोडशादिभ्यो विभिन्नोऽहं सदा सुखी ॥ 43 ॥
 प्रकृतिर्विकृतिर्नाहं किं मे दुःखं सदा पुनः ।
 इति मत्वा सुरेश त्वं मनसा भव निर्ममः ॥ 44 ॥

Grief and delusion are the qualities of this body; what then do I care for them? "I" am not the qualities of the body nor "I" am the soul pertaining

to that. I am beyond the seven transfigurations, change, e.g. Mahat, etc., I am beyond this Prakṛti, Nature, and beyond the sixteen changes wrought out by Prakṛti; I am therefore eternally happy, I am beyond Prakṛti and its transformation, then why am I to suffer pain always? O Lord of the Suras! Think on these and be without any passion.

उपायः प्रथमोऽयं ते दुःखनाशे शतक्रतो ।
 ममता परमं दुःखं निर्ममत्वं परं सुखम् ॥ 45 ॥
 सन्तोषादपरं नास्ति सुखस्थानं शचीपते ।
 अथवा यदि न ज्ञानं ममत्वनाशने किल ॥ 46 ॥
 ततो विवेकः कर्तव्यो भवितव्ये सुराधिप ।
 प्रारब्धकर्मणां नाशो नाभोगाल्लक्ष्यते किल ॥ 47 ॥
 यद्भावि तद्भवत्येव का चिन्ता सुखदुःखयोः ।

O Śatakratu! This attachment is the root of all miseries; and non-attachment is the source of all happiness; non-attachment, therefore, is the chief means of the extirpation of all your troubles. O Lord of Śachi! Nothing can be happier than contentment. In case you do find it difficult to practise dispassion, apply, then, discrimination and think of Fate, that what comes inevitably to pass. O Lord of the Suras! Actions already done cannot die out without their effects being enjoyed.

सुरैः सर्वैः सहायैर्वा बुद्ध्या वा तव सत्तम ॥ 48 ॥
 सुखं क्षयाय पुण्यस्य दुःखं पापस्य मारिष ।

O Best of the Suras! Let all your intelligence be brought to action, let all the Devas lend their helping hands to you; what is inevitable must come to pass; what then can you care for your happiness or pain?

तस्मात्सुखक्षये हर्षः कर्तव्यः सर्वथा बुधैः ॥ 49 ॥
 अथवा मन्त्रत्वाऽद्य कुरु यत्नं यथाविधि ।

कृते यत्ने महाराज भवितव्यं भविष्यति ॥ 50 ॥
 इति श्रीपद्मेवीभागवते महापुराणे पञ्चमस्कन्धे

चतुर्थोऽध्यायः ॥ 4 ॥

O King! Happiness is felt for the expiation of good deeds and pain is felt for the expiation of bad deeds; therefore wise persons get thoroughly delighted when their punya ends. O King! Judge

and hold a council today; then try your best. But what is unavoidable will come to pass, even if you try your best.

Here ends the Fourth Chapter of the Fifth Book on the counsels given by Indra in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER V

On the Defeat of the Dānava Forces of Mahiṣā

व्यास उवाच

इति श्रुत्वा सहस्राक्षः पुनराह बृहस्पतिम् ।
युद्धोद्योगं करिष्यामि ह्यारेनशनाय वै ॥ 1 ॥

Vyāsa said: The thousand-eyed Indra, hearing this, again asked Bṛhaspati that he would make preparations for war against Mahiṣāsura.

नोद्यमेन विना राज्यं न सुखं न च वै यशः ।
निरुद्यमं न शंसन्ति कातरा न च सोद्यमाः ॥ 2 ॥

Without effort kingdoms are not attained; nor happiness, nor fame, nor anything; those who are weak, they extol effortlessness; but the powerful never praise that.

यतीनां भूषणं ज्ञानं सन्तोषो हि द्विजन्मनाम् ।
उद्यमः शत्रुहननं भूषणं भूतिमिच्छताम् ॥ 3 ॥

Knowledge is the ornament of the ascetics and contentment is the ornament of the Brāhmaṇas; but those who desire lordship over powers, effort and prowess to destroy one's enemies are their excellent ornaments.

उद्यमेन हतस्त्वाष्ट्रो नमुचिर्बल एव च ।
तथैवं निहनिष्यामि महिषं मुनिसत्तम ॥ 4 ॥

O Muni! I will kill this Mahiṣāsura by my heroism as I had, of old, destroyed Vṛtra, Namuci and Balāsura.

बलं देवगुरुस्त्वं मे वज्रमायुधमुत्तमम् ।
सहायस्तु हरिर्नूनं तथोमापतिरव्ययः ॥ 5 ॥

You are the Deva Guru; therefore you and my thunderbolt are my strength. The immortal Hari and Hara also will help me in this.

रक्षोघ्नान्पठ मे साधो करोम्यद्य समुद्यमम् ।
स्वसैन्याभिनिवेशं च महिषं प्रति मानद ॥ 6 ॥

O Guru! Preserver of my honour and prestige! Now recite the mantras calculated to remove all

the obstacles towards my victory. I, too, am making preparations and raising up my own forces to wage up war against that Dānava Mahiṣa.

व्यास उवाच

इत्युक्तो देवराजेन वाचस्पतिरुवाच ह ।
सुरेन्द्रं युद्धसंरक्तं स्मितपूर्वं वचस्तदा ॥ 7 ॥

Vyāsa said: On hearing Indra's words, Bṛhaspati smiled and said: "O Lord of the Devas! I see you are bent on fight. I will neither stimulate you to fight nor shall I make you desist from your the purpose. The issue is doubtful.

बृहस्पतिरुवाच

प्रेरयामि न चाहं त्वां न च निर्वारयाम्यहम् ।
सन्दिग्धेऽत्र जये कामं युध्यतश्च पराजये ॥ 8 ॥

There may be defeat or there may be victory. O Lord of Śacī! You are not to blame at all in this matter; what is written in the Book of Fate will come to pass, be it victory or defeat.

न तेऽत्र दूषणं किञ्चिद्भवितव्ये शचीपते ।
सुखं वा यदि वा दुःखं विहितं च भविष्यति ॥ 9 ॥

I am not aware of the future in this respect. O Child! You know already what an amount of suffering I had to endure in times gone by when my wife had been stolen.

न मया यत्परिज्ञातं भावि दुःखं सुखं तथा ।
यद्भार्याहरणे प्राप्तं पुरा वासव चेत्सि हि ॥ 10 ॥

O Destroyer of the enemies! My wife had been stolen by Moon who turned out my enemy; living in my stage of an householder, I was put to all sort of miseries, deprived of all my happiness.

शशिना मे हता भार्या मित्रेणामित्रकर्शन ।
स्वाश्रमस्थेन सम्प्राप्तं दुःखं सर्वसुखापहम् ॥ 11 ॥

बुद्धिमान्सर्वलोकेषु विदितोऽहं सुराधिप ।
क्व मे गता तदा बुद्धिर्यदा भार्या हता बलात् ॥ 12 ॥

O Lord of the Suras! I am renowned in all the worlds as a man of much wisdom and intelligence. Where then was my intelligence, when Moon carried away, perforce, my wife.

तस्मादुपायः कर्तव्यो बुद्धिमद्भिः सदा नरैः ।
कार्यसिद्धिः सदा नूनं दैवाधीना सुराधिप ॥ 13 ॥

O Lord of the Suras! To my mind, success or failure depends entirely on destiny; yet intelligent ones should always resort to efforts and be energetic.

४ व्यास उवाच

तच्छ्रुत्वा वचनं सत्यं गुरोः सार्धं शचीपतिः ।
ब्रह्माणं शरणं गत्वा नत्वा वचनमब्रवीत् ॥ 14 ॥
पितामहं सुराध्यक्ष दैत्यो महिषसंज्ञकः ।
ग्रहीतुकामाः स्वर्गं मे बलोद्योगं करोत्यलम् ॥ 15 ॥

Vyāsa said: O King! On hearing the words of Bṛhaspati, pregnant with truth, Indra went with him to Brahmā, took his refuge and saluting him said: O Grand Sire! The Dānavas are collecting a big army, and wants to conquer and take possession of the Heavens.

अन्ये च दानवाः सर्वे तत्सैन्यं समुपस्थिताः ।
योद्धुकामा महावीर्याः सर्वे युद्धविशारदाः ॥ 16 ॥

All the other Dānavas have enrolled themselves in the list of his army; they are eager to fight and they are all very powerful and skilled in arts of warfare.

तेनाहं भीतभीतोऽस्मि त्वत्सकाशमिहागतः ।
सर्वज्ञोऽसि महाप्राज्ञ साहाय्यं कर्तुमर्हसि ॥ 17 ॥

I am therefore very afraid and have come to you. You know everything; please help me in this matter.

ब्रह्मोवाच

गच्छामः सर्व एवाद्य कैलासं त्वरिता वयम् ।
शङ्करं पुरतः कृत्वा विष्णुं च बलिनां वरम् ॥ 18 ॥

Brahmā said: We all will go today to the Mount Kailāśa and take Śaṅkara with us and go to Viṣṇu.

ततो युद्धं प्रकर्तव्यं सर्वैः सुरगणैः सह ।
मिलित्वा मन्त्रमाधाय देशं कालं विचिंत्य च ॥ 19 ॥

There all the Devas, assembled, will hold a council and consider the time and place, when it will be settled whether it is proper or not to fight.

बलाबलमविज्ञातं विवेकमपहाय च ।
साहसं तु प्रकुर्वाणो नरः पतनमृच्छति ॥ 20 ॥

For one who dares to do any act without considering one's strength and without any judgment, certainly courts his own downfall.

व्यास उवाच

तन्निशाम्य सहस्राक्षः कैलासं निर्जगाम ह ।
ब्रह्माणं पुरतः कृत्वा लोकपालसमन्वितः ॥ 21 ॥

Vyāsa said: O King! Hearing this, Indra with the other Lokāpalas and Devas, headed by Brahmā, went to Kailāśa.

तुष्टाव शङ्करं गत्वा वेदमन्त्रैर्महेश्वरम् ।
प्रसन्नं परतः कृत्वा ययौ विष्णुपुरं प्रति ॥ 22 ॥

Then they came to Śaṅkara and sang vedic hymns to him. Maheśvara became very much pleased and they taking Him went to Vaikuṅṭha, the abode of Viṣṇu.

स्तुत्वा तं देवदेवेशं कार्यं प्रोवाच चात्मनः ।
महिषात्तद्भयं चोग्रं वरदानमदोद्धतात् ॥ 23 ॥

Indra saluted Viṣṇu and sang hymns to him, and told about his errand thus: "Mahiṣa has become very haughty on account of the favour bestowed on him and therefore we are very afraid (and therefore ask your help to relieve us from this danger).

तदाकर्ण्य भयं तस्य विष्णुर्देवानुवाच ह ।
करिष्यामो वयं युद्धं हनिष्यामस्तु दुर्जयम् ॥ 24 ॥

Viṣṇu, then, hearing the cause of fear, told them: "We all will fight and kill that Demon."

व्यास उवाच

इति ते निश्चयं कृत्वा ब्रह्मविष्णुहरीश्वराः ।
स्वानि स्वानि समासुद्ब वाहनानि ययुः सुराः ॥ 25 ॥

Vyāsa said: O king! Thus settling the questions, Brahmā, Viṣṇu, and Hari and Indra and the other

Devas riding on their own Vāhanas (means of conveyance) respectively dispersed.

ब्रह्मा हंससमारूढो विष्णुर्गरुडवाहनः ।
शंकरो वृषभारूढो वृत्रहा गजसंस्थितः ॥ 26 ॥
मयूरवाहनः स्कन्दो यमो महिषवाहनः ।
कृत्वा सैन्यसमायोगं यावत्ते निर्ययुः सुराः ॥ 27 ॥
तावद्दैत्यबलं प्राप्तं दृप्तं महिषपालितम् ।
तत्राभूत्तुमूलं युद्धं देवदानवसैन्ययोः ॥ 28 ॥

While Brahmā on his vehicle Swan, Viṣṇu on his Garuḍa, Śaṅkara on his Bull, Indra on his elephant Airāvata, Kārtika on his peacock, and Yama, the god of death on his Vāhana, the Buffalo, were on the point of going with the other Deva forces, the army of the Dānava Mahiṣa met them on their way, all fully equipped with arms and weapons. A dreadful fight then ensued between the Devas and the Dānavas.

वाणैः खड्गैस्तथा प्रासैर्मुसलैश्च परश्वधैः ।
गदाभिः पट्टिशैः शूलैश्चक्रैश्च शक्तितोमरैः ॥ 29 ॥
मुद्गैर्भिन्दिपालैश्च हलैश्चैवातिदारुणैः ।
अन्यैश्च विविधैरस्त्रैर्निजघ्नुस्ते परस्परम् ॥ 30 ॥

Arrows, axes, Prāsas, Mūsas (clubs), Paraśus (pick axes), Gadās (clubs), Pattīśas, Śūlas (tridents), Cakras (discus) Śakti (weapons), Tomaras, Mudgaras, Bhindipālas, Lāṅgalas, and various other deadly weapons appeared on the scene with which they fought against one another.

सेनानीश्चिक्षुरस्तस्य गजारूढो महाबलः ।
मघवन्तं पञ्चभिस्तैः सायकैः समताडयत् ॥ 31 ॥

The Commander-in-Chief of Mahiṣa, the very powerful Cikṣura, shot five sharp arrows at Indra.

तुराषाडपि ताश्चित्वा बाणैर्बाणांस्त्वरान्वितः ।
हृदये चार्धचन्द्रेण ताडयामास तं कृती ॥ 32 ॥

The ever-ready and light-handed Indra, too, with his arrows cut off all of them and struck at his heart heavily with his Ardhaçandra (half moon) arrow.

बाणाहतस्तु सेनानीः प्राप मूर्च्छां गजोपरि ।
वरुणं वज्रघातेन स जघान करे ततः ॥ 33 ॥
तद्वज्राभिहतो नागो भग्नः सैन्यं जगाम ह ।

दृष्ट्वा तं दैत्यराट् क्रुद्धो विडालाख्यमथान्नवीत् ॥ 34 ॥
गच्छ वीर महाबाहो जहींद्रं मदगर्वितम् ।

वरुणादीन्परान्देवान्हत्वाऽऽगच्छममान्तिकम् ॥ 35 ॥

The Commander-in-Chief, struck by this arrow fell senseless on the back of his elephant. Indra, then struck the trunk of the elephant with his Vajra (thunderbolt); the elephant then severely struck with the Vajra fled away into the Dānava's forces, The Lord of the Dānavas seeing this, got very angry and addressed the general Viḍāla "O Hero! You are very powerful; go then and kill first that haughty Indra; then kill Varuṇa and other Devas and come back to me."

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य विडालाख्यो महाबलः ।
आरुह्यं वारुणं मत्तं जगाम त्रिदशाधिपम् ॥ 36 ॥

Vyāsa said: The very powerful Viḍāla, on receiving the order came up at once to Indra, mounted on a very furious elephant.

वासवस्तं समायान्तं दृष्ट्वा क्रोधसमन्वितः ।
जघान विशिखैस्तीक्ष्णैराशीविषसमप्रभैः ॥ 37 ॥

Seeing him coming, Vāsava shot at him angrily with very terrible and most powerful arrows that looked like deadly snakes.

स तु छित्त्वा शरास्तूर्णं स्वशरैश्चापनिःसृतैः ।
पञ्चाशद्भिर्जघानाशु वासवं च शिलीमुखैः ॥ 38 ॥

But the Demon, too, cut off those arrows at once with his excellent arrows and quickly shot at Vāsava fifty arrows, sharpened on stones.

तथेद्रोऽपि च तान्बाणांश्चित्वा कोपसमन्वितः ।
जघान विशिखैस्तीक्ष्णैराशीविषसमप्रभैः ॥ 39 ॥

स तु छित्त्वा शरांस्तूर्णं स्वशरैश्चापनिःसृतैः ।
गदया ताडयामास गजं तस्य करोपरि ॥ 40 ॥

Indra cut off all those and, being infuriated, shot again sharp deadly serpent like arrows at him, and cutting off again all his enemies' arrows by arrows discharged from his bow, struck the elephant's trunk with his Gadā (club).

स्वकरे निहतो नागश्चकारार्तस्वरं मुहुः ।
परिवृत्य जघानाशु दैत्यसैन्यं भयातुरम् ॥ 41 ॥

The elephant, being thus struck on his head, cried aloud in a distressed tone and being afraid turned back, thus killing the Dānava forces as he fled away.

दानवस्तु गर्जं वीक्ष्य परावृत्य गतं रणात् ।
समाविध्य रथे रम्ये जगामाशु सुरान् रणे ॥ 42 ॥

General Viḍāla, seeing the elephant fleeing away from the battlefield, mounted on a beautiful chariot and instantly appeared before the Devas to fight with them.

तुराषाडपि तं वीक्ष्य रथस्थं पुनरागतम् ।
अहनद्विशिखैस्तीक्ष्णैराशीविषमसमप्रभैः ॥ 43 ॥

Seeing the Dānava coming again on a chariot, Indra shot at him sharp arrows after arrows like venomous snakes.

सोऽपि क्रुद्धश्चकारोग्रां वाणवृष्टिं महाबल ।
बभूव तुमुलं युद्धं तयोस्तत्र जयैषिणोः ॥ 44 ॥

The powerful Dānava, too, infuriated hurled at terrible arrows; then a sharp conflict ensued between Vāsava and the Dānava.

इन्द्रस्तु बलिनं दृष्ट्वा कोपेनाकुलितेन्द्रिय ।
जयन्तमग्रतः कृत्वा युयुधे तेन संयुतः ॥ 45 ॥

Finding the Dānava powerful, Vāsava's senses were confounded with anger; he then took his son Jayanta before him and began to fight.

जयन्तस्तु शितैर्बाणैस्तं जघान स्तनान्तरे ।
पञ्चभिः प्रबलाकृष्टैरसुरं मदगर्वितम् ॥ 46 ॥

Jayanta stretched his bow tight and shot at the breast of the Dānava swollen with pride, five sharp arrows with his full strength. Thus shot at by the network of arrows with his full strength.

स वाणाभिहतस्तावन्निपपात रथोरपि ।
अतिवाह्य रथं सूतो निर्जगाम रणाजिरात् ॥ 47 ॥

Thus shot at by the network of arrows, the Dānava fell unconscious on the chariot; the charioteer then fled away with his chariot from the battle-field.

तस्मिन्निर्गते दैत्ये विडालाख्येऽथ मूर्च्छिते ।
जयशब्दो महानासीदुन्नुभ्रीनां च निःस्वनः ॥ 48 ॥

Thus on the Dānava Viḍāla becoming

unconscious and being taken away from the field, the Dundubhīs (drums) of the Devas were resounded and great acclamations of "Victory to the Devas" were heard.

सुरा प्रमुदिताः सर्वे तुष्टुवुस्तं शचीपतिम् ।
जगुर्गर्धर्वपतयो ननृतुश्चाप्सरोगणाः ॥ 49 ॥

The Devas were very glad and sounded hymns before Indra; the Gandharvas began to sing and the Apsarās began to dance.

चुकोप महिषः श्रुत्वा जयशब्दं सुरैः कृतम् ।
प्रेषयामास तत्रैव ताम्रं परमदापहम् ॥ 50 ॥

O king! Hearing the loud acclamations of victory to the Devas, Mahiṣa became very angry and ordered the Dānava Tāmra, the destroyer of enemy's pride, to go to the battle-field.

ताम्रस्तु बहुभिः सार्धं समागत्य रणाजिरे ।
शरवृष्टिं चकाराशु तडित्वानिव सागरे ॥ 51 ॥

Tāmra appeared in the battle, and, coming face to face with many Deva warriors, hurled on them showers of arrows.

वरुणः पाशमुद्यम्य जगाम त्वरितस्तदा ।
यमश्च महिषारूढो दण्डमादाय निर्यथौ ॥ 52 ॥

Varuṇa appeared with his Pāśa weapon and Yama, mounted on his buffaio, appeared with his Daṇḍa (staff).

तत्र युद्धमभूद्धोरं देवदानवयोर्मिथः ।
बाणैः खड्गैश्च मुसलैः शक्तिभिश्च परश्वधैः ॥ 53 ॥

A terrible fight then ensued between the Devas and Dānavas and the weapons, arrows, axes, Mūsalas, Śaktis and Paraśuṣ glittered in the fields.

दण्डेन निहतस्ताम्रो यमहस्तोद्यतेन च ।
न चचाल महाबाहुः संग्रामांगणतस्तदा ॥ 54 ॥

चापमाकृष्य वेगेन मुक्त्वा तीव्राञ्छिलीमुखान् ।
इन्द्रादीनहनचूर्णं ताम्रस्तस्मिन्नणाजिरे ॥ 55 ॥

Yama raising his Daṇḍa with his hands struck at Tāmra; but the powerful Tāmra, though severely struck, was not at all moved and remained firm in his place in the field. On the other hand, Tāmra, violently drawing his bow, hurled a mass of sharp arrows at Indra and the other Devas.

तेऽपि देवाः शरैर्दिव्यैर्निशितैश्च शिलाशितैः ।

निजघ्नुर्दानवान्क्रुद्धांस्तिष्ठ तिष्ठेति चुक्रुशुः ॥ 56 ॥

The Devas got angry and shot at the Dānavas multitudes of divine arrows sharpened on stone, and frequently called aloud "Wait, wait."

निहतस्तैः सुरैर्दैत्यो मूर्च्छामाप रणांगणे ।

हाहाकारो महानासीद्वैत्यसैन्ये भयातुरे ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे दैत्यसैन्यपराजयो नाम पञ्चमोऽध्यायः ॥ 5 ॥

The Dānava Tāmra thus shot at by the arrows of the Devas, fell unconscious in the battle-field; the Dānava forces got afraid and a cry of universal consternation and distress arose.

Here ends the Fifth Chapter of the Fifth Book on the defeat of the Dānava forces of Mahiṣa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maḥarṣi Veda Vyāsa.

CHAPTER VI

On the Deva Dānava Fight

व्यास उवाच

ताप्रेऽथ मूर्छिते दैत्ये महिषः क्रोधसंयुतः ।

समुद्यम्य गदां गुर्वी देवानुपजगाम ह ॥ 1 ॥

तिष्ठंत्वद्य सुराः सर्वे हन्यहं गदया किल ।

सर्वे बलिभुजः कामं बलहीनाः सदैव हि ॥ 2 ॥

Vyāsa said: O King! On the Daitya Tāmra becoming unconscious, Mahiṣa became very angry and, raising his Gadā (club), came up before the Devas and said: "Devas! O Ye powerless like crows; wait; with one stroke of Gadā, I will kill you."

इत्युक्त्वाऽसौ गजारूढं सम्प्राप्य मदगर्वितः ।

जघान गदया तूर्णं बाहुमूले महाभुजः ॥ 3 ॥

Thus saying, the powerful Mahiṣa swollen with pride, seeing Indra before him mounted on his elephant, instantly struck him on his arms.

सोऽपि वज्रेण घोरेण चिच्छेदाशु गदां च ताम् ।

प्रहर्तुकामस्त्वरितो जगाम महिषं प्रति ॥ 4 ॥

Indra, again lost no time, and struck violently with his thunderbolt and cut the Dānava's Gadā into pieces, and came up very close, wanting to strike at him.

हयारिरपि कोपेन खड्गमादाय सुप्रभम् ।

ययविन्द्रं महावीर्यं प्रहरिष्यन्निवांतिकम् ॥ 5 ॥

Mahiṣa, too, becoming very angry took up his lustrous sword and came to Indra to attack him with this weapon.

बभूव च तयोर्युद्धं सर्वलोकभयावहम् ।

आयुधैर्विविधैस्तत्र मुनिविस्मयकारकम् ॥ 6 ॥

A fight then occurred between the two, terrible to all the Lokas and wonderful to the Munis, where various weapons were showered from both the sides.

चकाराशु तदा दैत्यो मायां मोहकरीं किल ।

शाम्बरीं सर्वलोकघ्नीं मुनीनामपि मोहिनीम् ॥ 7 ॥

The Demon Mahiṣa spread then his Śāmbharī Māyā, destructive to all the worlds and fascinating to the Munis.

कोटिशो महिषास्तत्र तद्भूपास्तत्पराक्रमाः ।

ददृशुः सायुधाः सर्वे निघ्नन्तो देववाहिनीम् ॥ 8 ॥

Hundreds and hundreds of powerful buffalo-like appearances resembling Mahiṣa became, then, visible on the battle-field; they all began to kill the Deva forces with weapons in their hands.

मघवा विस्मितस्तत्र दृष्ट्वा तां दैत्यनिर्मिताम् ।

बभूवातिभयोद्विग्नो मायां मोहकरीं किल ॥ 9 ॥

वरुणोऽपि सुसंत्रस्तस्तथैव धननायकः ।

यमो हुताशनः सूर्यः शीतरश्मिर्भयातुरः ॥ 10 ॥

Seeing this magic of the Dānava, Indra became thunderstruck and very much confounded with terror. Varuṇa, Kubera, the Lord of wealth, Yama, Fire, Moon, Sun, and other Devas all fled in terror. Indra then, being surrounded by the network of magic, began to call Brahmā, Viṣṇu and Maheṣa in his mind.

पलायनपराः सर्वे बभूवुर्मोहिताः सुराः ।

ब्रह्मविष्णुमहेशानां स्मरणं चक्रुरुद्यताः ॥ 11 ॥

तत्राजगमुश्च काजेशाः स्मृतमात्राः सुरोत्तमाः ।

हंसतार्क्ष्यवृषारूढास्त्रातुकामा वरायुधाः ॥ 12 ॥

At the instant when they were called in mind, Brahmā, Viṣṇu and Maheśa riding on respective conveyances Swan, Garuḍa, and Bull, came up there with best weapons in their hands for Indra's protection.

शौरिस्तां मोहिनीं दृष्ट्वा सुदर्शनमथोज्ज्वलम् ।

मुमोच तत्तेजसैव माया सा विलयं गता ॥ 13 ॥

Viṣṇu seeing the play of that fascinating magic hurled his bright discus, Sudarśana; and caused the magic to vanish at once.

वीक्ष्य तान्महिषस्तत्र सुष्टिस्थित्यन्तकारिणः ।

योद्धुकामः समादाय परिघं समुपाद्रवत् ॥ 14 ॥

Seeing the three, the Creator, the Preserver, and the Destroyer, the Dānava Mahiṣa came up there with his Parigha (a club tipped with iron) weapon, desirous to fight with them.

महिषाख्यो महावीरः सेनानीश्चिक्षुरस्तथा ।

उग्रास्यश्चोग्रवीर्यंश्च दुद्बुधुर्युद्धकामुकाः ॥ 15 ॥

असिलोमा त्रिनेत्रश्च बाष्कलांधक एव च ।

एते चान्ये च बहवो योद्धुकामा विनिर्ययुः ॥ 16 ॥

Then the general Cikṣura, Ugrāśya, Ugravīrya, Asilomā, Trinetra, Vāṣkala, Andhaka and other warriors came up fight.

सन्नद्धा धृतचापास्ते रथारूढा मदोद्धताः ।

परिवव्रुः सुरान्सर्वान्वृका इव सुवत्सकान् ॥ 17 ॥

Those proud Dānavas, clad in armour and mounted on chariots with bows in their hands besieged the Devas, like a tiger attacking an heifer.

बाणवृष्टिं ततश्चक्रदन्वा मदगर्विताः ।

सुराश्चापि तथा चक्रुः परस्परजिघांसवः ॥ 18 ॥

Then those Dānavas swollen with pride began to shower on arrows after arrows; the Devas, too, began to do the same, desiring to extirpate them.

अन्धको हरिमासाद्य पञ्चबाणाञ्छिलाशितान् ।

मुमोच विषसन्दिग्धान्कर्णाकृष्टान्महाबलान् ॥ 19 ॥

The General Andhaka, coming up to Hari, drew his bow with great force up to his ear and shot at him five sharp arrows tipped with poison.

वासुदेवोऽप्यसम्प्राप्तान्विशिखानाशुगैस्तदा ।

चिच्छेद तान्युनः पञ्च मुमोच रिपुनाशनः ॥ 20 ॥

Vāsudeva, the Destroyer of the enemies, cut off those arrows no sooner they came up before him; and He shot at the Dānavas five arrows.

तयोः परस्परं युद्धं बभूव हरिदैत्ययोः ।

बाणासिचक्रमुसलैर्गदाशक्तिपरश्वधैः ॥ 21 ॥

Then Hari and the Dānava struck each other with various weapons and arrows, discus, Mūsala, clubs, Śakti, and Paraśu.

महेशांधकयोर्युद्धं तुमुलं लोमहर्षणम् ।

पञ्चाशद्दिनपर्यंतं बभूव च परस्परम् ॥ 22 ॥

Here, on the other hand, the fight lasted for fifty days between Maheśa versus Andhaka; and it was a very close conflict, causing horripilation.

इन्द्रबाष्कलयो तद्वन्महिषासुररुद्रयोः ।

यमत्रिनेत्रयोस्तद्वन्महाहनुधनेशयोः ॥ 23 ॥

Thus severe fights ensued between Vāṣkala and Indra, Mahiṣa and Rudra, Trinetra and Yama, Mahā Hanu and Kubera, Asilomā and Varuṇa.

असिलोमावरुणयोर्युद्धं परमदारुणम् ।

गरुडं गदया दैत्यो जघान हरिवाहनम् ॥ 24 ॥

स गदापातखिन्नाङ्गो निःश्वसन्नवतिष्ठति ।

शौरिस्तं दक्षिणेनाशु हस्तेन परिसांत्वयन् ॥ 25 ॥

स्थिरं चकार देवेशो वैनतेयं महाबलम् ।

समाकृष्य धनुः शार्ङ्गं मुमोच विशिखान्बहून् ॥ 26 ॥

The Dānava Mahiṣa struck Garuḍa, the conveyance of Hari, with his club; Garuḍa, being very much distressed with the blow, sat down, gasping. Viṣṇu then comforted the powerful Garuḍa, the son of Vinatā and made him calm and quiet.

अन्धकोपरि कोपेन हन्तुकामो जनार्दनः ।

दानवोऽपि च तान्बाणाञ्छिच्छेद स्वशरैः शितैः ॥ 27 ॥

Wanting to kill Andhaka, Janārdana became infuriated, and, drawing his bow made of horn, call Śārṅga, shot at him arrows after arrows.

पञ्चाशद्दिर्हरिं कोपाज्जघान च शिलाशितैः ।

वासुदेवोऽपि तांस्तूर्णं वंचयित्वा शरोत्तमान् ॥ 28 ॥

The Dānava cut off all those arrows to pieces

with his own mass of arrows. Then, becoming very angry, he shot fifty sharp arrows at Hari.

चक्रं मुमोच वेगेन सहस्रारं सुदर्शनम् ।

त्यक्तं सुदर्शनं दूरात्स्वचक्रेण न्यवारयत् ॥ 29 ॥

Vāsudeva quickly made all those arrows useless and hurled Sudarśana Cakra with thousand spokes on the Dānava with great violence.

ननाद च महाराज देवान्समोहयन्निव ।

दृष्ट्वा तु विफलं जातं चक्रं देवस्य शार्ङ्गिणः ॥ 30 ॥

Andhaka thwarted this with his own discus and shouted aloud with such a great force that all the Devas became confused and confounded. Viṣṇu's cakra being baffled, the Devas became distressed with grief and the Dānavas got elated.

जगमुः शोकं सुराः सर्वे जहर्षुर्दानवास्तथा ।

वासुदेवोऽपि तरसा दृष्ट्वा देवाञ्छुचाऽऽवृत्तान् ॥ 31 ॥

Seeing the Devas thus grieved, Viṣṇu held aloft his Kaumodakī Gadā (club) and came hurriedly before the Dānava.

गदां कौमोदकीं धृत्वा दानवं समुपाद्रवत् ।

तं जघानातिवेगेन मूर्ध्नि मायाविनं हरिः ॥ 32 ॥

स गदाऽभिहतो भूमौ निपपातातिमूर्च्छितः ।

तं तथा पतितं वीक्ष्य हयारिरतिकोपनः ॥ 33 ॥

आजगाम रमानाथं त्रासयन्नतिगर्जितैः ।

वासुदेवोऽपि तं दृष्ट्वा समायान्तं क्रुधान्वितम् ॥ 34 ॥

Hari struck then with his Gadā on the Dānava's head, whereon he fell senseless on the ground. The hot-tempered Mahiṣa, seeing Andhaka senseless, bellowed aloud and, terrifying Hari, came up there. Seeing him there, Vāsudeva made such a thundering noise with his bow string that the Devas became highly glad.

चापज्यानिनदं चोग्रं चकार नन्दयन्सुरान् ।

शरवृष्टिं चकाराशु भगवान्महिषोपरि ॥ 35 ॥

सोऽपि चिच्छेद बाणौघैस्ताञ्छरान्गनेरितान् ।

तयोर्युद्धमभूद्राजन्परस्परभयावहम् ॥ 36 ॥

Then the Bhagavān shot showers of arrows on Mahiṣa; and Mahiṣa, too, cut those arrows while they were seen in the air. O king! Then a very close fight ensued between the two. Keśava struck on the head of the Dānava with his club.

गदया ताडयामास केशवो मस्तकोपरि ।

स गदाभिहतो मूर्ध्नि पपातोर्व्यां सुमूर्च्छितः ॥ 37 ॥

Thus struck, he fell in a swoon on the ground and a general cry of distress arose amongst the Dānavas.

हाहाकारो महानासीत्सैन्ये तस्य सुदारुणः ।

स विहाय व्यथां दैत्यो मुहूर्तादुत्थितः पुनः ॥ 38 ॥

In a moment the Dānava got up again, free from trouble; he then struck again on Viṣṇu's head with his Parigha (a club mounted with iron, a mace).

गृहीत्वा परिघं शीर्षे जघान मधुसूदनम् ।

परिघेणाहतस्तेन मूर्छामाप जनार्दनः ॥ 39 ॥

Struck by that mace, Janārdana lay senseless; Garuḍa seeing him thus unconscious, immediately took him away from the battle field.

मूर्च्छितं तमुवाहाशु जगाम गरुडो रणात् ।

परावृत्ते जगन्नाथे देवा इन्द्रपुरोगमाः ॥ 40 ॥

भयं प्रापुः सुदुःखार्ताश्चक्रुशुश्च रणाजिरे ।

क्रंदमानान्सुरान् वीक्ष्य शंकरः शूलभृत्तदा ॥ 41 ॥

When Viṣṇu thus fled, Indra and the Devas were much distressed with fear and began to cry aloud. Hearing the Devas cry, Śaṅkara became wrathful and, quickly coming before Mahiṣa, struck him with his trident (Śūla).

महिषं तरसाऽभ्येत्य प्राहरद्गोषसंयुतः ।

सोऽपि शक्तिं मुमोचाथ शंकरस्योरसि स्फुटम् ॥ 42 ॥

The wicked Mahiṣa made his weapon ineffectual and bellowed aloud as he struck on the breast of Śaṅkara with his Śakti (a kind of missile).

जगर्ज स च दुष्टात्मा वंचयित्वा त्रिशूलकम् ।

शङ्करोऽपि तदा पीडां न प्रापोरसि ताडितः ॥ 43 ॥

तं जघान त्रिशूलेन कोपादरुणलोचनः ।

संलग्नं शंकरं दृष्ट्वा महिषेण दुरात्मना ॥ 44 ॥

Thus wounded in his breast Śaṅkara did not feel any pain; rather, with his eyes red with anger, He struck him again with Triśūla. Seeing Śaṅkara engaged with Mahiṣa, Hari becoming conscious came again on the battle-fields.

आजगाम हरिस्तावत्त्यक्त्वा मूर्छां प्रहारजाम् ।

महिषस्तु तदा वीक्ष्य संप्राप्तौ हरिशंकरौ ॥ 45 ॥

युद्धकामौ महावीर्यौ चक्रशूलधरौ बरौ ।
कोपयुक्तो बभूवासौ दृष्ट्वा तौ समुपागतौ ॥ 46 ॥

Seeing the two powerful Deva chiefs, Hari and Hara, in the battle-field Mahiṣa became very much angry; he then assumed a buffalo body and wagging his big tail to and fro came in front of them with a desire to fight.

जगाम समुखस्तावत्संग्रामार्थं महाभुजः ।
माहिषं वपुरास्थाय धुन्वन्पुच्छं समुत्कटम् ॥ 47 ॥
चकार भैरवं नादं त्रासयन्नमरानपि ।
धुन्वञ्छृंगं महाकायो दारुणो जलदो यथा ॥ 48 ॥

That terrible Mahiṣa of a huge body shook his horns and bellowed so deep like a thunder cloud that even the Devas got frightened. He began to hurl the huge mountain peaks with his two horns.

शृंगाभ्यां पार्वताञ्छृङ्गांश्चिक्षेप भृशमुत्कटान् ।
दृष्ट्वा तौ तु महावीर्यौ दानवं देवसत्तमौ ॥ 49 ॥

The two powerful Devas Hari and Hara, began to shoot at the Dānava deadly arrows after arrows.

चक्रतुर्बाणवृष्टिं च दानवोपरि दारुणम् ।
कुर्वाणां बाणवृष्टिं तौ दृष्ट्वा हरिहरौ हरिः ॥ 50 ॥

Seeing these two gods shower arrows upon him, Mahiṣa began to hurl mountains on them by his tail.

चिक्षेप गिरिशृंगं तु पुच्छेनावृत्य दारुणम् ।
आपतन्तं गिरिं वीक्ष्य भगवान्सात्वतां पतिः ॥ 51 ॥
Viṣṇu cut off those mountains into hundred

pieces by his arrows and struck at him instantly with his Cakra.

विशिखैः शतधा चक्रे चक्रेणाशु जघानं तम् ।
हरिचक्राहतः संख्ये मूर्च्छामाप स दैत्यराट् ॥ 52 ॥

Struck thus by Cakra, the Lord of the Dānavas fainted, but he instantly rose up with a human body.

उत्तस्थौ च क्षणानूनं मानुषं वपुरास्थितः ।
गदापाणिर्महाघोरो दानवः पर्वतोपमः ॥ 53 ॥

The mountain-like terrible Dānava with a club in his hand frightened the Devas and uttered grave sounds like those of rumbling rain clouds.

मेघनादं ननादोच्चैर्भीषयन्नमरानपि ।
तच्छ्रुत्वा भगवान्विष्णुः पांचजन्यं समुज्ज्वलम् ॥ 54 ॥

Hearing that, the Bhagavān Viṣṇu sounded a more terrible sound with his Pañcajanya Śaṅkha (conchshell).

पूरयामास तरसा शब्दं कर्तुं खरस्वरम् ।
तेन शब्देन शंखस्य भयन्नस्ताश्च दानवाः ।
बभूवुर्मुदिता देवा ऋषयश्च तपोधनाः ॥ 55 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

Hearing the sound of that conchshell, the Dānavas were struck with terror and the ascetic Ṛṣis and Devas became exalted with joy.

Here ends the Sixth Chapter of the Fifth Book on the Deva Dānava fight in Śrīmaddevībhāgavatam the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VII

On the Going of the Devas to Kailāśa

व्यास उवाच

असुरान्महिषो दृष्ट्वा विषण्णमनसस्तदा ।
त्यक्त्वा तन्माहिषं रूपं बभूव मृगराडसौ ॥ 1 ॥
कृत्वा नादं महाघोरं विस्तार्य च महासटाम् ।
पपात सुरसेनायां त्रासयन्नखदर्शनैः ॥ 2 ॥

Vyāsa said: O King! Mahiṣa, seeing the Dānavas afflicted with grief, quitted his buffalo appearance, assumed a lion form and spreading his long mains began to roar aloud and fell amidst

the Deva forces; then the Devas were terrified on seeing his sharp nails.

गरुडं च नखाघातैः कृत्वा रुधिरविप्सुतम् ।
जघान च भुजे विष्णुं नखाघातेन केसरी ॥ 3 ॥

That lion-form Mahiṣa first attacked so severely the Garuḍa with his nails, that his whole body was besmeared with blood; then he attacked Viṣṇu's arms with his nails.

वासुदेवोऽपि तं दृष्ट्वा चक्रमुद्यम्य वेगवान् ।
हन्तुकामो हरिः काममवापाशु क्रुधान्वितः ॥ 4 ॥

Seeing the Dānava, Vāsudeva Hari raised his discus in anger and attacked him with great force to kill him.

यावद्धरिपुं वेगाच्चक्रेणाभिजघान तम् ।

तावत्सोऽतिबलः शृङ्गी शृंगाभ्यां न्यहनद्धरिम् ॥ 5 ॥

Just when Hari struck the Dānava violently with his Cakra, the powerful Dānava quitted immediately his lion-form, assumed the buffalo form and struck Hari with his two horns.

वासुदेवो विषाणाभ्यां ताडितोरसि विह्वलः ।

पलायनपरो वेगाज्जगाम भुवनं निजम् ॥ 6 ॥

Vāsudeva, thus pierced in his breast with the horns, became confounded and fled away as best as he could till he reached his own abode, Vaikuṅṭha.

गतं दृष्ट्वा हरिं कामं शंकरोऽपि भयान्वितः ।

अवध्यं तं परं मत्त्वा ययौ कैलासपर्वतम् ॥ 7 ॥

Seeing Hari thus fleeing away, Śaṅkara, too, thought him invulnerable and fled to his Kailāsa mountain with fear.

ब्रह्माऽपि च निजं धाम त्वरितः प्रययो भयात् ।

मघवा वज्रमालंब्य तस्थावाजौ महाबलः ॥ 8 ॥

Brahmā, too, fled to his own abode with terror; but the powerful Vāsava took patience and remained steady in the battle.

वरुणः शक्तिमालंब्य धैर्यमालंब्य संस्थितः ।

यमोऽपि दण्डमादाय चतः समरतत्परः ॥ 9 ॥

Varuṇa taking his Śakti waited patiently for battle. Yama, too, with his staff remained there ready to fight.

ततो यक्षाधिपः कामं बभूव रणतत्परः ।

पावकः शक्तिमादाय तत्राभूद्युद्धमानसः ॥ 10 ॥

Kubera, the Lord of the Yakṣas, remained very busy in close fighting with the Dānavas; Fire, taking Śakti, also waited.

नक्षत्राधिपतिः सूर्यः समवेतौ स्थिताबुधौ ।

वीक्ष्य तं दानवश्रेष्ठं युद्धाय कृतनिश्चयौ ॥ 11 ॥

The Sun and Moon, the Lord of the stars, both remained in firm resolve to fight Mahiṣa, Lord of the Dānavas.

एतस्मिन्नंतरे क्रुद्धं दैत्यसैन्यं समभ्यगात् ।

विसृजन्बाणजालानि क्रूराहिसदृशानि च ॥ 12 ॥

O King! In the meanwhile, the Dānavas forces got angry and attacked them on all sides, shooting at the enemies a mass of dangerous serpent-like arrows.

कृत्वा हि माहिषं रूपं भूपतिः संस्थितस्तदा ।

देवदानवयोधानां निनादस्तुमुलोऽभवत् ॥ 13 ॥

The Lord of the Dānavas, Mahiṣa, too, assuming the buffalo appearance, reigned supreme in the middle.

ज्याघातश्च तलाघातो मेघनादसमोऽभवत् ।

संग्रामे सुमहाघोरे देवदानवसेनयोः ॥ 14 ॥

At this moment fierce sounds of the warriors on both the sides were heard. During the sharp contest of the Devas and Dānavas, the sounds from the bowstrings and the clippings of the hands were heard like the roarings of thunder.

शृंगाभ्यां पार्वताञ्छृगांश्चिक्षेप च महाबलः ।

जघान सुरसंघांश्च दानवो मद्गर्वितः ॥ 15 ॥

The powerful Dānava, then swollen with pride, began to hurl the mountain tops with his horns, thus killing the Deva forces.

खुराघातैस्तथा देवान्पुच्छस्य भ्रामणेन च ।

स जघान रुषाविष्टो महिषः परमाद्भुतः ॥ 16 ॥

Some by hoofs and some by the lashing of the tail, that angry Mahiṣa, very wonderful to behold, sent to the region of Death.

ततो देवाः संगंधर्वा भयमाजग्मुर्घृताः ।

मघवा महिषं दृष्ट्वा पलायनपरोऽभवत् ॥ 17 ॥

Then the Devas and Gandharvas became very much frightened; so much so, that Indra fled away once on the sight of Mahiṣa.

संगरं संपरित्यज्य गते शक्रे शचीपतौ ।

यमो धनाधिपः पाशी जग्मुः सर्वे भयातुराः ॥ 18 ॥

महिषोऽपि जयं मत्वा जगाम स्वगृहं ततः ।

ऐरावतं गजं प्राप्य त्यक्तमिंद्रेण गच्छता ॥ 19 ॥

तथोच्चैःश्रवसं भानोः कामधेनुं पयस्विनीम् ।

स्वसैन्यसंवृतस्तूर्णं स्वर्गं गन्तुं मनो दधे ॥ 20 ॥

Indra thus retreating from the field, Yama,

Kubera, and Varuṇa all quitted the battle-ground with fear. Indra fled away quitting his Airāvata elephant and Uccaiśravā horse; so Mahiṣa got the possession of the elephant and the horse, as well the heavenly cow of the Sun. So the Dānavas considered themselves pre-eminently victorious and returned to their abodes.

तरसा देवसदनं गत्वा स महिषासुरः ।

जग्राह सुरराज्यं वै त्यक्तं देवैर्भयातुरैः ॥ 21 ॥

Next they wanted to go, as early possible, to the Heavens, with all their forces. In no time Mahiṣa went to the abode of Indra, deserted by all the terror-stricken Devas and got the possession thereof.

इन्द्रासने तदा रम्ये दानवः समुपाविशत् ।

दानवान्स्थापयामास देवानां स्थानकेषु सः ॥ 22 ॥

Then taking his seat on the beautiful throne of Indra, he made the other Dānavas occupy the several seats of the other Devas.

एवं वर्षशतं पूर्णं कृत्वा युद्धं सुदारुणम् ।

अवार्षेन्द्रपदं कामं दानवो मदगर्वितः ॥ 23 ॥

Thus fighting full one hundred years, the Dānava Mahiṣa, puffed up with pride, acquired the seat of Indra, his desired object.

निर्जरा निर्गता नाकात्तेन सर्वेऽतिपीडिताः ।

एवं बहूनि वर्षाणि बभ्रुर्मुर्गिरिगह्वरे ॥ 24 ॥

He banished the Devas from the Heaven; the Devas, thus tormented began to wander in the caves of hills and dales for a period of good many years.

श्रान्ताः सर्वे तदा राजन्ब्रह्माणं शरणं ययुः ।

प्रजापतिं जगन्नाथं रजोरूपं चतुर्मुखम् ॥ 25 ॥

O King! The Devas, at last, were quite tired and took the four-faced Brahmā, the Creator's refuge.

पद्मासनं वेदगर्भं सेवितं मुनिभिः स्वजैः ।

मरीचिप्रमुखैः शान्तैर्वेदवेदाङ्गपारगैः ॥ 26 ॥

किन्नरैः सिद्धगन्धर्वैश्चारणोरगपन्नगैः ।

तुष्टुबुर्भयभीतास्ते देवदेवं जगद्गुरुम् ॥ 27 ॥

At that instant, the Lord of the world, the Rajas

incarnate, the Originator of the Vedas, was seated on His lotus seat; surrounding Him were standing his mortal sons Marīci, etc., with their passions subdued, mind calm and beyond the sphere of the Vedas and Vedāṅgas; there were also Siddhas, Gandharvas, Kinnaras, Cāraṇas, Uragas, and Pannagas, the terrified Devas then began to praise and chant hymns to Brahmā, the Lord of the world.

धातः किमेतदखिलातिहरांबुजन्म

जन्माभिवीक्ष्य न दयां कुरुषे सुरान् यत् ।

सम्पीडितान्नगजितानसुराधिपेन

स्थानच्युतान्गिरिगुहाकृतसन्निवासान् ॥ 28 ॥

The Devas said: "O Creator! O Lotus-born! O Thou, the Remover of the pains and afflictions of all this world! How is it that you are not moved with pity towards the Devas, seeing that we are defeated by the lord of the Dānavas and have been banished from our abode; what more shall we say, our troubles are now indescribable, as we are living in the caves of hills and dales.

पुत्रम्पिता किमपराधशतैः समेतान्संत्यज्य

लोभरहितः कुरुतेऽतिदुःस्थान् ।

यस्त्वं सुरांस्तव पदांबुजभक्तियुक्तान्तान्

दैत्यादितांश्च कृपणान् यदुपेक्षसेऽद्य ॥ 29 ॥

O Creator! A son may be a hundred times guilty of offence; is it, then, that the father, devoid of any feeling of covetousness, deserts his sons and gives them trouble! We are oppressed by the Dānavas, we who are wholly devoted to your lotus-feet, why are you today showing signs of indifference towards us!

अमरभुवनराज्यं तेन भुक्तं नितान्तं

मखहविरपि योग्यं ब्राह्मणैराददाति ।

सुरतरुवरपुष्पं सेवतेऽसौ दुरात्मा

जलनिधिनिधिभूतां गामसौ सेवते ताम् ॥ 30 ॥

That wicked Dānava is thoroughly enjoying today the Heaven of the Devas, is forcibly taking their share of the oblations of clarified butter in the Yajñas (sacrifices) from the Brāhmanas; is

enjoying the Pārijāta tree and also the heavenly milching cow, the jewel of the ocean.

किं वा गृणीमः सुरकार्यमद्भुतं
जानासि देवेश सुरारिचेष्टितम् ।

ज्ञानेन सर्वं त्वमशेषकार्यवित्त-
स्मात्प्रभो ते प्रणताःस्म पादयोः ॥ 31 ॥

What more shall we describe to you the strange doings of the Asuras; O Lord of the Devas! You are perfectly aware of all that they strive and execute; for, by your knowledge, you know everything of this world; therefore, O Lord! We lie prostrate at your feet.

यत्रापि कुत्रापि गतान्सुरानसौ
नानाचरित्रः खलु पापमानसः ॥
पीडां करोत्येव स दुष्टचेष्टितैस्त्राताऽसि
देवेश विधेहि शं विभो ॥ 32 ॥

That vicious Dānava, of wicked character and full of mischievous actions, gives us troubles in various ways wherever we go; O Lord of the Devas! Thou art our only Protector; therefore, O Lord! Do what is good to us.

नो चेद्वयं दावमहाग्निपीडिताः
कं शान्तिकर्तारमनंततेजसम् ।

यामः प्रजेशं शरणं सुरेष्टं
धातारमाद्यं परिमुच्य कं शिवम् ॥ 33 ॥

Thou art the Awarder of the desires of the Devas. Thou art the First Creator of the world, and Preserver; therefore if Thou dost not do us our good, to whom else shall we take refuge, when we are so severely oppressed as if we are burnt in a forest conflagration! Who else is more lustrous, more beneficent and more peace giving Governor?

इति स्तुत्वा सुराः सर्वे प्रणेमुस्तं प्रजापतिम् ।
बद्धांजलिपुटाः सर्वे विषण्णवदना भृशम् ॥ 34 ॥

तांस्तथा पीडितान्दृष्ट्वा तदा लोकपितामहः ।
उवाच श्लक्ष्णया वाचा सुखं संजनयन्निव ॥ 35 ॥

Vyāsa said: O king! All the Devas, praising Him thus, bowed down to the Lord of creation with folded hands and saluted him, with their faces very heavy, overladen with deep sorrow. The Grand

Sire of all the Lokas, seeing the plight of the Devas, consoled them with sweet words and made them happy.

ब्रह्मोवाच

किं करोमि सुराः कामं दानवो वरदर्पितः ।
स्त्रीवध्योऽसौ न पुंवध्यो विधेयं तत्र किं पुनः ॥ 36 ॥

Brahmā said: O Suras! What shall I do? The Dānava has become exceedingly haughty on account of his getting boons; he can be killed by females only; He is invulnerable by any male.

ब्रजामोऽद्य सुराः सर्वे कैलासं पर्वतोत्तमम् ।
शङ्करं पुरतः कृत्वा सर्वकार्यविशारदम् ॥ 37 ॥
ततो ब्रजाम वैकुण्ठं यत्र देवो जनार्दनः ।
मिलित्वा देवकार्यं च विमृशामो विशेषतः ॥ 38 ॥

What remedy is there now? Therefore, O Suras! Let us all go to Kailāśa, the best of all the mountains; thence we will take Śaṅkara, the expert in doing the works of Gods, and go to Vaiṅkuṭha, where Viṣṇu, the Deva of the Devas resides. There we all will unite and hold a counsel and decide what is best to do, to serve the purpose of the gods.

इत्युक्त्वा हंसमारुह्य ब्रह्मा कार्यसमुच्चये ।
देवांश्च पृष्ठतः कृत्वा कैलासाभिमुखो ययौ ॥ 39 ॥
तावच्छिवोऽपि तरसा ज्ञात्वा ध्यानेन पद्मजम् ।
आगच्छन्तं सुरैः सार्धं निर्गतः स्वगृहाद्बहिः ॥ 40 ॥

Thus making out the programme, Brahmā riding on his Hamsa went to Kailāśa, accompanied by all the Devas. At the same time Śiva came to know out of his introspection about the coming of Brahmā and the other Devas and soon came out of his dwelling abode.

दृष्ट्वा परस्परं तौ तु कृताभिवादनौ भृशम् ।
प्रणतौ च सुरैः सर्वैः सन्तुष्टौ संबभूवतुः ॥ 41 ॥

When they met each other, they saluted each other and felt very glad. The Devas then bowed down to them.

आसनानि पृथग्दत्त्वा देवेभ्यो गिरिजापतिः ।
उपविष्टेषु तेष्वेव निषसादासने स्वके ॥ 42 ॥

Seats were given to the Devas; and when they

sat respectively on their Āsanas, the Lord of Pārvatī also took his own seat.

कृत्वा तु कुशलप्रश्नं ब्रह्माणं वृषभध्वजः ।

पप्रच्छ कारणं देवान्कैलासागमने विभुः ॥ 43 ॥

Śiva asked the welfare of Brahmā and the Devas and asked the reasons of their coming to Kailāśa.

शिव उवाच

किमत्रागमनं ब्रह्मन्कृतं देवैः सवासवैः ।

भवता च महाभाग ब्रूहि तत्कारणं किल ॥ 44 ॥

O Brahmā! What has caused you to come here along with Indra and the other Devas? O highly fortunate one! Please mention it.

ब्रह्मोवाच

महिवेण सुरेशान पीडिताः स्वर्निवासिनः ।

घ्नन्ति गिरिदुर्गेषु भयत्रस्ताः सवासवाः ॥ 45 ॥

Brahmā said: O Deva of the Devas! The Dānava Mahiṣa is oppressing all the Devas in the Heavens; they therefore terrified are wandering hither and thither in the caves and hills with Indra.

यज्ञभुङ्महिषो जातस्तथाऽन्ये सुरशत्रवः ।

पीडिता लोकपालाश्च त्वामद्य शरणं गताः ॥ 46 ॥

Mahiṣa and the other Dānavas are now accepting their share of Yajñas; the Lokapālas, being oppressed have come today and are now taking shelter of Thee.

मया ते भवनं शंभो प्रापिताः कार्यगौरवात् ।

यद्युक्तं तद्विधत्स्वाद्य सुरकार्यं सुरेश्वर ॥ 47 ॥

त्वयि भारोऽस्ति सर्वेषां देवानां भूतभावन ।

O Śambhu! Considering the situation serious, I have taken them with me here; therefore, O Deva, do that which is reasonable and by which the purpose of the Devas can be carried out. O Bhūta Bhāvana! (The creator of the world) The whole charge and responsibility of all the Devas devolves on Thee.

व्यास उवाच

इति तद्वचनं श्रुत्वा शंकरः प्रहसन्नित्थम् ॥ 48 ॥

वचनं श्लक्ष्णया वाचा प्रोवाच पद्मजं प्रति ।

Vyāsa said: O King! Hearing thus, Śaṅkara

smiled a little and spoke charming words to the Lotus-born in the following manner:

शिव उवाच

भवतैव कृतं कार्यं वरदानात्पुरा विभो ॥ 49 ॥

अनर्थदं च देवानां किं कर्तव्यमतः परम् ।

ईदृशो बलचाञ्छूरः सर्वदेवभयप्रदः ॥ 50 ॥

O Bibhu! It is You that gave before this boon to Mahiṣa and therefore it is you that have wrought this mischief. The Dānava has become so strong a hero that he has caused terror to all the Devas even.

का समर्था वरा नारी तं हन्तुं मददर्पितम् ।

न मे भार्या न ते भार्या संग्रामं गन्तुमर्हति ॥ 51 ॥

Now where can we get such a noble woman who becomes able to kill that Dānava, elated with pride. My wife nor your wife ought to go to battle; even if, the good ladies go, how will they be able to fight?

गत्वैव ते महाभागे युयुधाते कथं पुनः ।

इन्द्राणी च महाभागा न युद्धकुशलास्ति हि ॥ 52 ॥

The fortunate wife of Indra, too, is not expert in the art of warfare; where else there is another lady who can kill this demon, blinded with pride.

कान्या हन्तुं सामर्थ्याऽस्ति तं पापं मददर्पितम् ।

ममेदं मतमद्यैव गत्वा देवं जनार्दनम् ॥ 53 ॥

I, therefore, propose this; let us all go today to Viṣṇu and, praising him with hymns, engage him quickly to this cause of the gods.

स्तुत्वा तं देवकार्याय प्रेरयामः सुसत्वरम् ।

सोऽतिबुद्धिमतां श्रेष्ठो विष्णुः सर्वार्थसाधने ॥ 54 ॥

मिलित्वा वासुदेवं वै कर्तव्यं कार्यचिंतनम् ।

प्रपञ्चेन च बुद्ध्या स संविधास्यति साधनम् ॥ 55 ॥

Viṣṇu is foremost amongst the intelligent; therefore it is highly advisable to execute all actions after duly consulting with him. He, by dint of his high intelligence, will find out means and effect our purpose.

व्यास उवाच

इति रुद्रवचः श्रुत्वा ब्रह्माद्याः सुरसत्तमाः ।

उपस्थितास्ते तथेत्युक्त्वा शिवेन सह सत्वरः ॥ 56 ॥

Vyāsa said: O King! Brahmā and the other

Devas heard Rudra and approved heartily and saying, "Be it so" instantly rose up.

स्वकीयैर्वाहनैः सर्वे ययुर्विष्णुपुरं प्रति ।

मुद्रिताञ्छकुनान्दृष्ट्वा कार्यसिद्धिकराञ्छुभान् ॥ 57 ॥

At the time, seeing all the auspicious signs concerning the success of the gods, they all became glad; and, riding on their respective vehicles, drove towards the abode of Viṣṇu.

ववुर्वाताः शुभाः शान्ताः सुगन्धाः शुभशंसिनः ।

पक्षिणश्च शिवा वाचस्तत्रोचुः पथि सर्वशः ॥ 58 ॥

Favourable fragrant winds, pleasant to touch, began to blow gently, birds began to chant hymns

of praise and signs of success were seen all along their way.

निर्मलं चाभवद्भयोम दिशश्च विमलास्तथा ।

गमने तत्र देवानां सर्वं शुभमिवाभवत् ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

सप्तमोऽध्यायः ॥ 7 ॥

The sky was clear and the quarters became free; in short, everything showed favourable all along their way.

Here ends the Seventh Chapter on the going of the Devas to Kailāsa in the Fifth Book of Śrīmaddevī-bhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VIII

On the Description of the Origin and the Form of the Devi

व्यास उवाच

तरसा तेऽथ संप्राप्य वैकुण्ठं विष्णुवल्लभम् ।

ददृशुः सर्वशोभाढ्यं दिव्यगृहविराजितम् ॥ 1 ॥

सरोवापीसरिद्धिश्च संयुतं सुखदं शुभम् ।

हंससारसचक्राह्वैः कूजद्धिश्च विराजितम् ॥ 2 ॥

चंपकाशोककह्लारमन्दारवकुलावृतैः ।

मल्लिकातिलकाम्रातयुतैः कुरबकादिभिः ॥ 3 ॥

Vyāsa said: Soon the Devas reached Vaikuṇṭha, protected by Viṣṇu; they at once began to look at the exquisite indescribable beauty of the place. At intervals they saw nice lovely divine houses, shining and appearing very splendid; pools and lakes were seen in front of them beautified with Kalhāra lotus flowers. They began to see, at other places, rivers flowing; swans, cranes, Cakravākas and other aquatic birds were swimming there easily and warbling lovely sounds.

कोकिलारावसन्नदैः शिखंडैर्नृत्यरञ्जितैः ।

भ्रमरारावरम्यैश्च दिव्यैरुपवनैर्युतम् ॥ 4 ॥

At other places again, beautiful gardens came to their sight adorned exquisitely by Campaka, Aśoka, Mandāra, Bakula, Āmrataka, Tilaka, Kurubaka and Mallikā and various other flower trees, the cuckoos were seen cooing melodiously,

bees humming gently and peacocks dancing beautifully.

सुनन्दनन्दनाद्यैश्च पार्श्वदैर्भक्तितत्परैः ।

संस्तुवद्भिर्युतं भक्तैरनन्यभववृत्तिभिः ॥ 5 ॥

प्रासादै रत्नखचितैः काञ्चनैश्चित्रमण्डितैः ।

अभ्रंलिहैर्विराजद्धिः संयुतं शुभसच्चकैः ॥ 6 ॥

There were Viṣṇu's Pārśadas or attendants, Sunanda, Nandana, and others; they were so much devoted to their master that their hearts never become attached to any other thing; so they were devotedly singing His praises and chanting His hymns with undivided attention. In the centre was situated the golden palace of Hari, towering to heavens, the rooms and quadrangles were all charming; at places, they were bedecked with gems and jewels and adorned with various paintings. There was the Divine Seat in the centre, composed wholly of gems and jewels; and Viṣṇu was occupying this place.

गायद्भिर्देवगन्धर्वैर्नृत्यद्भिर्प्सरोगणैः ।

रञ्जितं किन्नरैः शश्वद्रक्तकण्ठैर्मनोहरैः ॥ 7 ॥

There were dancing the Apsarās (celestial nymphs) and the Devas, Gandharvas, and Kinnaras were singing in melodious tunes.

मुनिभिश्च तथा शान्तैर्वेदपाठकृतादरैः ।
स्तुवद्भिः श्रुतिसूक्तैश्च मण्डितं सदनं हरेः ॥ 8 ॥

Those who love the chanting of the Vedas, such calm-tempered Munis were reciting the Vedic Sūktas and thus highly extolled Him.

ते च विष्णुगृहं प्राप्य द्वारपालौ शुभाकृती ।
वीक्ष्योचुर्जयविजयौ हेमयष्टिधरौ स्थितौ ॥ 9 ॥

The two lovely gate-keepers Jaya and Vijaya were waiting at the entrance gate with golden sticks in their hands; the Devas coming nigh the city of Viṣṇu caught sight of them and said:

गतैकोऽप्युभयोर्मध्ये निवेदयतु संगतान् ।
द्वारस्थान्ब्रह्मरुद्रादीन्विष्णुदर्शनलालसान् ॥ 10 ॥

“Any of you may go and inform Viṣṇu that Brahmā, Rudra, and the whole host of gods are waiting at His door to see Him.”

व्यास उवाच

विजयस्तद्वचः श्रुत्वा गत्वाऽथ विष्णुसन्निधौ ।
सर्वान्समागतान्देवान्प्रणम्योवाच सत्वरः ॥ 11 ॥

Vyāsa said: O king! Hearing their words, Vijaya went away at once to Viṣṇu; and, saluting Him, informed Him of the arrival of the Devas.

विजय उवाच

देवदेव महाराज रमाकान्त सुरारिहन् ।
समागताः सुराः सर्वेद्वारि तिष्ठन्ति वै विभो ॥ 12 ॥

Vijaya said: O Lord! Thou destroyest the enemies of the gods; hence Thou art the most worshipped of them. O Lord of Ramā! The whole hosts of gods have come and are waiting at Thy door.

ब्रह्मा रुद्रस्तथैत्रश्च वरुणः पावको यमः ।
स्तुवन्ति वेदवाक्यैस्त्वाममरा दर्शनार्थिनः ॥ 13 ॥

O Bibhu! Brahmā, Rudra, Indra, Varuṇa, Fire and Yama and other gods, anxious to see Thee, are all praising Thee by proper hymns.

व्यास उवाच

तच्छ्रुत्वा वचनं विष्णुर्विजयस्य रमापतिः ।
निर्जगाम गृहात्पूर्णं सुरान्समधिकोत्सवः ॥ 14 ॥

Vyāsa said: Hearing Vijaya's words, Viṣṇu, the

Lord of Ramā became very anxious and soon went out of his room to see the Devas.

गत्वा वीक्ष्य हरिर्देवान्द्वारस्थाञ्छ्रमकर्षितान् ।
प्रीतिप्रवणया दृष्ट्या प्रीणयामास दुःखितान् ॥ 15 ॥
प्रणोमुस्ते सुराः सर्वे देवदेवं जनार्दनम् ।
तुष्टुबुश्च सुरारिध्नं वाग्भिर्वेदविनिश्चितम् ॥ 16 ॥

देवा ऊचुः

देवदेव जगन्नाथ सृष्टिस्थित्यन्तकारक ।
दयांसिन्धो महाराज त्राहि नः शरणागतान् ॥ 17 ॥

Hari came up to them and seeing the Devas waiting at the doors very morose and tired, cheered them up by casting a favourable glance full of affection and love. The gods bowed down and praised hymns to Jagannātha the Deva of the Devas, the enemy of the Daityas and revealed in the Vedas. O Deva of Devas! Thou art the Creator, Preserver, and the Destroyer of the worlds; Thou art the ocean of mercy and the sole refuge of this Universe; O Lord! We have come to Thee as our Great Refuge; therefore dost Thou save us from the present difficulty. Thus praised by the gods,

विष्णुरुवाच

विशन्तु निर्जराः सर्वे कुशलं कथयंतु वः ।
आसनेषु किमर्थं वै मिलिताः समुपागताः ॥ 18 ॥

Viṣṇu said: O Immortals! Take your respective seats and speak how are you all? Why have you all in a body come here?

चिंतातुराः कथं जाता विषण्णा दीनमानसाः ।
ब्रह्मरुद्रेण सहिताः कार्यं प्रब्रूत सत्वरम् ॥ 19 ॥

Why are you so much depressed and worn out with cares? Why do you look so melancholy? Say soon for what purpose you with Brahmā and Rudra have come here.

देवा ऊचुः

महिषेण महाराज पीडिताः पापकर्मणा ।
असाध्येनातिदुष्टेन वरदृप्तेन पापिना ॥ 20 ॥

The Devas said: “O Lord! The Āsura Mahiṣa is very cruel and wicked; always addicted to vicious acts; now that most sinful Dānava has

become very much puffed up with pride and is tormenting us always.”

यज्ञभागानसौ भुङ्क्ते ब्राह्मणैः प्रतिपादितान् ।

अमरा गिरिदुर्गेषु भ्रमन्ति च भयातुराः ॥ 21 ॥

What more shall we say than this, he is appropriating to himself the share of the Yajñas performed by the Brāhmins; we are, therefore, terror-stricken and are wandering in mountains and fastnesses.

वरदानेन धातुः स दुर्जयो मधुसूदन ।

तस्मात्त्वां शरणं प्राप्ता ज्ञात्वा तत्कार्यगौरवम् ॥ 22 ॥

O Destroyer of Madhu! He has become unconquerable due to his being granted the boon; considering, therefore, the gravity of our situation we have taken refuge unto Thee.

समर्थोऽसि समुद्धर्तुं दैत्यमायाविशारद ।

कुरु कृष्ण वधोपायं तस्य दानवमर्दन ॥ 23 ॥

O Kṛṣṇa! Thou art acquainted with all the tricks and Māyā of the Daityas; therefore Thou art capable to kill them.

धात्रा तस्मै वरो दत्ते ह्यवध्योऽसि नरैः किल ।

का स्त्री त्वेवंविधा बाला या हन्यात्तं शठं रणे ॥ 24 ॥

Therefore Thou alone art able to deliver us from the present difficulty; be pleased, therefore; to devise means for that purpose. The Creator Brahmā has granted him this boon that the demon could not be killed by any man; therefore we are asking you where can we get a female who will be able to kill that hypocrite in battle.

उमा मा वा शची विद्या का समर्थाऽस्य घातने ।

महिषस्यात्तिदुष्टस्य वरदानबलादपि ॥ 25 ॥

Mahiṣa has turned out very wicked on the strength of that boon; say, therefore, who amongst Umā, Lakṣmī, Śacī, or Vidyā or any other woman will be able to kill him.

विचिन्त्य बुद्ध्या यत्सर्वं मरणस्यास्य कारणम् ।

कुरु कार्यं च देवानां भक्तवत्सल भूधर ॥ 26 ॥

Therefore, O Gracious One to faithful worshippers and attendants! Thou art the Preserver of this world; now devise specially the cause of his death and carry out the purpose of the gods.”

व्यास उवाच

श्रुत्वा तद्वचनं विष्णुस्तानुवाच हसन्निव ।

युद्धं कृतं पुराऽस्माभिस्तथापि न मृतो ह्यसौ ॥ 27 ॥

Vyāsa said: O king! Viṣṇu, on hearing their words, spoke smiling “we fought before; but this Asura could not at that time be killed.

अद्य सर्वसुराणां वै तेजोभी रूपसम्पदा ।

उत्पन्ना चेद्वरारोहा सा हन्यात्तं रणे बलात् ॥ 28 ॥

Hence if some beautiful female Deity be now created out of the collective energy and form of the Śaktis of each of the Devas, then that Lady would be able easily to destroy that Demon by sheer force.

हयारिं वरदृप्तं च मायाशतविशारदम् ।

हन्तुं योग्या भवेन्नारी सक्त्यंशैर्निर्मिता हि नः ॥ 29 ॥

The Lady Deity then sprung from the collective energy of ours, would at once be able to destroy that Mahiṣa, elated on his getting the power, though he is skilled in hundreds of Māyās (magics).

प्रार्थयन्तु च तेजोशान्निभ्योऽस्माकं तथा पुनः ।

उत्पन्नैस्तैश्च तेजोशैस्तेजोराशिर्भवेद्यथा ॥ 30 ॥

आयुधानि वयं दद्याः सर्वे रुद्रपुरोगमाः ।

तस्यै सर्वाणि दिव्यानि त्रिशूलादीनि यानि च ॥ 31 ॥

Therefore ask ye now all, with your wives respectively, boons from that portion which resides in you all in the form of Fiery Energy, that the collected energy thus manifested may assume the form of a Lady. We will then offer unto Her, all the Divine weapons, the tridents, etc., that belong to us.

सर्वायुधधरा नारी सर्वतेजःसमन्विता ।

हनिष्यति दुरात्मानं तं पापं मदगर्वितम् ॥ 32 ॥

That Deity, then, full of energy and with all the weapons in Her hands would kill that wicked Demon, vicious and swelled with vanity.

व्यास उवाच

इत्युक्तवति देवेशे ब्रह्मणो वदनात्ततः ।

स्वयमेवोद्भवौ तेजोराशिश्चातीव दुःसहः ॥ 33 ॥

Vyāsa said: On Viṣṇu, the Lord of the Devas, saying thus, came out spontaneously, at once, of the face of Brahmā, the brilliant fiery energy, very difficult to conceive.

रक्तवर्णं शुभाकारं पद्मरागमणिप्रभम् ।
किञ्चिच्छीतं तथा चोष्णं मरीचिजालमण्डितम् ॥ 34 ॥

That energy looked red like gems and pearls, hot, at the same time, a little cool, having a beautiful form, and encircled by a halo of light.

निःसृतं हरिणा दृष्टं हरेण च महात्मना ।
विस्मितौ तौ महाराज बभूवतुरुक्रमौ ॥ 35 ॥

O King! The high-souled Hari and Hara, of mighty valor, were astonished to see this Fire, emitted from Brahmā.

शङ्करस्य शरीरात्तु निःसृतं महदद्भुतम् ।
रौप्यवर्णमभूत्तीव्रं दुर्दर्शं दारुणं महत् ॥ 36 ॥

Next came out of the body of Śaṅkara, His fiery spirit, quite in abundance and very wonderful to behold; it was silvery white, terrible, unbearable, and incapable of being seen even with difficulty.

भयंकरं च दैत्यानां देवानां विस्मयप्रदम् ।
घोररूपं गिरिप्रख्यं तमोगुणमिवापरम् ॥ 37 ॥
ततो विष्णुशरीरात्तु तेजोराशिमिवापरम् ।
नीलं सत्त्वगुणोमेतं प्रादुरास महाद्युति ॥ 38 ॥

It extended like a mountain and looked horrible as if the incarnation of the Tamo Guṇa like another Tamo Guṇa (Śiva is the incarnation of Tamo Guṇa that destroys everything). It was very surprising to the Devas and very fearful to the Daityas. Next a dazzling light of blue colour emanated from the body of Viṣṇu.

ततश्चेन्द्रशरीरात्तु चित्ररूपं दुरासदम् ।
आविरासीत्सुसंवृत्तं तेजः सर्वगुणात्मकम् ॥ 39 ॥

The light that came out of the body of Indra was hardly bearable, of a beautiful variegated colour, and comprised in itself the three qualities.

कुबेरयमवह्नीनां शरीरेभ्यः समंततः ।
निश्चकाम महत्तेजो वरुणस्य तथैव च ॥ 40 ॥

Thus masses of lights came out respectively from Kubera, Yama, Fire and Varuṇa.

अन्येषां चैव देवानां शरीरेभ्योऽतिभास्वरम् ।
निर्गतं तन्महत्तेजो राशिरासीन्महोज्ज्वलः ॥ 41 ॥

तं दृष्ट्वा विस्मिताः सर्वे देवा विष्णुपुरोगमाः ।
तेजोराशिं महादिव्यं हिमाचलमिवापरम् ॥ 42 ॥

The other Devas, too, gave their shares of fiery lights, very lustrous and splendid. Then these all united into a great Mass of Fire and Light. Like another Himālayan mountain shone full their lustrous Divine light; Viṣṇu and the other Devas were all extremely surprised to see this.

पश्यतां तत्र देवानां तेजःपुञ्जसमुद्भवा ।
बभूवातिवरा नारी सुन्दरी विस्मयप्रदा ॥ 43 ॥

While the Devas were thus looking steadfastly on that Fire, an exquisitely handsome Lady was born out of it, causing excitement and wonder to all.

त्रिगुणा सा महालक्ष्मीः सर्वदेवशरीरजा ।
अष्टादशभुजा रम्या त्रिवर्णा विश्वमोहिनी ॥ 44 ॥

This Lady was Mahā Lakṣmī; composed of the three qualities, of the three colours, beautiful, and fascinating to the universe.

श्वेतानना कृष्णनेत्रा संरक्ताधरपल्लवा ।
ताम्रपाणितला कान्ता दिव्यभूषणभूषिता ॥ 45 ॥

Her face was white, eyes were black, her lips were red and the palms of her hands were copper-red. She was adorned with divine ornaments.

अष्टादशभुजा देवी सहस्रभुजमण्डिता ।
सम्भूताऽसुरनाशाय तेजोराशिसमुद्भवा ॥ 46 ॥

The Goddess was now manifest with eighteen hands, though She had a thousand hands (in Her unmanifested state). Now She became manifest out of the mass of fire, for the destruction of the Asuras.

जनमेजय उवाच

कृष्ण देव महाभाग सर्वत्र मुनिसत्तम ।
विस्तरं ब्रूहि तस्यास्त्वं शरीरस्य समुद्भवम् ॥ 47 ॥

Janamejaya said: O Best of the Munis! O Kṛṣṇa! You are highly fortunate and you are all-knowing. Kindly describe, in detail, the birth of Her body.

एकीभूतं च सर्वेषां तेजः किं वा पृथक्स्थितम् ।
अङ्गानि चैव तस्यास्तु सर्वतेजोमयानि वा ॥ 48 ॥

O Deva! Please say whether the energies of all the gods united into one or remained separate? Whether Her body and Her limbs were all luminous.

भिन्नभागविभागेन जातान्यंगानि यानि तु ।

मुखनासाक्षिभेदेन सर्वत्रैकभवानि च ॥ 49 ॥

Was it that Her face, nose, eyes, etc., and all other parts of Her body were created out of the different fires respectively or whether was it that those limbs were fashioned when the different fires blended into one huge mass?

बूहि तद्विस्तरं व्यास शरीराङ्गसमुद्भवम् ।

बभूव यस्य देवस्य तेजसोऽङ्गं यदद्भुतम् ॥ 50 ॥

आयुधाभरणादीनि दत्तानि यैर्यथा यथा ।

सत्सर्वं श्रोतुकामोऽस्मि त्वन्मुखांबुजनिर्गतम् ॥ 51 ॥

Describe, in detail, the origin of the body and the several limbs thereof; also inform me the limbs that were produced out of the corresponding Deva's fiery part; as well tell me the several ornaments and several weapons given by the several Devas respectively. I am very desirous to hear all these from your lotus-like mouth.

न हि तृप्याम्यहं ब्रह्मन्मुधामघरसं पिबन् ।

चरितं च महालक्ष्म्यास्त्वन्मुखांभोजनिःसृतम् ॥ 52 ॥

O Brāhmaṇa! Hearing from your lotus-like mouth the life and doings of Mahā Lakṣmī, the sweet juice as they are, I am as yet not satiated (and am desirous to hear more).

सूत उवाच

इति तस्य वचः श्रुत्वा राज्ञः सत्यवतीसुत ।

उवाच मधुरं वाक्यं प्रीणयन्निव भूषितम् ॥ 53 ॥

Sūta said: Veda Vyāsa, the son of Satyavatī, hearing his words addressed him in the following sweet words:

व्यास उवाच

शृणु राजन्महाभाग विस्तरेण ब्रवीमि ते ।

यथामतिं कुरुश्रेष्ठ तस्या देहसमुद्भवम् ॥ 54 ॥

"O Best of Kurus! Very fortunate you are. I will describe in detail, to the best of my understanding, the origin of Her body.

न ब्रह्मा न हरिः साक्षात् रुद्रो न च वासवः ।

याथातथ्येन तद्रूपं वक्तुमीशः कदाचन ॥ 55 ॥

Even Brāhmā, Viṣṇu, Maheśa and Indra are

never competent enough to describe Her form properly.

कथं जानाम्यहं देव्या यद्रूपं यादृशं यतः ।

वाचारम्भणमात्रं तदुत्पन्नेति ब्रवीमि यत् ॥ 56 ॥

As I already told you that She sprung at the instant the word was spoken, how then can I ascertain the form or likeness of the Devī.

सा नित्या सर्वदैवास्ते देवकार्यार्थसिद्धये ।

नानारूपा त्वेकरूपा जायते कार्यगौरवात् ॥ 57 ॥

She is constant, She is always existent; though She is one, yet She assumes different forms for the fulfilment of the Deva's ends, whenever their positions become serious.

यथा नटो रंगगतो नानारूपो भवत्यसौ ।

एकरूपस्वभावोऽपि लोकरंजनहेतवे ॥ 58 ॥

तथैषा देवकार्यार्थमरूपाऽपि स्वलीलया ।

करोति बहुरूपाणि निर्गुणा सगुणानि च ॥ 59 ॥

Though the actor is one, yet for the entertainment of the spectators, he assumes different forms in the stage, so the Nirguṇā Devī, though formless, assumes in Her pastime, many different forms of Sāttvik, Rājasik or Tāmasik qualities, to fulfill the Deva's purposes.

कार्यकर्मानुसारेण नामानि प्रवदन्ति हि ।

धात्वर्थगुणयुक्तानि गौणानि सुबहून्यपि ॥ 60 ॥

There are various names given to Her, according as the works done by Her vary immensely in their natures, just as the meanings of one root vary, some being principal and some secondary, according to the meanings and objects they convey.

तद्वै बुद्ध्यनुसारेण प्रब्रवीमि नराधिप ।

यथा तेजःसमुद्भूतं रूपं तस्या मनोहरम् ॥ 61 ॥

O King! I will now describe to you, as far as my knowledge goes, the Excellent Form that came out of that mass of Celestial Light.

शङ्करस्य च यत्तेजस्तेन तन्मुखपङ्कजम् ।

श्वेतवर्णं शुभाकारमजायतं महत्तरम् ॥ 62 ॥

Her grand beautiful white lotus-like face was created out of the fiery energy of Śaṅkara.

केशास्तस्यास्तथास्निग्धायाम्येनतेजसाऽभवन् ।

वक्राग्राश्चातिदीर्घा वै मेघवर्णा मनोहराः ॥ 63 ॥

Her glossy black beautiful hairs of the head, overhanging to the knees, were formed out of the light of Yama; these all came to a fine pointed end.

नयनत्रितयं तस्या जज्ञे पावकतेजसा ।

कृष्णं रक्तं तथा श्वेतं वर्णत्रयविभूषितम् ॥ 64 ॥

Her three eyes came out of the energy of Fire; the pupils of those eyes were of a black colour; the middle parts were of a white colour and the ends were red.

वक्रे स्निग्धे कृष्णवर्णे सन्ध्योस्तेजसा भ्रुवौ ।

जाते देवयाः सुतेजस्के कामस्य धनुषीव ते ॥ 65 ॥

The two eyebrows of the Devī were black and came out of the spirit of Sandhyā (twilights); they were nicely curved and were looking spirited, like the bow of the Cupid and they were shedding, as it were cooling rays.

वायोश्च तेजसा शस्तौ श्रवणौ संबभूवतुः ।

नाति दीर्घौ नातिह्रस्वौ दोलाविव मनोभुवः ॥ 66 ॥

From the light of Vāyu (air), Her two ears were created; they were not very long, nor very short, beautiful like the swinging seat (rocking chair) of the God of Love.

तिलपुष्पसमाकारा नासिका सुमनोहरा ।

संजाता स्निग्धवर्णा वै धनदस्य च तेजसा ॥ 67 ॥

Her nose was fashioned out of the fire of Kubera, the Lord of wealth; it looked like the til flower, glassy and exquisitely charming.

दन्ताः शिखरिणः श्लक्ष्णाः कुन्दाग्रसदृशा समाः ।

संजाता सुप्रभा राजन्प्राजापत्येन तेजसा ॥ 68 ॥

O King! Her pointed rows of glossy and brilliant teeth, looking like gems, came out of the energy of Dakṣa; they looked like the Kunda flowers.

अधरश्चातिरक्तोऽस्याः संजातोऽरुणतेजसा ।

उत्तरोष्ठस्तथा रम्यः कार्तिकेयस्य तेजसा ॥ 69 ॥

Her lower lip was deep red and it came out of the fire of Aruṇa (the charioteer of the Sun); Her beautiful upper lip came out of the energy of Kārtika.

अष्टादशभुजाकारा बाहवो विष्णुतेजसा ।

वसूनां तेजसांगुल्यो रक्तवर्णास्तथाऽभवन् ॥ 70 ॥

Her eighteen hands came out of the Tejas of Viṣṇu and Her red fingers came out of the Tejas of the Vasus.

सौम्येन तेजसा जातं स्तनयोर्युग्ममुत्तमम् ।

ऐन्द्रेणास्यास्तथा मध्यं जातं त्रिबलिसंयुतम् ॥ 71 ॥

Her breasts came out of the energy of Soma and Her middle (navel) with three folds was created out of the spirit of Indra.

जंघोरू वरुणस्याथ तेजसा सम्बभूवतुः ।

नितंबः स तु संजातो विपुलस्तेजसा भुवः ॥ 72 ॥

Her thighs and legs were from Varuṇa and Her spacious loins came out from Earth.

एवं नारी शुभाकारा सरूपा सुस्वरा भृशम् ।

समुत्पन्ना तथा राजंस्तेजोराशिसमुद्भवा ॥ 73 ॥

तां दृष्ट्वा सुष्ठु सर्वाङ्गी सुदतीं चारुलोचनाम् ।

मुदं प्रापुः सुराः सर्वे महिवेण प्रपीडिताः ॥ 74 ॥

O King! Thus from the various Tejas, contributed by the Devas, that Heavenly Lady came out. Her body and the several parts thereof were beautiful; Her form was incomparably graceful and the voice was exquisitely sonorous and lovely. The Devas, oppressed by Mahiṣāsura, became overpowered with joy seeing this well decorated Devī, having beautiful eyes and teeth, and charming in all respects.

विष्णुस्त्वाह सुरान्सर्वान्भूषणान्यायुधानि च ।

प्रयच्छंतु शुभान्यस्यै देवाः सर्वाणि साम्प्रतम् ॥ 75 ॥

स्वायुधेभ्यः समुत्पाद्य तेजोयुक्तानि सत्वराः ।

समर्पयन्तु सर्वेऽद्य देव्यै नानायुधानि वै ॥ 76 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे देव्याः

स्वरूपोद्भवो नामाष्टमोऽध्यायः ॥ 8 ॥

Viṣṇu then addressed all the Devas to give all their auspicious ornaments and weapons, He said: "O Devas! Better give, all of you the various arms and weapons, endowed with strength, created out of your own weapons and give them all to day to the Devī.

Here ends the Eighth Chapter of the Fifth Book on the description of the origin and the form of the Devī in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IX

On the Worship by the Gods to the Devi

व्यास उवाच

देवा विष्णुवचः श्रुत्वा सर्वे प्रमुदितास्तदा ।
ददुश्च भूषणान्याशु वस्त्राणि स्वायुधानि च ॥ 1 ॥

Vyāsa said: On hearing Viṣṇu's words, the Devas became very glad and presented immediately their own weapons, ornaments and clothing.

क्षीरोदश्रांबरे दिव्ये रक्ते सूक्ष्मे तथाऽजरे ।
निर्मलं च तथा हारं प्रीतस्तस्यै सुमण्डितम् ॥ 2 ॥

The Kṣīroda (Milk) Ocean presented to Her gladly, the well fitted necklace, clear as crystal, and a pair of divine cloths, of a red colour, never becoming old and very fine.

ददौ चूडामणिं दिव्यं सूर्यकोटिसमप्रभम् ।
कुण्डले च तथा शुभ्रे कटकानि भुजेषु वै ॥ 3 ॥

केयूरान्कंकणान्दिव्यान्नानारत्नविराजितान् ।
ददौ तस्यै विश्वकर्मा प्रसन्नैर्द्रियमानसः ॥ 4 ॥

Viśvakarmā was very much gratified in his heart and presented a divine jewel to be worn in Her diadem or crest, blazing like hundreds of suns; white earrings, bracelets for Her wrist, bracelets for Her upper arm, and other bracelets decked with various gems and jewels and anklets brilliant like gems, of a clear Sun-like lustre, decked with jewels, and tinkling nicely.

नूपुरौ सुस्वरी कान्तौ निर्मलौ रत्नभूषितौ ।
ददौ सूर्यप्रतीकाशौ त्वष्टा तस्यै सुपादयोः ॥ 5 ॥

तथा ग्रैवेयकं रम्यं ददौ तस्यै महार्णवः ।
अङ्गुलीयकरत्नानि तेजोवन्ति च सर्वशः ॥ 6 ॥

The architect of the gods, the ocean of intellect, Viśvakarmā gave Her as offerings beautiful ornaments also for the neck, all very beautiful, as well as for the fingers decked with gems and jewels, all shining splendidly.

अम्लानपङ्कजां मालां गंधाढ्यां भ्रमरानुगाम् ।
तथैव वैजयन्तीं च वरुणः संप्रयच्छत् ॥ 7 ॥

Varuṇa gave for Her head a garland of lotuses,

never fading away, of such a sweet fragrance as bees constantly hover round them and the Vaijayantī garland for Her breast.

हिमवानथ सन्तुष्टो रत्नानि विविधानि च ।
ददौ च वाहनं सिंहं कनकाभं मनोहरम् ॥ 8 ॥

The mountain Himālaya gladly offered Her various gems and a beautiful lion, of a golden colour for Her conveyance.

भूषणैर्भूषिता दिव्यैः सा रराज वरा शुभा ।
सिंहारूढा वरारोहा सर्वलक्षणसंयुता ॥ 9 ॥

Then that beautiful Lady, having all the auspicious signs, wishing welfare to all, and decorated with the divine ornaments began to look grand and splendid, mounted on Her conveyance, the Lion.

विष्णुश्चक्रात्समुत्पाद्य ददावस्यै रथांगकम् ।
सहस्रारं सुदीप्तं च देवारिशिरसां हरम् ॥ 10 ॥

Viṣṇu then created another thousand spoked discus (Cakram) from His own Cakra, capable to take off the head of any Asura, and offered it to Her.

स्वत्रिशूलात्समुत्पाद्य शङ्करः शूलमुत्तमम् ।
ददौ देव्यै सुरारीणां कृतनं भयनाशनम् ॥ 11 ॥

Śaṅkara created another excellent Triśūla from his own Trident, terrible and demon-killing, and offered it to the Devī.

वरुणश्च प्रसन्नात्मा ददौ शंखं समुज्ज्वलम् ।
घोषवन्तं स्वशंखात्तु समुत्पाद्य सुमंगलम् ॥ 12 ॥

Varuṇa created another bright conch from his own conch and offered it gladly to the Devī.

हुताशनस्तथा शक्तिं शतघ्नीं सुमनोजवाम् ।
प्रायच्छत्तु प्रसन्नात्मा तस्यै दैत्यविनाशिनीम् ॥ 13 ॥

Fire offered Her a weapon named Śataghni which kills violently the demons, as if that is another god of death.

इषुधिं बाणपूर्णं च चापं चाद्भुतदर्शनम् ।
मारुतो दत्तवांस्तस्यै दुराकर्षं खरस्वरम् ॥ 14 ॥

Maruta (wind), the chief of the gods, offered Her a wonderful bow and an arrow case filled with arrows. The bow can be drawn with great difficulty and emits a very harsh sound.

स्ववज्राद्ब्रह्ममुत्पाद्य ददाविन्द्रोऽतिदारुणम् ।

घंटामैरावतात्तूर्णं सुशब्दां चातिसुन्दराम् ॥ 15 ॥

Indra created another dreadful thunderbolt from his own thunderbolt and gave it at once to the Devī; as well the beautiful sonorous bell that used to hang from the elephant Airāvata.

ददौ दण्डं यमः कामं कालदण्डसमुद्भवम् ।

येनान्तं सर्वभूतानामकरोत्काल आगते ॥ 16 ॥

Yama, the God of Death, created another beautiful staff from his own sceptre which takes away when time comes, the life of all beings.

ब्रह्मा कमंडलुं दिव्यं गंगावारिप्रपूरितम् ।

ददावस्यै मुदायुक्तो वरुणः पाशमेव च ॥ 17 ॥

Brahmā gladly gave Her a divine Kamaṇḍalu, filled with the Ganges water; and Varuṇa offered Her a weapon called Pāśa.

कालः खड्गं तथा चर्म प्रायच्छत्तु नराधिप ।

परशुं विश्वकर्मा च तीक्ष्णमस्यै ददावथ ॥ 18 ॥

O King! Time gave Her an axe and a shield and Viśvakarmā gave Her a sharp Paraśu.

धनदस्तु सुरापूर्णं पानपात्रं सुवर्णजम् ।

पङ्कजं वरुणश्चादाहेव्यै दिव्यं मनोहरम् ॥ 19 ॥

Kubera, the Lord of wealth, gave her a golden drinking cup, filled with wine; and Varuṇa offered Her a divine beautiful lotus.

गदां कौमोदकीं त्वष्टा घंटाशतनिनादिनीम् ।

अदात्तस्यै प्रसन्नात्मा सुरशत्रुविनाशिनीम् ॥ 20 ॥

अस्त्राण्यनेकरूपाणि तथाऽभेदां च दंशनम् ।

ददौ त्वष्टा जगन्मात्रे निजरश्मीन्दिवाकरः ॥ 21 ॥

Viśvakarmā became very glad and gave Her the Kaumodakī gadā, capable to kill the enemy of the gods and whence hundreds of bells are hanging, an impenetrable armour and various other weapons. The Sun gave to the Divine Mother his own rays.

सायुधां भूषणैर्युक्तां दृष्ट्वा ते विस्मयं गताः ।

तुष्टुवुस्तां सुरा देवीं त्रैलोक्यमोहिनीं शिवाम् ॥ 22 ॥

The Devas, seeing Her adorned with ornaments and weapons, began to praise and chant hymns to that most Auspicious Goddess, the Great Enchantress of the three worlds.

देवा ऊचुः

नमः शिवायै कल्याण्यै शान्त्यै पुष्ट्यै नमोनमः ।

भगवत्यै नमो देव्यै रुद्राण्यै सततं नमः ॥ 23 ॥

The Devas said: "Salutation to Śivā, Salutation to the Most Auspicious; Thou art peace and nourishment; we salute again and again to Thee. Salutation to Thee, the Bhagavatī Devī; Thou art the Goddess Rudrāṇī (the terrible), we always salute again and again to Thee.

कालरात्र्यै तथांबायै इन्द्राण्यै ते नमोनमः ।

सिद्ध्यै बुद्ध्यै तथा वृद्ध्यै वैष्णव्यै ते नमोनमः ॥ 24 ॥

Thou art the Kālarātri (the night of destruction at the end of the world); Thou art the Indrāṇī. Thou art the Mother, we salute again and again to Thee; Thou art the success, Thou art the intelligence, Thou art the growth, Thou art the Vaiṣṇavi; salutation again and again to Thee.

पृथिव्यां या स्थिता पृथ्व्या न ज्ञाता पृथिवी च या ।

अन्तःस्थिता यमयति वन्दे तामीश्वरीं पराम् ॥ 25 ॥

Thou art within the earth; yet the earth does not know Thee. Thou art again the inmost of the earth and controllest the things within this earth; we offer our salutations to that Supreme Cause, the Highest Goddess.

मायायां या स्थिता ज्ञाता मायया न च तामजाम् ।

अन्तःस्थिता प्रेरयति प्रेरयित्रीं नुमः शिवाम् ॥ 26 ॥

Thou art within this Māyā (the unborn) yet the Māyā does not know Thee. Thou resident again within the innermost of the Māyā and directest that Unborn One, the Māyā, we salute again and again to that Supreme Cause, the Great Directress, the Śivā (the most auspicious).

कल्याणं कुरु भो मातस्त्राहि नः शत्रुतापितान् ।

जहि पापं हयारिं त्वं तेजसा स्वेन मोहितम् ॥ 27 ॥

O Mother! Do what is good to us; we are oppressed by our enemy, dost thou protect us; by

Thy own power dost Thou overpower and kill that Mahiṣa.

खलं मायाविनं घोरं स्त्रीवध्यं वरदर्पितम् ।

दुःखदं सर्वदेवानां नानारूपधरं शठम् ॥ 28 ॥

That demon is vulnerable by woman only, he is deceitful, cunning, dreadful, and swollen with pride on his having got the blessing; he assumes many forms and torments the Devas.

त्वमेका सर्वदेवानां शरणं भक्तवत्सले ।

पीडितान्दानवेनाद्य त्राहि देवि नमोऽस्तु ते ॥ 29 ॥

O One, devoted to the Bhaktas! Thou art the only refuge of all the gods; O Thou art the supreme goddess, we are very much harassed and oppressed by the Dānava; therefore dost Thou now protect us; we bow down to Thee.

व्यास उवाच

एवं स्तुता तदा देवी सुरैः सर्वसुखप्रदा ।

तानुवाच महादेवी स्मितपूर्वं शुभं वचः ॥ 30 ॥

Vyāsa said: When the Devas had praised thus, the Highest Goddess, the Giver of all happiness, then smilingly said in the following auspicious terms:

देव्युवाच

भयं त्यजंतु गीर्वाणा महिषान्मन्दचेतसः ।

हनिष्यामि रणोऽद्यैव वरद्वृतं विमोहितम् ॥ 31 ॥

“O Devas! Today in the battle ground I will overpower that wicked Mahiṣa, of cruel disposition and take away his life.”

व्यास उवाच

इत्युक्त्वा सा सुरान्देवी जहासातीव सुस्वरम् ।

चित्रमेतच्च संसारे भ्रममोहयुतं जगत् ॥ 32 ॥

Vyāsa said: Speaking thus in a melodious voice, the Supreme One smiled and again said: “Thus world is all full of error and delusion.

ब्रह्मविष्णुमहेशाद्याः संत्राश्चान्ये सुरास्तथा ।

कम्पयुक्ता भयत्रस्ता वर्तन्ते महिषात्किल ॥ 33 ॥

Really, it is very wonderful that Brahmā, Viṣṇu Maheśa, Indra and other gods are all shuddering out of fear from Mahiṣa Dānava.

अहो दैवबलं घोरं दुर्जयं सुरसत्तमाः ।

कालः कर्ताऽस्ति दुःखानां सुखानां प्रभुरीश्वरः ॥ 34 ॥

The power of Destiny is exceedingly great and terrible; its influence cannot be overcome even by the best of the Devas.

सृष्टिपालनसंहारे समर्था अपि ते यदा ।

मुह्यन्ति क्लेशसन्तप्ता महिषेण प्रपीडिताः ॥ 35 ॥

O king! The Time is the Lord of happiness and pain; Time is, therefore, the God. The wonder is this that even those who can create, preserve and destroy this world, they are being overpowered and tormented by Mahiṣa.

इति कृत्वा स्मितं देवी साऽद्भुहासं चकार ह ।

उच्चैः शब्दं महाघोरं दानवानां भयप्रदम् ॥ 36 ॥

The Devī, thinking thus, smiled; then laughed and laughed very hoarsely; it seemed that a roar of laughter then arose.

चकम्पे वसुधा तत्र श्रुत्वा तच्छब्दमद्भुतम् ।

चेलुश्च पर्वताः सर्वे चुक्षोभाब्धिश्च वीर्यवान् ॥ 37 ॥

And the Dānavas were struck with terror at that very dreadful sound. The earth trembled at that extraordinary sound; the mountains began to move and the vast oceans that remained calm began to be agitated with billows.

मेरुश्चचाल शब्देन दिशः सर्वाः प्रपूरिताः ।

भयं जग्मुस्तदा श्रुत्वा दानवास्तत्स्वनं महत् ॥ 38 ॥

The uproar filled all the quarters and the mountain Meru trembled. Then the Dānavas, hearing the tumultuous uproar, were all filled with tremendous fear.

जय पाहीति देवास्तामूचुः परमहर्षिताः ।

महिषोऽपि स्वनं श्रुत्वा चुकोप मदगर्वितः ॥ 39 ॥

The Devas became very glad and said thus: “O Devī! Let victory be Yours; save us. The intoxicated Mahiṣa, too, hearing those words, became very angry.

किमेतदिति तान्दैत्यान्प्रच्छ स्वनशङ्कितः ।

गच्छन्तु त्वरिता दूता ज्ञातुं शब्दसमुद्भवम् ॥ 40 ॥

Mahiṣa, struck with terror at those words, asked the Daityas “O Messengers! Go and ascertain how has originated this sound.

कृतः केनायमत्युग्रः शब्दः कर्णव्यथाकरः ।

देवो वा दानवो वाऽपि यो भवेत्स्वनकारकः ॥ 41 ॥

Who has made this harsh sound? Bring that devil who has made this hoarse noise, be he a Deva, Dānava, or anyone else unto me, and I will kill that roaring villain, who, it seems, has been puffed with egoism and vanity.

गृहीत्वा तं दुरात्मानं मत्समीपं नयंत्विह ।

हनिष्यामि दुराचारं गर्जन्तं स्मयदुर्मदम् ॥ 42 ॥

The Devas are not making this noise, for they are vanquished and terror-stricken; The Asuras are not doing so, for they are my subjects; then, who is the stupid fellow that has done so?

क्षीणायुष्यं मन्दमतिं नयामि यमसादनम् ।

पराजिताः सुराः कामं न गर्जन्ति भयातुराः ॥ 43 ॥

Surely he is of very little understanding; his days are numbered; and I will carry him to the home of Death.

नासुरा मम वश्यास्ते कस्येदं मूढचेष्टितम् ।

त्वरिता मामुपायांतु ज्ञात्वा शब्दस्य कारणम् ॥ 44 ॥

अहं गत्वा हनिष्यामि तं पापं वितयश्रमम् ।

Go you, ascertain the cause of sound and come back to me; then I will go there and destroy that wretch who made this noise to no purpose.

व्यास उवाच

इत्युक्तास्तेन ते दूता देवीं सर्वाङ्गसुन्दरीम् ॥ 45 ॥

अष्टादशभुजां दिव्यां सर्वाभरणभूषिताम् ।

सर्वलक्षणसम्पन्नां वरायुधधरां शुभाम् ॥ 46 ॥

दधतीं चषकं हस्ते पिबन्तीं च मुहुर्मधु ।

Vyāsa said: No sooner the messengers heard these words of Mahiṣa, than they at once went to the Devī and saw that Her body and the several parts thereof were all very beautiful; She had eighteen hands, She was decorated completely with various ornaments all over Her body, all the auspicious signs were being seen in Her body and that She was holding excellent divine weapons. That auspicious Goddess beautiful, was holding in Her hands, the cup and drinking wine again and again.

संवीक्ष्य भयभीतास्ते जग्मुस्त्रस्ताः सुशंकिताः ॥ 47 ॥

सकाशं महिषस्याशु तमूचुः स्वनकारणम् ।

Beholding Her this form, they were afraid and fled at once to the Mahiṣa and informed him the cause of that sound.

दूता ऊचुः

देवी दैत्येश्वर प्रौढ दृश्यते काचिदंगना ॥ 48 ॥

सर्वाङ्गभूषणा नारी सर्वरत्नोपशोभिता ।

न मानुषी नासुरी सा दिव्यरूपा मनोहरा ॥ 49 ॥

The messengers said: "O Lord! We have seen one grown up woman; whose whereabouts we are quite ignorant. The Devī is decorated with jewels and ornaments all over Her body; She is not human nor Āsuri but Her form is extraordinary and beautiful.

सिंहारूढाऽऽयुधधरा चाष्टादशकरा वरा ।

सा नादं कुरुते नारी लक्ष्यते मदगर्विता ॥ 50 ॥

सुरापानरता कामं जानीमो न सभर्तृका ।

अन्तरिक्षस्थिता देवास्तां स्तुवंति मुदान्विताः ॥ 51 ॥

That noble Lady is mounted on a lion, holding weapons on all Her eighteen hands and is roaring loudly; She is drinking wine; so it seems that She is puffed up with liquor. It is quite certain that She has no husband:

जयेति पाहि नश्चेति जहि शत्रुमिति प्रभो ।

न जाने का वरारोहा कस्य वा सा परिग्रहः ॥ 52 ॥

किमर्थमागता चात्र किं चिकीर्षति सुन्दरी ।

The Devas are gladly chanting praises from the celestial space that Let Victory be to Her side and that She save the Devas, O Lord! We don't know at all who is that handsome woman? or whose wife is she; why has she come there? and what is Her motive?

द्रष्टुं नैव समर्थाः स्मस्तत्तेजः परिधर्षिताः ॥ 53 ॥

शृंगारवीरहासाढ्या रौद्राद्भुतरसान्विता ।

Sentiments of love, heroism, laughter, terror and wonder are all fully shining in Her; therefore we are very much overpowered by the halo emitted from Her; and we could not even see Her well.

Note: Rasas means sentiments. The rasas are usually eight. Śṛṅgāra, Hāsyā, Karuṇā, Raudra, Vira,

Bhayānakāḥ, Bībhatsādbhū tsaṅgau, Cetyaṣṭau, Natyan, Rasaḥ smṛtaḥ but sometimes Śāntarasa, is added thus making the total number nine; sometimes a tenth, Vātsalyarasa is also added.

दृष्ट्वैवंविधां नारीमसम्भाष्य समागताः ॥ 54 ॥

वयं त्वदाज्ञया राजन्किं कर्तव्यमतः परम् ।

O King! In compliance with your order, we have come back to you no sooner we had seen the Lady, without even addressing Her in any way. Now order us what we are to do.

महिष उवाच

गच्छ वीर मयादिष्टो मन्त्रिश्रेष्ठ बलान्वितः ॥ 55 ॥

सामादिभिरुपायैस्त्वं समानय शुभाननाम् ।

नायाति यदि सा नारी त्रिभिः सामादिभिस्त्वह ॥ 56 ॥

अहत्वा तां वरारोहां त्वमानय ममान्तिकम् ।

करोमि षड्महिषीं तां मरालभुवं मुदा ॥ 57 ॥

Mahiṣa said: "O Best of ministers! O Hero! Under my command, go there with all the forces and use the means, conciliation, etc., and bring that woman, having a beautiful face (like the Moon), to me. If that Lady do not come even when the three policies, Sāma (conciliation), Dāna (making gifts), and Bheda (sowing dissensions in an enemy's party and thus winning him over to one's side, one of the four Upāyas or means of success against an enemy) are adopted by you, then apply the last resort Daṇḍa, (or war) in such a way that Her life be not destroyed and bring that beautiful woman to me. I will gladly make Her, of black curling hairs, my queen-consort.

प्रीतियुक्ता समायाति यदा सा मृगलोचना ।

रसभङ्गो यथा न स्यात्तथा कुरु ममेप्सितम् ॥ 58 ॥

श्रवणान्मोहितोऽस्यद्य तस्या रूपस्य सम्पदा ।

In case that deer-eyed one comes gladly, then do my desires without causing any unpleasant feeling; (a cessation of sentiment). I am enchanted on hearing about Her beauties and wealth.

व्यास उवाच

महिषस्य वचः श्रुत्वा पेशलं मन्त्रिसत्तमः ॥ 59 ॥

जगाम तरसा कामं गजाश्वरथसंयुतः ।

Vyāsa said: The prime minister, on hearing the words of Mahiṣa, took with him elephants, horses, and chariots and hurriedly went to the desired place.

गत्वा दूरतरं स्थित्वा तामुवाच मनस्विनीम् ॥ 60 ॥

विनयावनतः श्लक्ष्णं मन्त्री मधुरया गिरा ।

On coming near to the Devī, the minister began to address Her in sweet words from a sufficient distance in a very humble and courteous way.

प्रधान उवाच

कांसि त्वं मधुरालापे किमत्रागमनं कृतम् ॥ 61 ॥

पृच्छति त्वां महाभागे मन्मुखेन मम प्रभुः ।

स जेता सर्वदेवानामवध्यस्तु नरैः किल ॥ 62 ॥

O Sweet speaking! Who art Thou? What has caused Thee to come here? O Highly fortunate! My master has asked through me these questions. My master cannot be killed by all the Devas and men; he has conquered all the Lokas (worlds).

ब्रह्मणो वरदानेन गर्वितश्चारुलोचने ।

दैत्येश्वरोऽसौ बलवान्कामरूपधरः सदा ॥ 63 ॥

श्रुत्वा त्वां समुपायातां चारुवेषां मनोहराम् ।

प्रष्टुमिच्छति राजा मे महिषो नाम पार्थिवः ॥ 64 ॥

मानुषं रूपमादाय त्वत्समीपं समेष्यति ।

O Beautiful-eyed! On account of getting his boon from Brahmā, the Lord of the Daityas has become very powerful; and consequently being very proud, assumes different forms at will. He, our King-Emperor Mahiṣa, the lord of the earth hearing about Thy beauty and dress, has expressed a desire to see Thee. O Beautiful one! Whether he will appear before Thee in a human form?

यथा रुच्येत चार्वाङ्गि तथा मन्यामहे वयम् ॥ 65 ॥

तर्ह्येहि मृगशावाक्षि समीपं तस्य धीमतः ।

He will do whatever Thou likest. O Deer-eyed One! Be pleased now to go to that intelligent King. In case Thou dost not go, we will bring the King, Thy devotee, to Thee.

नो चेदिहानयाम्येनं राजानं भक्तितत्परम् ॥ 66 ॥

तथा करोमि देवेशि यथा ते मनसेप्सितम् ।

वशगोऽसौ तवात्यर्थं रूपसंश्रवणात्तव ॥ 67 ॥

करभोरु वदाशु त्वं संविधेयं मया तथा ॥ 68 ॥

इति श्रीमदेवीभागवते महापुराणे देवीमाहात्म्ये

नवमोऽध्यायः ॥ 9 ॥

O Lord of the Devas! Our King has heard of Thy beauty and grandeur and has become very much submissive to Thee. We will therefore do exactly what Thou desirest. Therefore, O Thou

having thighs thick and round like those of a young of an elephant! Be pleased to express what Thou likest and we will do quickly as Thou desirest.

Here ends the Ninth Chapter of the Fifth Book on the worship offered by the gods to the Devī and the weapons offered by them in the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER X

On the Messenger's News to Mahiṣa

व्यास उवाच

इति तस्य वचः श्रुत्वा प्रहस्य प्रमदोत्तमा ।

तमुवाच महाराज मेघगम्भीरया गिरा ॥ 1 ॥

Vyāsa said: The Māyā, that Excellent Lady, hearing thus the words of the prime minister of Mahiṣa, laughed and spoke with a voice, deep like that of a cloud, thus:

देव्युवाच

मन्त्रिवर्यं सुराणां वै जननीं विद्धि मां किल ।

महालक्ष्मीमिति ख्यातां सर्वदैत्यनिषूदिनीम् ॥ 2 ॥

“O Minister-in-chief! Know Me as the Mother of the gods; my name is Mahā Lakṣmī. It is I that destroy all the Daityas.

प्रार्थिताऽहं सुरैः सर्वैर्महिषस्य वधाय च ।

पीडितैर्दानवेन्द्रेण यज्ञभागबहिष्कृतैः ॥ 3 ॥

I am requested by all the Devas to kill the Dānava Mahiṣa; they have been oppressed and deprived of their share of Yajña offerings.

तस्मादिहागताऽस्म्यद्य तद्वधार्थं कृतोद्यमा ।

एकाकिनी न सैन्येन संयुता मन्त्रिसत्तम ॥ 4 ॥

यत्त्वयाऽहं सामपूर्वं कृत्वा स्वागतमादरात् ।

उक्ता मधुरया वाचा तेन तुष्टाऽस्मि तेऽनघ ॥ 5 ॥

Therefore I have come here today alone, without any army, to take away his life. O Good One! I am pleased with your sweet words of welcome, in showing me marks of respect.

नोचेद्धन्मि दृशा त्वां वै कालाग्निसमया किल ।

कस्य प्रीतिकरं न स्यान्माधुर्यवचनं खलु ॥ 6 ॥

Had you not behaved thus, I would have certainly burnt you to ashes by my fiery sight, which is the universal conflagration at the break up of the world. O Minister! Who is there that gets not pleased with sweet words!

गच्छ तं महिषं पापं वद मद्बचनादिदम् ।

गच्छ पातालमधुना जीवितेच्छा यदस्ति ते ॥ 7 ॥

Go you to Mahiṣa and speak to him the following words of mine: “O Villain! Go down to Pātāla (the nether regions) at once if you have any desire to live.

नोचेत्कृतागसं दुष्टं हनिष्यामि रणाङ्गणे ।

मद्बाणक्षुण्णदेहस्त्वं गन्ताऽसि यमसादनम् ॥ 8 ॥

Otherwise, I will slay you, the wicked one, in the battle-field; you will have to go to the house of Death, pierced by my mass of arrows.

दयालुत्वं ममेदं त्वं विदित्वा गच्छ सत्वरम् ।

हते त्वयि सुरा मूढ स्वर्गं प्राप्स्यन्ति सत्वरम् ॥ 9 ॥

तस्माद्गच्छस्व त्यक्तवैको मेदिनीं च ससागराम् ।

पातालं तरसा मन्द यावद्बाणा न मेऽपतन् ॥ 10 ॥

O Stupid One! Know that this is merely kindness shown unto you, that I have told you to go soon to Pātāla and that the Devas get possession of their Heaven, with no delay, “O One of weak intellect! Therefore dost Thou leave possession of this sea girt earth and go alone without any delay to Pātāla, before my arrows are shot at you.

युद्धेच्छा चेन्मनसि ते तर्होहि त्वरितोऽसुर ।

वीरैर्महाबलैः सर्वैर्नयामि यमसादनम् ॥ 11 ॥

O Asura! Or if you desire to fight, then come at once with your powerful warriors; I will destroy all of them.

युगे युगे महामूढ हतास्त्वत्सदृशाः किल ।
असंख्यातास्तथा त्वां वै हनिष्यामि रणांगणे ॥ 12 ॥

O One of dull intellect! I will kill you in battle, just as I killed before in yugas after yugas countless Asuras like you.

साफल्यं कुरु शस्त्राणां धारणे तु श्रमोऽन्यथा ।
तद्युद्धयस्व मया सार्धं समरे स्मरपीडितः ॥ 13 ॥

O Passionate creature! Better shew that your efforts in holding weapons have been crowned with success by your being engaged in battle against Me; otherwise they will all be useless.

मा गर्व कुरु दुष्टात्मन् यन्मेऽस्ति ब्रह्मणो वरः ।
स्त्रीवध्यत्वे त्वया मूढ पीडिताः सुरसत्तमाः ॥ 14 ॥

O Stupid! You thought that you would be vulnerable alone to women hence you oppressed the Devas entitled to worship; O wicked one! No longer show your pride on the strength of your getting the boon from Brahmā, that you would be vulnerable only to the females.

कर्तव्यं वचनं धातुस्तेनाहं त्वामुपागता ।
स्त्रीरूपमतुलं कृत्वा सत्यं हन्तुं कृतागसम् ॥ 15 ॥
यथेच्छं गच्छ वा मूढ पातालं पन्नगावृतम् ।
हित्वा भूसुरसद्याद्य जीवितेच्छा यदस्ति ते ॥ 16 ॥

Thinking it advisable to observe the words of the Creator, I have assumed this incomparable Eternal Female appearance and I have come here to slay you, O wicked one! O stupid one! If you have any desire for your life, then quit this Heaven and go to Pātāla, infested with snakes, or anywhere else you like.

व्यास उवाच

इत्युक्तः स ततो देव्या मन्त्रिश्रेष्ठो बलान्वितः ।
प्रत्युवाच निशम्यासौ वचनं हेतुगर्भितम् ॥ 17 ॥

Vyāsa said: Hearing these words of the Devī, that minister, surrounded by forces replied in reasonable words thus:

देवि स्त्रीसदृशं वाक्यं ब्रूषे त्वं मदगर्विता ।
क्वासी क्व त्वं कथं युद्धमसंभाव्यमिदं किल ॥ 18 ॥

एकाकिनी पुनर्बाला प्रारब्धयौवना मृदुः ।
महिषोऽसौ महाकायो दुर्विभाव्यं हि संगरम् ॥ 19 ॥

“O Devī! You are speaking in words befitting a woman and puffed up with pride. You are a woman; the lord of the Daityas is a hero; how can a battle be engaged between you two. It seems to me impossible. Your body is delicate, a girl in full youth; especially you are alone and Mahiṣa is of huge body and powerful; so the fight comes next to impossibility.

सैन्यं बहुविधं तस्य हस्त्यश्वरथसंकुलम् ।
पदातिगणसंविद्धं नानाऽयुधविराजितम् ॥ 20 ॥

कः श्रम करिराजस्य मालतीपुष्पमर्दने ।
मारणे तव वामोरु महिषस्य तथा रणे ॥ 21 ॥

He has elephants, horses, chariots, infantry, etc., and countless soldiers all armed with weapons. Therefore, O Beautiful One! He will find no difficulty in killing you in battle as an elephant finds no difficulty in treading over the Mālātī flowers.

यदि त्वां परुषं वाक्यं ब्रवीमि स्वल्पमप्यहम् ।
शृंगारे तद्विरुद्धं हि रसभङ्गाद्विभेम्यहम् ॥ 22 ॥

Rather, if I utter anything harsh to you, that would go against the sentiment of love with you; therefore I cannot speak rudely to you out of my fear not to interrupt the above feeling.

राजाऽस्माकं सुररिपुर्वर्तते त्वयि भक्तिमान् ।
साममेव मया वाच्यं दानयुक्तं तथा वचः ॥ 23 ॥

True, that our king is enemy of the gods; but he has become extremely devoted to you. Therefore it is wise to speak words full of conciliation or generosity.

नोचेद्भ्रम्यहमद्यैव बाणेन त्वां मृषावदाम् ।
मिथ्याऽभिमानचतुरां रूपयौवनगर्विताम् ॥ 24 ॥

Were it otherwise. I would have shot arrows at you and would have killed you in as much as you have thus boasted in vain and spoken so dire a falsehood, resting merely on the strength of your youthful pride and cleverness.

स्वामी मे मोहितः श्रुत्वा रूपं ते भुवनातिगम् ।
 तत्प्रियार्थं प्रियं कामं वक्तव्यं त्वयि यन्मया ॥ 25 ॥
 राज्यं तव धनं सर्वं दासस्ते महिषः किल ।
 कुरु भावं विशालाक्षि त्यक्त्वा रोषं मृतिप्रदम् ॥ 26 ॥

My master has become fascinated on hearing your extraordinary beauty hardly to be seen in this world; it therefore behoves me to speak sweet words to you for the sake of pleasing my master. O Large-eyed! This kingdom and the wealth thereof are all yours; in fact, Mahiṣa will be your obedient servant; therefore, better forsake your anger, leading to your death; and cultivate friendship with him.

पतामि पादयोस्तेऽहं भक्तिभावेन भामिनी ।
 पट्टराज्ञी महाराज्ञो भव शीघ्रं शुचिस्मिते ॥ 27 ॥

O Sweet Smiling One! I am falling at your feet; you better go to him and become at once his queen-consort.

त्रैलोक्यविभवं सर्वं प्राप्स्यसि त्वमनाविलम् ।
 सुखं संसारजं सर्वं महिषस्य परिग्रहात् ॥ 28 ॥

O Handsome Woman! No sooner you become the queen of Mahiṣa than you will get at once all the pure wealth of the three worlds and the unbounding happiness of this world.

देव्युवाच

शृणु मन्त्रिन्प्रवक्ष्यामि वाक्यानां सारमुत्तमम् ।
 शास्त्रदृष्टेन मार्गेण चातुर्यमनुर्चित्य च ॥ 29 ॥

The Devī said: "Minister! I now speak what is pregnant with goodness and wisdom to you, according to the rules of the Śāstras, keeping in view also the cleverness that you have shown in using your words.

महिषस्य प्रधानस्त्वं मया ज्ञातं धिया किल ।
 पशुबुद्धिस्वभावोऽसि वचनात्तव सांप्रतम् ॥ 30 ॥
 मन्त्रिणस्त्वादृशा यस्य स कथं बुद्धिमान्भवेत् ।

Now I come to understand from your talk, that you are the chief secretary of Mahiṣa; and therefore your nature and intelligence are like those of a beast. And how can he be intelligent, whose ministership is occupied by a man of your nature!

उभयोः सदृशो योगः कृतोऽयं विधिना किल ॥ 31 ॥

यदुक्तं स्त्रीस्वभावाऽसि तद्विचारय मूढ किम् ।

पुमान्नाहं तत्स्वभावाऽभवं स्त्रीवेषधारिणी ॥ 32 ॥

Nature has ordained connection between two persons of like nature. O Stupid One! Did you think a little beforehand the meaning of your words when you told me of my feminine nature? Though I am not apparently a man, yet my nature is that of the Highest Puruṣa (Man); I shew myself simply in a feminine form.

याचितं मरणं पूर्वं स्त्रिया त्वत्प्रभुणा यथा ।

तस्मान्मन्येऽतिमूर्खोऽसौ न वीरसवित्तमः ॥ 33 ॥

Your master asked before from Brahmā that he would prefer death, if possible, at the hands of a woman; therefore, I consider him quite illiterate and ignorant of the sentiment, worthy of a hero.

कामिन्या मरणं क्लीबरतिदं शूरदुःखदम् ।

प्रार्थितं प्रभुणा तेन महिषेणात्मबुद्धिना ॥ 34 ॥

Because to die at the hands of a woman is very painful to one who is a hero; and this is gladly welcome to one who is a hermaphrodite.

तस्मात्स्त्रीरूपमाधाय कार्यं कर्तुमुपागता ।

कथं विभेमि त्वद्वाक्यैर्धर्मशास्त्रविरोधकैः ॥ 35 ॥

Now see that your master Mahiṣa has shown his intelligence, when he courted his death from the hands of a woman. For that very reason, I have come here in the shape of a woman to effect my purpose; why shall I fear, then, to hear your words, contradictory to those of the Śāstras.

विपरीतं यदा दैवं तृणं वज्रसमं भवेत् ।

विधिश्चेत्सुमुखः कामं कुलिशं तूलवत्तदा ॥ 36 ॥

When Fate goes against any one, a grass comes like a thunderbolt; and when fate goes in favour of anyone, a thunderbolt becomes a soft as a bundle of cotton.

किं सैन्यैरायुधैः किं वा प्रपञ्चैर्दुर्गसेवनैः ।

मरणं सांप्रतं यस्य तस्य सैन्यैस्तु किं फलम् ॥ 37 ॥

What does it avail even when one possesses an extensive army or various weapons in abundance, taking shelter in a wide extending fort? What will

his soldiers do to him, whose death has come close at hand?

यदाऽयं देहसम्बन्धो जीवस्य कालयोगतः ।

तदेव लिखितं सर्वं सुखं दुःखं तथा मृतिः ॥ 38 ॥

Whenever, in due time, the connection of the Jīva (the human soul) with this body is brought about, then his pleasure, pains and death are written.

यस्य येन प्रकारेण मरणं दैवनिर्मितम् ।

तस्य तेनैव जायेत नान्यथेति विनिश्चयः ॥ 39 ॥

Know this as certain, very certain, that death will come to him in the manner as written by the hands of Fate; it will never be otherwise.

ब्रह्मादीनां यथा काले नाशोत्पत्ती विनिर्मिते ।

तथैव भवतः कामं किमन्येषां विचार्यते ॥ 40 ॥

As the birth and death of Brahmā and other gods are ordained, your death had been similarly ordained; no, there is no need of taking the example further than this.

ये मृत्युधर्मिणस्तेषां वरदानेन दर्पिताः ।

मरिष्यामो न मन्यन्ते ते भूढा मन्दचेतसः ॥ 41 ॥

Those who are tied up by the hands of death are surely fools and of extremely blunt intellect, if they think simply on the strength of their getting some boons "that they would never die."

तस्माद्गच्छ नृपं ब्रूहि वचनं मम सत्वरम् ।

यदाज्ञापयते भूपस्तत्कर्तव्यं त्वया किल ॥ 42 ॥

Therefore go quickly to your king and speak to him what I have said; you will then surely obey what he commands you to do.

मघवा स्वर्गमाप्नोतु देवाः सन्तु हविर्भुजः ।

यूयं प्रयात पातालं यदि जीवितुमिच्छथ ॥ 43 ॥

If he wants his life, he, with his retinue, would at once go down to Pātāla; let Indra and the other Devas get possession of the Heavens and their share of Yajñas.

अन्यथा चेन्मतिर्मद महिषस्य दुरात्मनः ।

तद्युध्यस्व मया सार्धं मरणाय कृतादरः ॥ 44 ॥

If he holds a contrary opinion, let him be eager

to go to the house of Death and come and fight with Me.

मन्यसे संगरे भग्ना देवा विष्णुपुरोगमाः ।

दैवं हि कारणं तत्र वरदानं प्रजापतेः ॥ 45 ॥

If he thinks that Viṣṇu and the other Devas have fled from the battle-fields, he has nothing to boast of; for he has not shown his manliness at all even then; for his victory is solely due to his having got the boon from Brahmā.

व्यास उवाच

इति देव्या वचः श्रुत्वा चिन्तयामास दानवः ।

किं कर्तव्यं मया युद्धं गन्तव्यं वा नृपं प्रति ॥ 46 ॥

Vyāsa said: Hearing these words of the Devī, the Dānava began to think "whether I ought to fight or to go to Mahiṣa?"

विवाहार्थमिहाज्ञप्तो राज्ञा कामातुरेण वै ।

तत्कथं विरसं कृत्वा गच्छेयं नृपसन्निधौ ॥ 47 ॥

The King has become very enamoured and has sent me hither to negotiate for marriage; how then will I be able to go to him if I make this affair unpleasant and interrupted in the middle in its course of harmony."

इयं बुद्धिः समीचीना यद्ब्रजामि कलिं विना ।

यथाऽऽगतं तथा शीघ्रं राज्ञे संवेदयाम्यहम् ॥ 48 ॥

Now it is wise for me to go to the King without fighting; let me then go as early as possible in this way and inform him about this whole affair.

स प्रमाणं पुनः कार्ये राजा मतिमतां वरः ।

करिष्यति विचार्यैव सचिवैर्निषुणैः सह ॥ 49 ॥

The King is exceptionally intelligent and experienced; he will consult with his other experienced ministers and do what is best.

सहसा न मया युद्धं कर्तव्यमनया सह ।

जये पराजये वापि भूपतेरप्रियं भवेत् ॥ 50 ॥

Therefore I ought not to fight here rashly; for victory or defeat would alike be distasteful to my monarch.

यदि मा सुंदरी हन्यादहं वा हन्मि तां पुनः ।

येन केनाप्युपायेन स कुप्येत्पार्थिवः किल ॥ 51 ॥

Whether this Lady kills me, or I kill this Lady, the king will be angry in either case.

तन्मात्तत्रैव गत्वाऽहं बोधयिष्यामि तं नृपम् ।
यथाऽद्याभिहितं देव्या यथाऽरुचि करोतु सः ॥ 52 ॥

I will therefore go now to the king and tell him what the Devī has said; he will do whatever he likes.

व्यास उवाच

इति संचिंत्य मेधावी जगाम नृपसन्निधौ ।
प्रणम्य तमुवाचेदं कृताञ्जलिरसात्यकः ॥ 53 ॥

Vyāsa said: Thus that intelligent son of the minister argued and went to the king. Then, bowing down before him, he began to say thus:

मन्त्र्युवाच

राजन्देवी वरारोहा सिंहस्योपरि संस्थिता ।
अष्टादशभुजा रम्या वरायुधधरा परा ॥ 54 ॥

O King! That excellent woman, fascinating to the world, the beautiful Devī is sitting on a lion with weapons in all her eighteen hands. O King! I told her:

सा मयोक्ता महाराज महिषं भज भामिनी ।
महिषी भव राजस्त्वं त्रैलोक्याधिपतेः प्रिया ॥ 55 ॥

“O Beautiful Lady! Be attached to Mahiṣāsura; you will become, then, the queen-consort of the king, the lord of the three worlds.

पट्टराज्ञी त्वमेवास्य भविता नात्र संशयः ।
स तवाज्ञाकरो जातो वशवर्ती भविष्यति ॥ 56 ॥

You will certainly then be his queen-consort; he will pass his life, ever obedient to you like an obedient servant.

त्रैलोक्यविभवं भुक्त्वा चिरकालं वरानने ।
महिषं पतिमासाद्य योषितां सुभगा भव ॥ 57 ॥

“O Beautiful One! If you choose to make Mahiṣa your husband, you will become fortunate amongst women and will enjoy ever all the wealth of the three worlds.”

इति मद्बचनं श्रुत्वा सा स्मयावेशमोहिता ।
मामुवाच विशालाक्षी स्मितपूर्वमिदं वचः ॥ 58 ॥

Hearing my these words, that large-eyed

woman, puffed up with egoism, laughed a little and said thus:

महिषीगर्भसम्भूतं पशूनामधमं किल ।
बलिं दास्याम्यहं दैव्यै सुराणां हितकाम्यया ॥ 59 ॥

“Your king is born of a buffalo and is the worst of brutes; I will sacrifice him before the Devī for the benefit of the gods. Is there any woman in this world so stupid as to select Mahiṣa as her husband?

का मूढा कामिनी लोके महिषं वै पतिं भजेत् ।
मादृशी मन्दबुद्धे किं पशुभावं भजेदिह ॥ 60 ॥

महिषी महिषं नाथं सशृंगा शृंगसंयुतम् ।
कुरुते कन्दमाना वै नाहं तत्सदृशी शठा ॥ 61 ॥

O You stupid! Can a woman like me ever indulge in bestial sentiments! A female buffalo has got horns; she, being excited with passion, may select your Mahiṣa with horns as her husband and come to him bellowing. I am not stupid nor like her so as to make him my husband.

करिष्येऽहं मृधे युद्धं हनिष्ये त्वां सुराप्रियम् ।
गच्छ वा दुष्ट पातालं जीवितेच्छा यदस्ति ते ॥ 62 ॥

O Villain! I will fight and destroy the enemies of the gods in the battle-field. Or if he desires to live, let him flee to Pātāla.

परुषं तु तथा वाक्यमित्युक्तं नृप मत्तया ।
तच्छ्रुत्वाऽहं समायातः प्रविचिंत्य पुनः पुनः ॥ 63 ॥

O King! Hearing those rough words uttered by Her in a moment of madness, I have come to you, thinking also how to redress this wrong.

रसभंगं विचिंत्यैव न युद्धं तु मया कृतम् ।
आज्ञां विना तवात्यन्तं कथं कुर्यां वृथोद्यमम् ॥ 64 ॥

O King! Only I feared not to interrupt in your love sentiment; and therefore I did not fight with Her; especially, without Your command, how can I engage myself in useless excitement?

साऽतीव च बलोन्मत्ता वर्तते भूप भामिनी ।
भवितव्यं न जानामि किं वा भावि भविष्यति ॥ 65 ॥

O Lord of the Earth! That handsome woman rests maddened on Her own strength; I do not know what is the womb of future or whatever is destined to happen, will surely come to pass. You

are the sole master in this matter; I will do whatever you order me.

कार्येऽस्मिस्त्वं प्रमाणं नो मन्त्रोऽतीव दुरासदः ।

युद्धं पलायनं श्रेयो न जानेऽहं विनिश्चयम् ॥ 66 ॥

इति श्रीमदेवीभागवते महापुराणे पञ्चमस्कन्धे

दशमोऽध्यायः ॥ 10 ॥

The matter is very difficult to be reflected upon; whether it is better to fight or it is better to fly away, I cannot say definitely.

Here ends the Tenth Chapter of the Fifth Book on the messenger's news to Mahiṣa, in Śrīmaddevī-bhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI

On Tāmrās Fight with the Devī

व्यास उवाच

इति तस्य वचः श्रुत्वा महिषो मदविह्वलः ।

मन्त्रिवृद्धान् समाहूय राजा वचनमब्रवीत् ॥ 1 ॥

Vyāsa said: The King Mahiṣāśura, maddened with pride, heard the messenger's words and called the aged and experienced ministers and said thus:

कार्येऽस्मिन्निपुणा यूयमुपायेषु विचक्षणाः ।

सामादिषु च कर्तव्यं विश्रब्धं ब्रूत मा चिरम् ॥ 2 ॥

O Ministers! What am I to do now? Better judge you all well, and speak out definitely to my. Is it that this Devī has been created by the Devas like the Māyā of Śambarāśura and thus has appeared before us?

आगता देवविहिता मायेयं शांबरीव किम् ।

सामादिषु च कर्तव्यः कोऽत्र मह्यं बुवंतु च ॥ 3 ॥

You are all dexterous and know where to apply the four means of success; viz., conciliation, gift or bribery, sowing dissensions, and war; and therefore you would better tell me which one of the above four, I am to adopt now.

मन्त्रिण ऊचुः

सत्यं सदैव वक्तव्यं प्रियं न नृपसत्तम ।

कार्यं हितकरं नूनं विचार्य विबुधैः किल ॥ 4 ॥

The ministers said: O King! One should always speak true and at the same time pleasant; the wise ones should then select only those which are beneficial and apply them.

सत्यं च हितकृद्राजन्प्रियं चाहितकृद्भवेत् ।

यथौषधं नृणां लोके ह्यप्रियं रोगनाशनम् ॥ 5 ॥

O King! As a medicine, though bitter, cures

diseases, so true words, though appearing unpleasant, lead to beneficial results. Those that are simply pleasant, are generally injurious as to their effects.

सत्यस्य श्रोता मन्ता च दुर्लभ पृथिवीपते ।

वक्ताऽपि दुर्लभः कामं बहवश्चाटुभाषकाः ॥ 6 ॥

O Lord of the Earth! The bearers and approvers of truth both are very rare; truth speakers also are very difficult to be seen; laudatory sycophancy is found in a great measure in this world.

कथं ब्रूमोऽत्र नृपते विचारे गहने त्विह ।

शुभं वाऽप्यशुभं वाऽपि को वेत्ति भुवनत्रये ॥ 7 ॥

O King! Nobody in the three worlds knows what will be good or what will lead to inauspicious results? How can we then definitely pronounce our judgment in this difficult matter?

राजोवाच

स्वस्वमत्यनुसारेण बुवंत्वद्वा पृथक्पृथक् ।

येषां हि यादृशो भावस्तच्छ्रुत्वा चिन्तयाम्यहम् ॥ 8 ॥

The King said: Let each of you say separately, according to his own intellect, what is his opinion; I will hear them all consider for myself.

बहूनां मतमाज्ञाय विचार्य च पुनः पुनः ।

यच्छ्रेयस्तद्धि कर्तव्यं कार्यं कार्यविचक्षणैः ॥ 9 ॥

Clever persons should hear the opinions of several persons, then judge for himself what is the best and then adopt that as what is to be done.

व्यास उवाच

तस्यैवं वचनं श्रुत्वा विरूपाक्षो महाबलः ।

उवाच तरसा वाक्यं रंजयन्पृथिवीपतिम् ॥ 10 ॥

Vyāsa said: Hearing his words, the powerful Virūpākṣa came out foremost of all and began to say pleasant words to the King.

विरूपाक्ष उवाच

राजन्नारी वराकीयं सा ब्रूते मदगर्विता ।
विभीषकामात्रमिदं ज्ञातव्यं वचनं त्वया ॥ 11 ॥

Virūpākṣa said: O King! Please take for certain, what has been spoken by that ordinary woman, swelled with vanity, as words simply to scare you.

को बिभेति स्त्रियो वाक्यैर्दुरुक्तैः रणदुर्मदैः ।
अनृतं साहसं चेति जानन्नारीविचेष्टितम् ॥ 12 ॥

The efforts and courage of a woman are known to all; who will be afraid therefore, to hear abusive language from a woman, praising her ownself in matters of warfare?

जित्वा त्रिभुवनं राजन्नद्य कान्ताभयेन वै ।
दीनत्वेऽप्ययशो नूनं वीरस्य भुवने भवेत् ॥ 13 ॥

O King! You have conquered the three worlds by your own heroic valour; now if you acknowledge your inferiority, out of fear to a woman, you would be subject to very much disgrace in this world.

तस्माद्याम्यहमेकाकी युद्धाय चण्डिकां प्रति ।
हनिष्ये तां महाराज निर्भयो भव साम्प्रतम् ॥ 14 ॥

Therefore, O King! I will go alone to fight with Caṇḍikā and I will kill Her. You can stay here now without any fear.

सेनावृतोऽहं गत्वा तां शस्त्रास्त्रैर्विविधैः किल ।
निषूदयामि दुर्मर्षां चण्डिकां चण्डविक्रमाम् ॥ 15 ॥

बद्ध्वा सर्पमयैः पाशैरानयिष्ये तवांतिकम् ।
वशगा तु सदा ते स्यात्पश्य राजन्बलं मम ॥ 16 ॥

O King! See my prowess now; I am just now going with my army and I will kill that violent Caṇḍikā, maddened with pride, or I will tie Her down by a coil of snakes and bring Her before you; then that Lady, seeing Herself helpless, will become quite submissive to you; there is no doubt in this.

व्यास उवाच

विरूपाक्षवचः श्रुत्वा दुर्धरो वाक्यमब्रवीत् ।
सत्यमुक्तं वचो राजन्विरूपाक्षेण धीमता ॥ 17 ॥

Vyāsa said: Hearing these words of Virūpākṣa. Durdhara said: O King! Virūpākṣa is very intelligent; what he has said just now is all reasonable and true.

ममापि वचनं श्लक्ष्णं श्रोतव्यं धीमता स्वया ।
कामातुरेषा सुदती लक्ष्यतेऽप्यनुमानतः ॥ 18 ॥

O King! You are intelligent; hear my words full of truth also. As far as I think, I consider that woman with beautiful teeth as passionate.

भवत्येवंविधा कामं नायिका रूपगर्विता ।
भीषयित्वा वराराहा त्वां वशे कर्तुमिच्छति ॥ 19 ॥

For that woman of broad hips has expressed a desire to bring you under control by making you fearful; the mistresses, proud of their beauty generally use such words when they become passionate.

हावोऽयं मानिनीनां वै तं वेत्ति रसवित्तमः ।
वक्रोक्तिरेषा कामिन्याः प्रियं प्रात परायणम् ॥ 20 ॥

When they behave in this way, people call these amorous gestures. These crooked words of mistresses are the chief causes in attracting dear persons unto them.

वेत्ति कोऽपि नरः कामं कामशास्त्रविचक्षणः ।
यदुक्तं नाम बाणैस्त्वां वधिष्ये रणमूर्धनि ॥ 21 ॥

Those who are skilled in the art of love affair, some of them can know these things thoroughly well. O King! That woman has said, "I will pierce and kill you by arrows, face to face, in the battlefield."

हेतुगर्भमिदं वाक्यं ज्ञातव्यं हेतुवित्तमैः ।
बाणास्तु मानिनीनां वै कटाक्षा एव विश्रुताः ॥ 22 ॥

The sense of this is different. The wise persons that are clever and experienced in the art of finding out the cause, declare that the above sentence is pregnant with deep and esoteric meaning.

पुष्पांजलिमयाश्चान्ये व्यंग्यानि वचनानि च ।
का शक्तिरन्यबाणानां प्रेरेणो त्वयि पार्थिव ॥ 23 ॥

You can easily see that the handsome women have no other arrows with them; their side-glances are their arrows. And their words carry their hidden

meanings, and, expressing their desires, are their flowers.

तादृशीनां न सा शक्तिर्ब्रह्मविष्णुहरादिषु ।

यथोक्तं नेत्रबाणैस्त्वां हनिष्ये मन्द पार्थिवम् ॥ 24 ॥

O King! Brahmā, Viṣṇu and Maheśa even have no powers to shoot arrows at you; how can, then, that helpless woman, who appears so passionate, dart real arrows at you? O King! That lady said: "O Stupid! I will kill your King by my arrow-like eye-sight.

विपरीतं परिज्ञातं तेनारसविदा किल ।

पातयिष्यामि शय्यायां रणमय्यां पतिं तव ॥ 25 ॥

विपरीतरतिक्रीडाभाषणं ज्ञेयमेव तत् ।

"But the messenger was wanting in that power to appreciate; so he, no doubt, understood her words in their contrary sense." The saying of that lady "I will lay your lord in the death-bed in the battlefields" is to be taken in the light of inverted sexual intercourse, where woman is above the man.

करिष्ये विगतप्राणं यदुक्तं वचनं तथा ॥ 26 ॥

वीर्यं प्राणा इति प्रोक्तं तद्विहीनं न चान्यथा ।

Her utterance "I will take away the vitality (life) of your lord is also significant." The semen virile is known as the vitality (life). Therefore the above expression means that she will make you devoid of your virility. There can be no other meaning.

व्यंग्याधिक्येन वाक्येन वरयत्युत्तमा नृप ॥ 27 ॥

तद्वै विचारतो ज्ञेयं रसग्रन्थविचक्षणैः ।

O King! Those women that are excellent shew by too much of their covert expressions (inuidos) that they select and like very much their beloved. The experts only in these amorous affairs will be able to appreciate these things.

इति ज्ञात्वा महाराज कर्तव्यं रससंयुतम् ॥ 28 ॥

सामदानद्वयं तस्या नान्योपायोऽस्ति भूपते ।

Knowing thus, dealings ought to be made with Her so that the harmony in amorous sentiments be not broken. O King! Sāma (conciliation) and

Dāna (gifts) are the two means to be adopted; there is no other way.

रुष्टा वा गर्विता वाऽपि वशमा मानिनी भवेत् ॥ 29 ॥

तादृशैर्मधुरैर्वाक्यैरानयिष्ये तवान्तिकम् ।

किं बहुक्तेन मे राजन्कर्तव्या वशवर्तिनी ॥ 30 ॥

गत्वा मयाऽधुनैवेयं किंकरीव सदैव ते ।

By these two, that Lady, whether she be proud or angry, is sure to be brought under control; I will go not and bring Her before you by such sweet words. O king! What is the use of my talking too much? I will make Her submissive to you like a slave girl.

व्यास उवाच

इत्थं निशम्य तद्वाक्यं ताम्रस्तत्त्वविचक्षणः ॥ 31 ॥

उवाच वचनं राजन्निशामय मयोदितम् ।

हेतुमन्दमसहितं रसयुक्तं नवान्वितम् ॥ 32 ॥

नैषा कामातुरा बाला नानुरक्त विचक्षणा ।

व्यंग्यानि नैव वाक्यानि तयोक्तानि तु मानद ॥ 33 ॥

Vyāsa said: Hearing those words of Durdhara, the Dānava Tāmra, who was very experienced in finding out the real nature, said: 'I am telling you what is sanctioned by virtue and is at the same time full of sweet amorous feelings pregnant with deep meanings. "O Giver of honour! This intelligent woman is not at all passionate nor devoted to you; nor has that woman used any covert expressions to you."

चित्रमत्र महाबाहो यदेका वरणिनी ।

निरालम्बा समायाति चित्ररूपा मनोहरा ॥ 34 ॥

"O Great Hero! This is strange indeed that a Lady, beautiful, handsome, and of strange feature, at the same time alone and helpless, has come here to fight.

अष्टादशभुजा नारी न श्रुता न च वीक्षिता ।

केनापि त्रिषु लोकेषु पराक्रमवती शुभा ॥ 35 ॥

आयुधान्यपि तावन्ति धृतानि बलवन्ति च ।

विपरीतमिदं मन्ये सर्वं कालकृतं नृप ॥ 36 ॥

A good-looking woman, powerful, and having eighteen hands is never heard of, nor ever seen by me in these three worlds. She is holding in each

of Her hands powerful weapons. O king! All these seem to be the contrary actions of Time.

स्वप्नानि दुर्निमित्तानि मया दृष्टानि वै निशि ।

तेन जानाम्यहं नूनं वैशसं समुपागतम् ॥ 37 ॥

O King! I saw ominous dreams during the night; and I conclude, therefore, that great dangers are over our heads.

कृष्णांबरधरा नारी रुदती च गृहांगणे ।

दृष्ट्वा स्वप्नेषुषःकाले चिंतितव्यस्तदत्ययः ॥ 38 ॥

Early in the morning twilight, I saw in my dream that a woman, wearing a black raiment, was weeping in the inner courtyard; that some inauspicious events are forthcoming can be easily judged from the above.

विकृताः पक्षिणो रात्रौ रोरुवन्ति गृहे गृहे ।

उत्पाता विविधा राजन्प्रभवन्ति गृहे गृहे ॥ 39 ॥

तेन जानाम्यहं नूनं कारणं किञ्चिदेव हि ।

यत्त्वां प्रार्थयते बाला युद्धाय कृतनिश्चया ॥ 40 ॥

O King! The birds were screaming hoarsely in every house and various calamitous events were seen in various houses; at this time that woman, firmly resolved, was challenging you to fight; it, therefore, seems to me that there is something very serious in this matter.

नैषाऽस्ति मानुषी नो वा गांधर्वी न तथासुरी ।

देवैः कृतेय ज्ञातव्या मायामोहकरी विभो ॥ 41 ॥

O Lord! This woman is neither human, nor a Gāndharvī, nor the wife of any Asura. Only to cause delusion to us, she, this wondrous Māyā has been created by the gods.

कातरत्वं न कर्तव्यं ममैतन्मतमित्यलम् ।

कर्तव्यं सर्वथा युद्धं यद्भाष्यं तद्भविष्यति ॥ 42 ॥

O King! In no case, weakness is to be resorted; it is wise by all means to fight as best as possible; what is inevitable will come to pass; this is my opinion.

को वेद देवकर्तव्यं शुभं वाऽप्यशुभं तथा ।

अवलंब्य धिया धैर्यं स्यात्तव्यं वैः विचक्षणैः ॥ 43 ॥

No one is able to unriddle the doings of the Devas, whether they would be auspicious or

inauspicious. Therefore intelligent ones should weigh pros and cons carefully and remain patient and steady.

जीवितं मरणं पुंसां देवाधीनं नराधिप ।

कोऽपि नैवान्यथा कर्तुं समर्थो भुवनत्रये ॥ 44 ॥

O King! Life or death is at the hands of destiny; Nobody, therefore, can do it otherwise."

गच्छ ताम्र महाभाग युद्धाय कृतनिश्चयः ।

तामानय वरारोहां जित्वा धर्मेण मानिनीम् ॥ 45 ॥

Hearing this, Mahiṣāsura said: "O Highly fortunate Tāmra! Better, then, stand for fight, fully resolved and go that Lady, beautiful, and conquer Her according to rules of justice and bring Her before me.

न भवेद्दृशगा नारी संग्रामे यदि सा तव ।

हन्तव्या नान्यथा कामं माननीया प्रयत्नतः ॥ 46 ॥

"In case She does not come under your control in fight, kill Her; but if She comes round, then shew Her honour; do not kill Her.

वीरस्त्वमसि सर्वज्ञ कामशास्त्रविशारदः ।

येन केनाप्युपायेन जेतव्यो वरवर्णिनी ॥ 47 ॥

O All knowing! You are a great hero and at the same thoroughly conversant with Kāma Śāstra (science of love); therefore conquer that Fair One by any means you can.

त्वरन् वीर महाबाहो सैन्येन महता वृतः ।

तत्र गत्वा त्वया ज्ञेया विचार्य च पुनः पुनः ॥ 48 ॥

O valiant Tāmra, of mighty prowess! Go then with a mighty force and ponder over again and again and find out Her intention.

किमर्थमागता चेयं ज्ञातव्यं तद्धि कारणम् ।

कामाद्वा वैरभावाच्च माया कस्येयमित्युत ॥ 49 ॥

Is She prompted by passion or by real inimical feeling or by any other motive? Try to find out whose Māyā is this?

आदौ तन्निश्चयं कृत्वा ज्ञातव्यं तच्चिकीर्षितम् ।

पश्चाद्युद्धं प्रकर्तव्यं यथायोग्यं यथाबलम् ॥ 50 ॥

Know all these beforehand; then find out the remedy; next fight with Her according to your strength and prowess.

कातरत्वं न कर्तव्यं निर्दयत्वं तथा न च ।

यादृशं हि मनस्तस्याः कर्तव्यं तादृशं त्वया ॥ 51 ॥

Weakness should not be shown nor merciless behaviour is to be resorted; you should behave with Her according to the bent of Her mind.

व्यास उवाच

इति तद्भाषितं श्रुत्वा ताम्रः कालवशं गतः ।

निर्गतः सैन्यसंयुक्तः प्रणम्य महिषं नृपम् ॥ 52 ॥

Vyāsa said: O king! Thus hearing the King's words, Tāmra coming as if under the sway of Death, saluted the king Mahiṣa and marched away with his army.

गच्छन्मार्गे दुरात्माऽसौ शकुनावीक्ष्य दारुणान् ।

विस्मयं च भयं प्राप यममार्गप्रदर्शकान् ॥ 53 ॥

That wicked Dānava, who on his way, began to see all the fearful inauspicious signs, indicative of Death, became surprised and was caught with fear.

स गत्वा तां समालोक्य देवीं सिंहोपरि स्थिताम् ।

स्तूयमानां सुरैः सर्वैः सर्वायुधविभूषिताम् ॥ 54 ॥

When he arrived at the spot he saw the Devī standing on a lion, while She was decorated with all the weapons and instruments, and all the Devas chanting hymns to Her.

तामुवाच विनीतः सन् वाक्यं मधुरया गिरा ।

सामभावं समाश्रित्य विनयावनतः स्थितः ॥ 55 ॥

Tāmra, then bowed down before Her with humility and modesty and addressed Her with sweet words, according to the rules of the policy of conciliation.

देवि दैत्येश्वरः शृंगी त्वद्वपुगुणमोहितः ।

सृहां करोति महिषस्त्वत्पाणिग्रहणाय च ॥ 56 ॥

"O Devī! Mahiṣa, the lord of the Daityas, has become enchanted on hearing Your beauty and qualifications and has become desirous to marry You."

भावं कुरु विशालाक्षि तस्मिन्नमरदुर्जये ।

पतिं तं प्राप्य मृद्वंगि नन्दने विहराद्भुते ॥ 57 ॥

O Beautiful One! You would better be graciously pleased with that conqueror of the Immor-

tals, the Mahiṣāsura; O Thou of delicate limbs! Make him your husband and enjoy all the exquisite pleasures of the Nandana garden as best as you can.

सर्वासुन्दरं देहं प्राप्य सर्वसुखास्पदम् ।

सुखं सर्वात्मना ग्राह्यं दुःखं हेयमिति स्थितिः ॥ 58 ॥

The end and aim of attaining this human form, beautiful in every respect and the abode of all bliss, is to enjoy, in every way, all the pleasure of human existence and to avoid the sources of all troubles. This is the rule.

करभोरु किमर्थं ते गृहीतान्यायुधान्यलम् ।

पुष्पकन्दुकयोग्यास्ते कराः कमलकोमलाः ॥ 59 ॥

O Thou of beautiful thighs like those of the young of an elephant! Your soft and delicate lotus-like hands are fit to play only with nice balls of flowers; why then are You holding in Your hands all the weapons and arrows?

धूचापे विद्यमानेऽपि धनुषा किं प्रयोजनम् ।

कटाक्षा विशिखाः सन्ति किं बाणैर्निष्प्रयोजनैः ॥ 60 ॥

What is the use of holding ordinary arrows, when those two eyebrows like bows, are existing with You?

संसारे दुःखदं युद्धं न कर्तव्यं विजानता ।

लोभासक्ताः प्रकुर्वन्ति संग्रामं च परस्परम् ॥ 61 ॥

What need have you to take ordinary arrows when you are graced with that piercing eyesights, your arrows.

पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ।

भेदनं निजगात्राणां कस्य तज्जायते मुदे ॥ 62 ॥

War is exceedingly painful in this world; those who know thus ought never to fight. It is only those human beings that are prompted by greed, that fight with each other.

तस्मात्त्वमपि तन्वांगि प्रसादं कर्तुमर्हसि ।

भर्तारं भज मे नाथं देवदानवपूजितम् ॥ 63 ॥

What to speak of those sharpened arrows, one ought not to fight with flowers even; O Devī! You can well say who is that feels pleasure, when one's own body is pierced?

स तेऽत्र वाञ्छितं सर्वं करिष्यति मनोरथम् ।
त्वं पट्टमहिषी राज्ञः सर्वथा नात्र संशयः ॥ 64 ॥

Therefore, O Delicate One! Gladly you can worship Mahiṣa, the lord of the world and the object of worship of the Devas and Dānavas. Then he will satisfy all your desires. What more to say, you will no doubt be his queen-consort.

वचनं कुरु मे देवि प्राप्स्यसे सुखमुत्तमम् ।
संग्रामे जयसंदेहः कष्टं प्राप्य न संशयः ॥ 65 ॥

O Devī! If one tries one's best, it is doubtful whether one would be crowned with success; therefore keep my this request; you will surely get all the best pleasures.

जानासि राजनीतिं त्वं यथावद्वरणिनि ।
भुक्त्वा राज्यसुखं पूर्णं वर्षाणामयुतायुतम् ॥ 66 ॥
"O Beautiful! You are well acquainted with

all the politics; therefore you better enjoy thoroughly the pleasure of the kingdom for full many years.

पुत्रस्ते भविता कांतः सोऽपि राजा भविष्यति ।
यौवने क्रीडयित्त्वान्ते वार्धक्ये सुखमाप्स्यसि ॥ 67 ॥
इति श्रीमहेश्वरीभागवते महापुराणे पञ्चमस्कन्धे
एकादशोऽध्यायः ॥ 11 ॥

"And if you marry Mahiṣa you will have beautiful sons and those sons again will be kings; and enjoying the pleasures of your full grown womanhood, you will no doubt, be happy in your old age."

Here ends the Eleventh Chapter of the Fifth Book on the appearing of the Dānava Tāmra before the Devī in Śrīmaddevībhagāvatam, the Mahā Purāṇam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XII

On the Cabinet Held by Mahiṣa

व्यास उवाच

तन्निशम्य वचस्तस्य ताम्रस्य जगदम्बिका ।
मेघगम्भीरया वाचा हसन्ती तमुवाच ह ॥ 1 ॥

Vyāsa said: The World-Mother, hearing Tāmra's words, spoke laughing a little and with a deep voice like that of a rumbling thunder cloud.

देव्युवाच

गच्छ ताम्र पतिं बृहि मुमूर्षुं मन्दचेतसम् ।
महिषं चातिकामार्तं मूढं ज्ञानविवर्जितम् ॥ 2 ॥

The Devī spoke: "O Tāmra! Go and say to your Lord Mahiṣa who, it seems, is stupid, whose end is nigh, who has become very passionate, and who is void of knowledge of what is proper and what is improper.

यथा ते महिषी माता प्रौढा यवसम्भक्षिणी ।
नाहं तथा शृंगवती लम्बपुच्छा महोदरी ॥ 3 ॥

I am not like your grown up mother, the she-buffalo, having horns, eating grass, with a long tail and a big-belly.

न कामयेऽहं देवेशं नैव विष्णुं न शङ्करम् ।
धनदं वरुणं नैव ब्रह्माणं न च पावकम् ॥ 4 ॥

I do not like to have even Viṣṇu, the god Śaṅkara, Brahmā, Kubera, Varuṇa, or Fire.

एतान्देवगणान्हित्वा पशुं केन गुणेन वै ।
वृणोम्यहं वृथा लोके गर्हणा मे भवेदिति ॥ 5 ॥

How then can I select a beast? If I do so, I will be an object of much censure amongst the several worlds.

नाहं पतिवरा नारी वर्तते मे पतिः प्रभुः ।
सर्वकर्ता सर्वसाक्षी ह्यकर्ता निःस्पृहः स्थिरः ॥ 6 ॥

I am not desirous of any more husband; my Husband is existing; though He is the Lord of all, Witness of All, yet He is not the Actor; He is without any desires and He is calm and tranquil.

निर्गुणो निर्ममोऽनन्तो निरालम्बो निराश्रयः ।
सर्वज्ञः सर्वगः साक्षी पूर्णः पूर्णाशयः शिवः ॥ 7 ॥

He, the Śiva, is devoid of any Prākṛtic qualities, without any attachment, the Great Infinite, without anyone to rely on, without any refuge, omniscient, omnipresent, the Great Witness, the Full, and the seat of the Full, the Auspicious.

सर्वावासः क्षमः शान्तः सर्वदृक्सर्वभावनः ।

तं त्यक्त्वा महिषं मन्दं कथं सेवितुमुत्सहे ॥ 8 ॥

He is the abode of all, capable to do all, the peaceful, capable to create everything and He is seeing everywhere. How can I then leave Him and try to serve dull, stupid Mahiṣa?

प्रबुध्य युध्यतां कामं करोमि यमवाहनम् ।

अथवा मनुजानां वै करिष्ये जलवाहकम् ॥ 9 ॥

Let him come and fight with this understanding that he will be defeated and be made the conveyance of Yama, the God of Death or the carrier of water of the human beings.

जीवितेच्छाऽस्ति चेत्पाप गच्छ पातालमाशु वै ।

समस्तैर्दानवैर्युक्तस्त्वन्यथा हन्मि संगरे ॥ 10 ॥

And if that impious heretic desires to live let him fly at once to Pātāla with all his demon comrades; else I will slay him in battle.

कामं सदृशयोर्योगः संसारे सुखदो भवेत् ।

अन्यथा दुःखदो भूयादज्ञानाद्यदि कल्पितः ॥ 11 ॥

See! combination of similar substances leads to happiness; and if out of ignorance, the connection takes place between things entirely different in their nature, it becomes at once the source of all pain and troubles."

मूर्खस्त्वमसि यद्ब्रूषे पतिं मे भज भामिनि ।

क्वाहं क्व महिषः शृङ्गी सम्बन्धः कीदृशो द्वयोः ॥ 12 ॥

You are a thorough by illiterate when you ask me to worship your lord; do you not see me endowed with exquisite beauty? and what is your Mahiṣa? A buffalo with horns; how can then connection become possible between us?

गच्छ युध्यस्व वा कामं हनिष्येऽहं सबान्धवम् ।

यज्ञभागं देवलोकं नोचेत्यक्त्वा सुखी भव ॥ 13 ॥

Better fly away or fight if you like; I will kill you and your friends, and if you leave the region of Heaven and the share of Yajña, then you will become happy."

व्यास उवाच

इत्युक्त्वा सा तदा देवो जगर्ज भृशमद्भुतम् ।

कल्पान्तसदृशं नादं चक्रे दैत्यभयावहम् ॥ 14 ॥

Vyāsa said: O King! Thus saying, the Devī howled and roared so loudly that it appeared strange and it caused a great terror to the Dānavas who took it as the great dissolution of the universe at the end of a Kalpa.

चकंपे वसुधा चेलुस्तेन शब्देन भूधराः ।

गर्भाश्च दैत्यपत्नीनां सन्नसुर्गर्जितस्वनात् ॥ 15 ॥

The earth and the mountains trembled: the wives of the Dānavas had miscarriage at that terrific noise.

ताम्रः श्रुत्वा च तं शब्दं भयत्रस्तमनास्तदा ।

पलायनं ततः कृत्वा जगाम महिषांतिकम् ॥ 16 ॥

Tāmra hearing that sound was terrified; his mind became unsteady and he at once fled to Mahiṣa.

नगरे तस्य ये दैत्यास्तेऽपि चिंतामवाप्नुवन् ।

बधिरीकृतकर्णाश्च पलायनपरा नृप ॥ 17 ॥

O King! The Dānavas present in the city became deaf; they fled and became very anxious and were absorbed in the thought whence and how that sound came.

तदा क्रोधेन सिंहोऽपि ननाद भृशमुत्सटः ।

तेन नादेन दैतेया भयं जग्मुरपि स्फुटम् ॥ 18 ॥

ताम्रं समागतं दृष्ट्वा हयारिरपि मोहितः ।

चिंतयामास सचिवैः किं कर्तव्यमतः परम् ॥ 19 ॥

The lion, too, enraged and, raising up its manes, roared so loud that the Daityas became very much terrified. Mahiṣa too, became confounded to see Tāmra returning; he then held a council with his ministers on what ought to be done next?

दुर्गग्रहो वा कर्तव्यो युद्धं निर्गत्य वा पुनः ।

पलायने कृते श्रेयो भवेद्वा दानवोत्तमाः ॥ 20 ॥

Mahiṣāsura said: "O best of the Dānavas! Shall we now take our shelter within the forts? Or shall we go out and fight? Or will it be favourable to us if we fly away?

बुद्धिमन्तो दुराधर्षाः सर्वे शास्त्रविशारदाः ।

मन्त्रः खलु प्रकर्तव्यः सुगुप्तः कार्यसिद्धये ॥ 21 ॥

You all are intelligent and versed in all the Śāstras and unconquerable by your foes; therefore

ought you all to consult over the matter in utmost privacy for our success at the present moment.

मन्त्रमूलं स्मृतं राज्यं यदि स स्यात्सुरक्षितः ।

मन्त्रिभिश्च सदाचारैर्विधेयः सर्वथा बुधैः ॥ 22 ॥

The root of Kingdom lies in the council in the secret place (cabinet) and Statesmanship; if this counsel be kept well preserved in secrecy, then that Kingdom is also kept entire; therefore it is good and virtuous.

मन्त्रभेदे विनाशः स्याद्राज्यस्य भूपतेस्तथा ।

तस्माद्भेदभयाद्गुप्तः कर्तव्यो भूतिमिच्छता ॥ 23 ॥

If the plan be out, then destruction comes both to the King and his Kingdom; hence the plan must be kept secret by those wanting glory, lest it be taken advantage of and rendered ineffective by other persons.

तदत्र मन्त्रिभिर्वाच्यं वचनं हेतुमद्धितम् ।

कालदेशानुसारेण विचिंत्य नीतिनिर्णयम् ॥ 24 ॥

या योषाऽत्र समायाता प्रबला देवनिर्मिता ।

एकाकिनी निरालम्बा कारणं तद्विचिंत्यताम् ॥ 25 ॥

O Ministers! Now declare, taking due consideration of time and place, after duly discussing and ascertaining what is the best course to adopt, what would be beneficial and full of reason and intelligence. First find out the cause why this powerful woman, created by the Devas has come here alone and helpless?

युद्धं प्रार्थयते बाला किमाश्चर्यमतः परम् ।

श्रेयोऽत्र विपरीतं वा को वेत्ति भुवनत्रये ॥ 26 ॥

That woman is challenging us to fight. What more wonder can there be than this? Who can say in the three worlds what the result will be, whether it will be good or otherwise?

न बहूनां जयोऽप्यस्ति नैकस्य च पराजयः ।

दैवाधीनौ सदा ज्ञेयौ युद्धे जयपराजयौ ॥ 27 ॥

Victory comes not to many persons nor defeat comes to a single individual; therefore victory or defeat lies at the hands of the Luck and Destiny.

उपायवादिनः प्राहुर्देवं किं केन वीक्षितम् ।

अदृष्टमिति यन्नाम प्रवदन्ति मनीषिणः ॥ 28 ॥

तत्सत्त्वेऽपि प्रमाणं किं कातराशाबलंबनम् ।

Those who plead for place, policy, statesmanship, they say what is Fate? Is there anyone who has seen Fate? (Adṛṣṭa) No one has seen His appearance." It may be argued that there may exist such a thing as Fate; to which it might be replied, what proofs are there for such an existence?

न समर्थजनानां हि दैवं कुत्राषि लक्ष्यते ॥ 29 ॥

उद्यमो दैवमेतौ हि शूरकातरयोर्मतम् ।

विचिंत्याद्य धिया सर्वं कर्तव्यं कार्यमादरात् ॥ 30 ॥

Thus the weak persons alone hold it out as their only hope; nowhere are seen energetic persons who can fulfil their ends by their own efforts, by those who enrol themselves under Fate. Therefore "effort," "energy" are the words of the heroes and "Fate" is the word of cowards. You should all consider today these subjects fully and intelligently and then decide what are we to do?

व्यास उवाच

इति राज्ञो वचः श्रुत्वा हेतुगर्भं महायशाः ।

विडालाख्यो महाराजमित्युवाच कृतांजलिः ॥ 31 ॥

राजत्रेष्वा विशालाक्षी ज्ञातव्या यत्नतः पुनः ।

किमर्थमिह सम्प्राप्ता कुतः कस्य परिग्रहः ॥ 32 ॥

Vyāsa said: Thus hearing the King, the famous Viḍālākṣa with folded hands spoke thus: "O king! First it should be definitely ascertained as to whose wife is she, this woman possessing large eyes? Whence and for what purpose has she come here; next what ought to be done should be decided.

मरणं ते परिज्ञाय स्त्रियाः सर्वात्मना सुरैः ।

प्रेषिता पद्मपत्राक्षी समुत्पाद्य स्वतेजसा ॥ 33 ॥

It seems to me that the Devas, knowing that your death will ensue from the hands of a woman, have created very carefully this lotus-eyed woman out of their own essences.

तेऽपि छन्नाः स्थिताः खेऽत्र सर्वे युद्धदिदृक्षवः ।

समयेऽस्याः महायास्ते भविष्यति युयुत्सवः ॥ 34 ॥

And they are lying in wait, unknown to anybody in the celestial space with a desire to see the battle

but really to fight with you. In due time, they will undoubtedly help this woman.

पुरतः कामिनीं कृत्वा ते वै विष्णुपुरोगमाः ।

बधिष्यन्ति च नः सर्वान्सा त्वां युद्धे हनिष्यति ॥ 35 ॥

When the war will ensue, Viṣṇu and the other Devas will put this woman in front and slay us all. Whereas this Devī will slay you.

एतच्चिकीर्षितं तेषां मया ज्ञातं नराधिप ।

भवितव्यस्य न ज्ञानं वर्तते मम सर्वथा ॥ 36 ॥

This is their earnest desire. O king! I have come to know this beforehand; but what will be the actual result I cannot say.

योद्धव्यं न त्वयाऽद्येति नाहं वक्तु क्षमः प्रभो ।

प्रमाणं त्वं महाराज कार्येऽत्र दैवनिर्मिते ॥ 37 ॥

I cannot say also whether it is advisable for You to fight now; therefore it would be better if you consider yourself well on this matter of the gods and do accordingly.

त्वदर्थेऽस्माभिरनिशं मर्तव्यं कार्यगौरवात् ।

विहर्तव्यं त्वया सार्धमेष धर्मोऽनुजीविनाम् ॥ 38 ॥

Our duty, the duty of your servants lies in this: That we should sacrifice at any moment our lives for the preservation of your prestige; and to enjoy with you whenever you are enjoying.

विचारोऽत्र महानस्ति यदेका कामिनी नृप ।

युद्धं प्रार्थयतेऽस्माभिः ससैन्यैर्बलद्विपतैः ॥ 39 ॥

But, O King! It is extremely advisable to ponder over this very carefully when we see that this woman, though alone, is challenging us to fight who are armed with powerful soldiers.

दुर्मुख उवाच

राजन् युद्धे जयं नोऽद्य भविता वेद्यग्रहं किल ।

पलायनं न कर्तव्यं यशोहानिकरं नृणाम् ॥ 40 ॥

Durmukha said: "O king! I know for certain, that we will not get victory in this battle; still we ought not to shew our back; for that would lead us to sheer disgrace.

इन्द्रादीनां संयुगेऽपि न कृतं यज्जुगुप्सितम् ।

एकाकिनीं स्त्रियं प्राप्य को हि कुर्यात्पलायनम् ॥ 41 ॥

Even in our encounter with Indra and other Devas, we did nothing hateful and blameable; then how can any of us fly away when we come face to face with a helpless woman?

तस्माद्युद्धं प्रकर्तव्यं मरणं वा रणे जयः ।

यद्भावि तद्भवत्येव काऽत्र चिन्ता विपश्यतः ॥ 42 ॥

Therefore fight we must; that is certain; let whatever happen's happen. What is inevitable, must come to pass. Thus considered, what need we care for the result?

मरणेऽत्र यशःप्राप्तिर्जीविने च तथा सुखम् ।

उभयं मनसा कृत्वा कर्तव्यं युद्धमद्य वै ॥ 43 ॥

If we die in the battle, we will get name and fame; if we be victorious, we will get happiness. Thus thinking both the cases, we must fight today.

पलायने यशोहानिर्मरणं चायुषः क्षये ।

तस्माच्छोको न कर्तव्यो जीविते मरणे वृथा ॥ 44 ॥

Death is inevitable when our longevity expires; our prestige will suffer if we fly away; therefore we ought not to spend uselessly our time in thus expressing our vain regret for life or for death.

व्यास उवाच

दुर्मुखस्य वचः श्रुत्वा बाष्कलो वाक्यमब्रवीत् ।

प्रणतः प्राञ्जलिभूत्वा राजानं वाक्यकोविदः ॥ 45 ॥

Vyāsa said: O king! Hearing thus Durmukha's words, Bāṣkala, the eloquent speaker, thus spoke to the king, with clasped hands and his head bowed down.

बाष्कल उवाच

राजंश्चिता न कर्तव्या कार्येऽस्मिन्कातरप्रिये ।

अहमेको हनिष्यामि चण्डीं चंचललोचनाम् ॥ 46 ॥

"O king! You need not think thus in agony upon this unpleasant affair; alone I will kill that Caṇḍikā, of unsteady eyes.

उत्साहस्तु प्रकर्तव्यः स्थायीभावो रसस्य च ।

भयानको भवेद्द्वैरी वीरस्य नृपसत्तम ॥ 47 ॥

O Best of kings! To be always prompt and energetic indicates that one is steady in one's heroic valour, to consider one's enemy as dreadful

is contrary to above; so we ought not to take recourse to heroic valour.

तस्मात्त्यक्त्वा भयं भूप करिष्ये युद्धमद्भुतम् ।
नयिष्यामि नरेन्द्राहं चण्डिकां यमसादनम् ॥ 48 ॥

O king! Therefore I will discard fear altogether and fight out valiantly; I will no doubt, send Caṇḍikā in the battle field to the abode of Death.

न बिभेमि यमार्दिद्रात्कुबेराद्गुणादपि ।
वायोर्वह्नेस्तथा विष्णोः शङ्कराच्छशिनो रवेः ॥ 49 ॥
एकाकिनी तथा नारी किं पुनर्मदगर्विता ।
अहं तां निहनिष्यामि विशिखैश्च शिलाशितैः ॥ 50 ॥

I fear not Yama, nor Indra, nor Kubera, nor Vāyu nor Agni, nor Viṣṇu, nor Śaṅkara, nor Moon nor Sun; I do not fear any of them; what fear can I, then, entertain of that vain arrogant woman, who has got none to support her. I will kill Her with these arrows, sharpened on stones.

पश्य बाहुबलं मेऽद्य विहरस्व यथासुखम् ।
भवताऽत्र न गन्तव्यं संग्रामेऽप्यनया समम् ॥ 51 ॥

You can today see the prowess of my arms and enjoy peace; you will not have to go to battle any more to fight with Her."

एवं ब्रुवति राजेन्द्रं वाष्कले मदगर्विते ।
प्रणम्य नृपतिं तत्र दुर्धरो वाक्यमब्रवीत् ॥ 52 ॥

Vyāsa said: O king! Bāṣkala having said thus to the lord Mahiṣa in a haughty spirit, Durdhara bowed down and said thus:

दुर्धर उवाच

महिषाहं विजेष्यामि देवीं देवविनिर्मिताम् ।
अष्टादशभुजां रम्यां कारणाच्च समागताम् ॥ 53 ॥

"O Lord of the earth! Let the purpose be whatsoever, with which the beautiful Devī with eighteen hands, the creation of the gods, may come hither, I will vanquish Her.

राजन्भीषयितुं त्वां वै प्रायैषा निर्मिता सुरैः ।
विभीषिकेयं विज्ञाय त्यज मोहं मनोगतम् ॥ 54 ॥

O king! I think, it is simply to terrify you, as the Suras have thus created this Māyā woman; therefore, do you forsake your delusion by knowing this merely as a scare.

राजनीतिरियं राजन्मन्त्रिकृत्यं तथा शृणु ।
सात्त्विका राजसाः केचित्तामसाश्च तथापरे ॥ 55 ॥

O King! Such is the statesmanship; now hear about the workings of the ministers. Ministers in this world are of three kinds: (1) Sāttvik; (2) Rājasik and (3) Tāmasik.

मन्त्रिणस्त्रिविधा लोके भवन्ति दानवाधिप ।
सात्त्विकाः प्रभुकार्याणि साधयन्ति स्वशक्तिभिः ॥ 56 ॥

Those ministers in whom the Sattva quality is predominant, they perform their Master's duties according to their own strength.

आत्मकृत्यं प्रकुर्वन्ति स्वामिकार्याविरोधतः ।
एकचित्ता धर्मपरा मन्त्रशास्त्रविशारदाः ॥ 57 ॥

The Sāttvik Mantrī (ministers) are well versed in their Mantra Śāstras (the policies and statesmanship), virtuous and one-pointed in their thoughts, they never do any injury to their king and they fulfil their own purpose.

राजसा भिन्नचित्ताश्च स्वकार्यनिरताः सदा ।
कदाचित्स्वामिकार्यं ते प्रकुर्वन्ति यदृच्छया ॥ 58 ॥

The Rājasik Mantrīs are of different sorts; they are always after own interests; at times; whenever they like, they do the State duties.

तामसा लोभनिरताः स्वकार्यनिरताः सदा ।
प्रभुकार्यं विनाश्यैव स्वकार्यं साधयन्ति ते ॥ 59 ॥

The Tāmasik Mantrīs always look of their own interests out of their greedy nature; they serve their ends even by ruining the regal interests.

समयं ते विभिद्यन्ते परैस्तु परिवञ्चिताः ।
स्वच्छिद्रं शत्रुपक्षीयान्निर्दिशति गृहस्थिताः ॥ 60 ॥

कार्यभेदकरा नित्यं कोशगुप्तासिबत्सदा ।
संग्रामेऽथ समुत्पन्ने भीषयन्ति प्रभुं सदा ॥ 61 ॥

It is the Tāmasik Mantrīs that are influenced by the bribes from the enemies, become separated at their hearts from their own masters and give out the secrets to the enemies, while staying in their homes. They always advise alienation policy like the sword ensheathed in a scabbard; and when the time of war comes, they always frighten their masters.

विश्वासस्तु न कर्तव्यस्तेषां राजन्कदाचन ।
विश्वासे कार्यहानिः स्यान्मन्त्रहानिः सदैव हि ॥ 62 ॥
खलाः किं किं न कुर्वन्ति विश्वस्ता लभतत्पराः ।
तामसाः पापनिरता बुद्धिहीनाः शठस्तथा ॥ 63 ॥

Therefore, O King! Never put your trust on ministers; if you do so, they will always hinder you in your actions and counsels; what harm cannot be done by those ministers that are treacherous, greedy, deceitful and void of any intelligence and always addicted to vicious acts, when they are trusted!

तस्मात्कार्यं करिष्यामि गत्वाऽहं रणमस्तके ।

चिन्ता त्वया न कर्तव्या सर्वथा नृपसत्तम ॥ 64 ॥

गृहीत्वा तां दुराचारामागमिष्यामि सत्वरः ।
पश्य मेऽद्य बलं धैर्यं प्रभुकार्यं स्वशक्तितः ॥ 65 ॥
इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
द्वादशोऽध्यायः ॥ 12 ॥

Therefore, O king! I will go myself to the battle and serve your purpose; you need not be at all anxious in this matter. I will soon bring before you that vicious woman; I will do your actions by my own strength and powers. Let you be calm; and look at my strength, fortitude and valour.

Here ends the Twelfth Chapter of the Fifth Book on the holding of counsel by Mahiṣāsura in Śrīmaddevībhāgavatam the Mahā Prūṇam, of 18,000 Ślokas by Maharṣi Veda Vyāsa.

CHAPTER XIII

On the Killing of Bāṣkala and Durmukha

व्यास उवाच

इत्युक्त्वा तौ महाबाहू दैत्यौ बाष्कलदुर्मुखौ ।
जग्मतुर्मददिग्धांगौ सर्वशस्त्रास्त्रकोविदौ ॥ 1 ॥

Vyāsa said: O King! The two powerful Dānavas Bāṣkala and Durmukha, well-versed in arts of warfare, went out for battle, maddened with their prowess.

तौ गत्वा समरे देवीमूचतुर्वचनं तदा ।
दानवौ च मदोन्मत्तौ मेघगम्भीरया गिरा ॥ 2 ॥

The two Dānavas, elated with vanity, went to the battle-field and began to address the Devī in voice deep as the rumbling of a cloud.

देवि देवा जिता येन महिषेण महात्मना ।
वरय त्वं वरारोहे सर्वदैत्याधिपं नृपम् ॥ 3 ॥

O Beautiful Devī! You better choose and worship the Lord of the Daityas, that high-souled Mahiṣāsura who has conquered all the Devas.

स कृत्वा मानुषं रूपं सर्वलक्षणसंयुतम् ।
भूषितं भूषणैर्दिव्यैस्त्वामेष्यति रहः किल ॥ 4 ॥

He will come before you in privacy in a human shape, with all auspicious signs and adorned with beautiful ornaments.

त्रैलोक्यविभवं कामं त्वमेष्यसि शुचिस्मिते ।
महिषे परमं भावं कुरु कान्ते मनोगतम् ॥ 5 ॥

O Sweet smiling One! Better place your highest feelings of love on the lovely Mahiṣa as your husband, and you will get all the pleasures of the three worlds as you desire.

कृत्वा पतिं महावीरं संसारसुखमद्भुतम् ।
त्वं प्राप्यसि पिकालापे योषितां खलु वाञ्छितम् ॥ 6 ॥

O Sweet speaking! In short, if you select him as your husband, you will be the mistress of those incomparable worldly happiness that women always aspire.

श्रीदेव्युवाच

जात्स त्वं किं विजानासि नारीयं काममोहिता ।
मन्दबुद्धिबलात्पथं भजेयं महिषं शठम् ॥ 7 ॥

Hearing thus the words of Vāṣkala and Durmukha, the Devī said: "O Stupid! Do you think Me as deluded by passion? Do I not possess strength and intelligence that I will worship that hypocrite Mahiṣa as husband?

कुलशीलगुणैस्तुल्यं तं भजन्ति कुलस्त्रियः ।
अधिकं रूपचातुर्यबुद्धिशीलक्षमादिभिः ॥ 8 ॥

का नु कामातुरा नारी भजेच्च पशुरुपिणम् ।
पशुनामधर्मं नूनं महिषं देवरूपिणी ॥ 9 ॥

See! The ladies of a high family select those persons that are equal in rank as far as family and distinctions, qualifications and propriety of conduct are concerned or those who are superior in beauty, cleverness, intelligence and other qualifications. Then how can a Devī, becoming passionate, worship the worst of all beasts, the beast Mahiṣa?

गच्छ तं महिषं तूर्णं भूयं बाष्कलदुर्मदौ ।
वदतं तद्वचो दैत्यं गदतुल्यं विषाणिनम् ॥ 10 ॥
पातालं गच्छ वाऽभ्येत्य संग्रामं कुरु वा मया ।
रणे जाते सहस्राक्षो निर्भयः स्यादिति ध्रुवम् ॥ 11 ॥

O two Asuras! Go you immediately to your King Mahiṣa resembling in his body like an elephant and having a pair of horns and tell him "Go either to Pātāla (the nether regions) or come and fight with Me; the Lord of the Devas will no doubt be happy if war ensues."

हत्वाहं त्वां गमिष्यामि नान्यथा गमनं मम ।
इत्थं ज्ञात्वा सुदुर्बुद्धे यथेच्छसि तथा कुरु ॥ 12 ॥
मामनिर्जित्य भूभागे न स्थानं ते कदाचन ।
भविष्यति चतुष्पाद दिवि वा गिरिकन्दरे ॥ 13 ॥

"O Stupid! My advent here cannot go in vain; I will easily slay you and then depart; knowing this do as you like." "O Beast! Without conquering Me, you would get no shelter either in the heavens, or in this earth, or in the caves of mountains?"

व्यास उवाच

इत्युक्तौ तौ तथा दैत्यौ कोपाकुलितलोचनौ ।
धनुर्बाणधरौ वीरौ युद्धकामौ बभूवतुः ॥ 14 ॥

Vyāsa said: Hearing thus, the two powerful Daityas, with eyes reddened with anger, firmly resolved to fight and took bows and arrows in their hands.

कृत्वा सुविपुलं नादं देवी सा निर्भया स्थिता ।
उभौ च चक्रतुस्तीव्रां बाणवृष्टिं कुरुद्ग्रह ॥ 15 ॥
भगवत्यपि बाणौघान्मुमोच दानवौ प्रति ।
कृत्वाऽतिमधुरं नादं देवकार्यार्थसिद्धये ॥ 16 ॥

O Descent of Kuru! The Devī then made a terrible noise and fearlessly stood there. The two Dānavas then began to shoot dreadful arrows at Her. For the victory of the Devas, the Devī also began to hurl arrows after arrows on the two Dānavas, emitting a sweet sound.

तयोस्तु बाष्कलस्तूर्णं सम्मुखोऽभूद्गणगणे ।
दुर्मुखः प्रेक्षकस्तत्र देवीमभिमुखः स्थितः ॥ 17 ॥
तयोर्युद्धमभूद्घोरं देवीबाष्कलयोस्तदा ।
बाणासिपरिघाघातैर्भयदं मंदचेतसाम् ॥ 18 ॥

Bāṣkala first came forward with no delay; and Durmukha stood aloof there simply as a witness. A terrible flight then ensued between the Devī and Bāṣkala; arrows, swords and weapons were seen shining in the air and raised terror to those that were dull in intellect.

ततः क्रुद्धा जगन्माता दृष्ट्वा तं युद्धदुर्मदम् ।
जघान पञ्चभिर्बाणैः कर्णाकृष्टैः शिलाशितैः ॥ 19 ॥

Then the Mother of the Universe seeing Bāṣkala growing turbulent shot at him five arrows sharpened on stone.

दानवोऽपि शरादेव्याश्चिच्छेद निशितैः शरैः ।
सप्तभिस्ताडयामास देवीं सिंहोपरि स्थिताम् ॥ 20 ॥

The Dānava, too, cut off the arrows of the Devī and hurled seven arrows at Her, seated on a lion.

साऽपि तं दशाभिस्तीक्ष्णैः सुपीतैः सायकैः खलम् ।
जघान तच्छरांश्छित्त्वा जहास च मुहुर्मुहः ॥ 21 ॥

The Devī cut off the Dānava's arrows and shot at that hypocrite, sharpened arrows and began to laugh frequently.

अर्धचन्द्रेण बाणेन चिच्छेद च शरासनम् ।
बाष्कलोऽपि गदां गृह्णा देवीं हंतुमुपाययौ ॥ 22 ॥

She again cut off his arrows with Ardhacandra arrow; Bāṣkala then pursued the Devī with a club in his hands to slay Her.

आगच्छंतं गदापाणिं दानवं मदगर्वितम् ।
चण्डिका स्वगदाघातैः पातयामास भूतले ॥ 23 ॥

Seeing the arrogant Dānava with club in his hands, Caṇḍikā Devī struck him down on the ground with Her own club.

The very powerful Bāṣkala fell down on the ground but rose up within a very short time and hurled again on the Devī his club.

बाष्कलः पतितो भूमौ मुहुर्तादुत्थितः पुनः ।
चिक्षेप च गर्दां सोऽपि चण्डिकां चंडविक्रमः ॥ 24 ॥

Seeing him again attacking Her, the Devī got angry and pierced him with Her trident; Bāṣkala fell down, thus pierced, and died.

तमागच्छन्तमालोक्य देवी शूलेन वक्षसि ।
जघान बाष्कलं क्रुद्धा पपात च ममार सः ॥ 25 ॥
पतिते बाष्कले सैन्यं भग्नं तस्य दुरात्मनः ।
जयेति च मुदा देवाश्चक्रुश्शुर्गने स्थिताः ॥ 26 ॥

Bāṣkala falling thus dead on the field, the soldiers of the wicked demon routed; whereas the Devas became glad and repeatedly shouted aloud "Victory to the Devī."

तस्मिंश्च निहते दैत्ये दुर्मुखोऽतिबलान्वितः ।
आजगाम रणे देवीं क्रोधसंरक्तलोचनः ॥ 27 ॥

On this Daitya being slain, Durmukha came forward on the battlefield, filled with anger and accompanied by a stronger army.

तिष्ठ तिष्ठाबले सोऽपि भाषमाणः पुनः पुनः ।
धनुर्बाणधरः श्रीमात्रथस्यः कवचावृतः ॥ 28 ॥

Mounted on a chariot, shielded all over his body with a coat of armour, Durmukha came before the Devī, shouting all along "Wait, wait, O You weak woman!" and with bows and arrows in his hands.

तमागच्छन्तमालोक्य देवी शंखमवादयत् ।
कोपयन्ती दानवं तं ज्यादोषं च चकार ह ॥ 29 ॥

The Devī blew Her conchshell and made sounds by stretching Her bow in order to make the Dānava infuriated with anger.

सोऽपि बाणान्मुषोचाशु तीक्ष्णानाशीविषोपमान् ।
स्वबाणैस्तान्महामाया चिच्छेद च ननाद च ॥ 30 ॥

The Asura then began to shoot sharp arrows after arrows like poisonous snakes. The Mahāmāyā, by Her own arrows, cut off those of Her enemy and began to shout loudly.

तयोः परस्परं युद्धं बभूव तुमुलं नृप ।
बाणशक्तिगदाघातैर्मुसलैस्तोमरैस्तथा ॥ 31 ॥

The fight then raged furiously, when both parties began to use arrows, Śaktis, clubs, Mūsalas, and Tomaras.

रणभूमौ तदा जाता रुधिरौघवहा नदी ।
पतितानि तदा तीरे शिरांसि प्रबभूस्तदा ॥ 32 ॥
यथा सन्तरणार्थाय यमकिंकरनायकैः ।
तुंबीफलानि नीतानि नवशिक्षापैर्मुदा ॥ 33 ॥

Blood began to flow in the battle-field in torrents like rivers and on the banks of that river of blood, were seen the severed heads of the dead bodies which looked like so many hollow shells of gourds, as if kept there by the attendant of the god of Death, for their swimming purposes.

रणभूमिस्तदा घोरा बभूवातीव दुर्गमा ।
शरीरैः पतितैर्भूमौ खाद्यमानैर्वृकादिभिः ॥ 34 ॥
गोमायुसारमेघाश्च काकाः कंका अयोमुखाः ।
गृध्राः श्येनाश्च खादन्ति शरीराणि दुरात्मान् ॥ 35 ॥

The battle-field, then, became very dreadful and impassable; at some places dead bodies are lying; wolves were feeding on their flesh; at other places were seen jackals, dogs, herons, crows, vultures, eagles, and other voracious birds and beasts and iron-tipped arrows, eating the dead bodies of those wicked demons.

ववौ वायुश्च दुर्गन्धो मुनीनां देहसंगतः ।
अभूत्किलकिलाशब्दः खगानां पलभक्षिणाम् ॥ 36 ॥

Air began to emit an offensive smell, because of its contact with these corpses; and there were heard the heart-rending sounds of various carnivorous birds and animals.

तदा चुकोप दुष्टात्मा दुर्मुखः कालमोहितः ।
देवामुवाच गर्वेण कृत्वा चोर्ध्वकरं शुभम् ॥ 37 ॥

Then the wicked Durmukha began, as if inspired by the god of Death, to address the Devī angrily and arrogantly with his right hand raised up before Her.

गच्छ चण्डि हनिष्यामि त्वामश्चैव सुबालिषे ।
दैत्यं वा भज वामोरु महिषं मदगर्वितम् ॥ 38 ॥

"Your brain has become perverted; fly away just now or I will send you unto death, or you

better accept the proud Mahiṣa, the lord of the Daityas, as your husband.

देव्युवाच

आसन्नमरणः कामं प्रलपस्यद्य मोहितः ।
अद्यैव त्वां हनिष्यामि यथाऽयं बाष्कलो हतः ॥ 39 ॥

The Devī said: "O Villain! I see your death at hand this very day; therefore you are deluded and therefore raving like a mad man. I will kill you today like Bāṣkala."

गच्छ वा तिष्ठ वा मंदं मरणं यदि रोचते ।
हत्वां त्वां वैवधिष्यामि बालिशं महिषीसुतम् ॥ 40 ॥

O Stupid! Better fly away; or if you prefer death, then wait; I will slay you first; then the dull Mahiṣa, the son of she buffalo".

तच्छ्रुत्वा वचनं तस्या दुर्मुखो मर्तुमुद्यतः ।
मुमोच बाणवृष्टिं तु चण्डिकां प्रति दारुणाम् ॥ 41 ॥

Hearing thus, Durmukha, as if prompted by Death, hurled dreadful arrows on the Devī.

साऽपि तां तरसा छित्त्वा बाणवृष्टिं शितैः शरैः ।
जघान दानवं क्रुद्धा वृत्रं वज्रधरो यथा ॥ 42 ॥

Instantly the Devī, too, cut off all his arrows and, infuriated with anger, pierced the Dānava by sharpened arrows as Indra had pierced Vṛtrāsura before. The fight then turned out very dreadful.

भयदं कातराणां च शूराणां बलवर्धनम् ॥ 43 ॥
देवी चिच्छेद तरसा धनुरस्य करे स्थितम् ।

तथैव पञ्चभिर्बाणैर्बभञ्ज रथमुत्तमम् ॥ 44 ॥

O King! Weak persons become very afraid and strong ones become very excited. Instantly the Devī cut off the Asura's bow and broke his chariot by five arrows.

रथे भग्ने महाबाहुः पदातिर्दुर्मुखस्तदा ।
गदां गृहीत्वा दुर्धर्षा जगाम चण्डिकां प्रति ॥ 45 ॥

दुर्मुखं निहतं श्रुता महिषः क्रोधमूर्छितः ।
उवाच दानवान्सर्वान्किं जातमिति चासकृत् ॥ 1 ॥

व्यास उवाच

CHAPTER XIV

On the Killing of Tāmra and Cikṣura

On seeing his chariot broken, the powerful Durmukha attacked on foot the Devī with his club, very hard to overcome.

चकार स गदाघातं सिंहमौलौ महाबलात् ।
न चचाल हरिः स्थानात्ताडितोऽपि महाबलः ॥ 46 ॥

He knocked at the head of the lion with that club with great force; but the powerful lion did not become unsteady, though so very hard hit.

अम्बिका तं समालोक्य गदापाणिं पुरः स्थितम् ।
खड्गेन शितधारेण शिरश्चिच्छेद मौलिमत् ॥ 47 ॥

Seeing the demon thus standing before Her, the goddess Ambikā cut down his head by her sharpened axe.

छिन्ने च मस्तके भूमौ पपात दुर्मुखो मृतः ।
जयशब्दं तदा चक्रुर्मुदिता निर्जरा भृशम् ॥ 48 ॥

On his head being thus severed, Durmukha fell down dead on the field. The band of Immortals, then, loudly shouted "Victory to the Devī."

तुष्टुवुस्तां तदा देवीं दुर्मुखे निहतेऽमराः ।
पुष्पवृष्टिं तथा चक्रुर्जयशब्दं नभःस्थिताः ॥ 49 ॥

When Durmukha was slain, the Immortals from the celestial space began to chant praises and hymns to the Devī, showered down flowers on Her head and gave shouts of "Victory to the Devī."

ऋषयः सिद्धगन्धर्वाः सविद्याधरकिन्नराः ।
जहृषुस्तां हतं दृष्ट्वा दानवं रणमस्तके ॥ 50 ॥

The Ṛṣis, Siddhas, Gandharvas, Vidyādharas, and Kinnaras all became very glad to see the Demon dead on the field.

Here ends the Thirteenth Chapter of the Fifth Book on the killing of Bāṣkala and Durmukha in Śrīmaddevībhāgavatam, the Mahāpurāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

निहतौ दानवौ शूरौ रणे दुर्मुखबाष्कलौ ।
तन्व्या तत्परमाश्चर्यं पश्यंतु देवचेष्टितम् ॥ 2 ॥
Vyāsa said: Hearing the death news of

Durmukha, Mahiṣāsura became blind with anger and began to utter repeatedly to the Dānavas "O! What is this? What is this?" Alas! That delicate woman has slain in battle the two heroes Durmukha and Bāṣkala! Lo! Now look at the wonderful workings of the Daiva (Fate).

कालो हि बलवान्कर्ता सततं सुखदुःखयो ।

नराणां परतन्त्राणां पुण्यपापानुयोगतः ॥ 3 ॥

It is the acts virtuous, or otherwise that make men dependent; and the powerful Time awards pleasure or pain accordingly.

निहतौ दानवश्रेष्ठौ किं कर्तव्यमतः परम् ।

बुवंतु मिलिताः सर्वे यद्युक्तं कार्यसङ्कटे ॥ 4 ॥

The two powerful Demons are killed; what are we to do now? You all judge and say what is reasonable at this critical juncture.

एवं बुवति राजेन्द्र महिषेऽतिबलान्विते ।

चिक्षुराख्यस्तु सेनानीस्तमुवाच महारथः ॥ 5 ॥

Vyāsa said: When the powerful Mahiṣa said thus, his general Cikṣura, the great warrior spoke as follows:

राजन्नहं हनिष्यामि का चिन्ता स्त्रीविहिंसने ।

इत्युक्त्वा स्वबलैर्युक्तः प्रययौ रथसंवृतः ॥ 6 ॥

"O King! Why are you so anxious as to take away the life of a delicate woman? I will kill Her, thus saying he departed for battle, mounted on his chariot and accompanied by his own army.

द्वितीयं पार्ष्णिारक्षं तु कृत्वा ताम्रं महाबलम् ।

महता सैन्यघोषेण पूरयन्नागनं दिशः ॥ 7 ॥

The powerful Tāmra accompanied him as his attendant; the sky and all the quarters became filled with the clamour of their vast army.

तमागच्छन्तमालोक्य देवी भगवती शिवा ।

चकार शङ्खज्याघोषं घटानादं महाद्भुतम् ॥ 8 ॥

तत्रसुस्तेन शब्देन ते च सर्वे सुरारयः ।

किमेतदिति भाषन्तो दुद्भुर्भयकम्पिताः ॥ 9 ॥

The auspicious Devī Bhagavatī saw them before Her and She made an extraordinarily wonderful sound with Her conchshell, with Her bow string and with Her great bell. The Asuras

heard that and trembled and fled, speaking amongst each other "What is this?"

चिक्षुराख्यस्तु तान्दृष्ट्वा पलायनपरायणान् ।

उवाचातीव संक्रुद्धः किं भयं वः समागतम् ॥ 10 ॥

The Cikṣurākṣa seeing them turning their backs, told them very angrily "O Dānavas! What fear has now overcome you?

अद्यैवाहं हनिष्यामि बाणैर्बालां मदोन्नताम् ।

तिष्ठन्त्वत्र भयं त्यक्त्वा दैत्याः समरमूर्धनि ॥ 11 ॥

I will slay today this vain woman in the battle with arrows; so you should quit your fear and remain steady in battle.

इत्युक्त्वा दानवश्रेष्ठश्चापपाणिर्बलान्वितः ।

आगत्य संगरे देवीमित्युवाच गतव्यथः ॥ 12 ॥

Thus saying, the Dānava Chieftain Cikṣura came fearlessly before the Devī with bows and arrows in his hands and, accompanied by his army, angrily spoke thus:

किं गर्जसि विशालाक्षि भीषयन्तीतरान्नरान् ।

नाहं बिभेमि तत्त्वंगि श्रुत्वा तेऽद्य विचेष्टितम् ॥ 13 ॥

स्त्रीवधे दूषणं ज्ञात्वा तथैवाकीर्तिसम्भवम् ।

उपेक्षां कुरुते चित्तं मदीयं वामलोचने ॥ 14 ॥

"O Thou of large and broad eyes! Why are you roaring to terrify the weak persons! O the Soft-limbed One! I have heard all about your deeds but I am not a bit afraid of You." O One of beautiful eyes! It is a matter of disgrace, rather sin, to kill a woman; knowing this my heart wants to pass over this act, (does not like to do it, if my purpose be served without it).

स्त्रीणां युद्धं कटाक्षैश्च तथा हावैश्च सुन्दरि ।

न शस्त्रैर्विहितं क्वापि त्वाद्दृशीना कदाचन ॥ 15 ॥

O Beautiful One! The women fight with their side glances and amorous gestures; but I have never heard a woman like your coming to fight with arms and weapons.

पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ।

भवाद्दृशीनां देहेषु दुनोति मालतीदलम् ॥ 16 ॥

Even the delicate flowers, Mālati, etc., cause pain on the bodies of beautiful women like you;

so it is not advisable to fight against you with flowers even; what to speak of sharpened arrows!

धिग्जन्म मानुषे लोके क्षात्रधर्मानुजीविनाम् ।

लालितोऽयं प्रियो देहः कृन्तनीयः शितैः शरैः ॥ 17 ॥

Fie on those who spend their lives according to the Kṣatriya Dharma! Oh! Who can praise that Dharma which allows this dear body of ours to be pierced by sharpened arrows?

तैलाभ्यंगैः पुष्पवातैस्तथा मिष्टान्नभोजनैः ।

पोषितोऽयं प्रियो देहो घातनीयः परेषुभिः ॥ 18 ॥

This dear body is nourished by sweet food, by being smeared with oil, and by smelling the scents of beautiful flowers.

देहं छित्वाऽसिधाराभिर्धनभृज्जायते नरः ।

धिग्धनं दुःखदं पूर्वं पश्चात्किं सुखदं भवेत् ॥ 19 ॥

Ought, then, one to destroy it by arrows from an enemy? Men get their bodies pierced by arrows and then become rich. Now is it possible for the riches to give pleasure afterwards when they caused such pains in the beginning?

त्वमप्यज्ञैव चापौरु युद्धमाकाक्षसे यतः ।

सुखं संभोगजं त्यक्त्वा कं गुणं वेत्सि संगरे ॥ 20 ॥

Even if this be so, fie on those riches! O Beautiful One! It seems you are not intelligent; why have you desired to fight instead of to enjoy sexual pleasure. O beautiful! What merits have you found in the battle that you have chosen this.

खड्गपातं गदाघातं भेदनं च शिलीमुखैः ।

मरणान्ते तु संस्कारो गोमायुमुखकर्षणम् ॥ 21 ॥

Where you see the action of the axes and spears, striking each other with clubs, and hurling of sharpened arrows and weapons and where, when death comes, jackals come and feed upon the dead bodies, what merits have you been able to trace out in these things!

तस्यैव कविभिर्धूर्तैः कृतं चातीव शंसनम् ।

रणे मृतानां स्वःप्राप्तिरर्थवादोऽस्ति केवलः ॥ 22 ॥

It is only those cunning poets that praise these; they say that those who die in battle go to heaven! O Beautiful! Those sayings are, no doubt, mere flatteries.

तस्माद्गच्छ वरारोहे यत्र ते रमते मनः ।

भज वा भूपतिं नाथं हयारिं सुरमर्दनम् ॥ 23 ॥

Therefore, O Excellent One! Go away anywhere else you like; or accept this king Mahiṣa, the tormentor of the Devas, as your husband.

एवं ब्रुवाणं तं दैत्यं प्रोवाच जगदम्बिका ।

किं मृषा भाषसे मृढ बुद्धिमानिव पण्डितः ॥ 24 ॥

Vyāsa said: O King! The Dānava Cikṣura speaking thus, the Divine Mother addressed him thus: O Stupid! Why are you speaking false words, having no significance, like a literary man giving out mere words only?

नीतिशास्त्रं न जानासि विद्यां चान्वीक्षकीं तथा ।

न सेवितास्त्वया वृद्धा न धर्मं मतिरस्ति ते ॥ 25 ॥

मूर्खसेवापरो यस्मात्तस्मात्त्वं मूर्ख एव हि ।

राजधर्मं न जानासि किं ब्रवीषि ममाग्रतः ॥ 26 ॥

You do not know anything of politics, ethics, metaphysics; you serve illiterate and stupid; therefore, you are also a first class illiterate; you do not know what are the royal duties; then what are you speaking before me?

संग्रामे महिषं हत्वा कृत्वा रुधिरकर्दमम् ।

यशःस्तम्भं स्थिरं कृत्वा गमिष्यामि यथासुखम् ॥ 27 ॥

देवानां दुःखदातारं दानवं मदगर्वितम् ।

हनिष्येऽहं दुराचारं युद्धं कुरु स्थिरो भव ॥ 28 ॥

I will kill that Mahiṣasura in battle, make the soil muddy with his blood, thus establish firmly My pillar or Fame and then go happily to My abode. Surely will I slay that vain vicious demon, the tormentor of the Devas. Better fight steadily.

जीवितेच्छाऽस्ति चेन्मूढ महिषस्य तथा तव ।

तदा गच्छंतु पातालं दानवाः सर्व एव ते ॥ 29 ॥

मुमूर्षा यदि वञ्चिते युद्धं कुर्वतु सत्कराः ।

सर्वानेव वधिष्यामि निश्चयोऽयं ममाधुना ॥ 30 ॥

O Stupid! Better go to Pātāla with all the Dānavas, if you and Mahiṣa desire to live any longer. And if you like to go unto death, then be ready fight without any delay; I will slay you all; this is My firm resolve.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य दानवो बलदर्पितः ।
मुमोच वाणवृष्टिं तां घनवृष्टिमिवापराम् ॥ 31 ॥

Vyāsa said: O king! Hearing the Devī's words, the Dānava, proud of his own strength, began to hurl instantly on Her showers of arrows, as if another shower of rain burst upon Her.

चिच्छेद तस्य सा बाणान्स्वबाणैर्निशितैस्तदा ।
जघान तं तथा घोरैराशीविषसमैः शरैः ॥ 32 ॥

The Devī cut off those arrows into pieces by Her sharp arrows and shot at him dreadful arrows like poisonous snakes,

युद्धं परस्परं तत्र बभूव विस्मयप्रदम् ।
गदया घातयामास तं रथाज्जगदम्बिका ॥ 33 ॥

Then their fight became astounding to the public; the Divine Mother, then, struck him with Her club so much that he fell down from his chariot.

मूर्छां प्राप स दुष्टात्मा गदयाऽभिहतो भृशम् ।
मुहूर्तद्वयमात्रं तु रथोपस्य इवाचलः ॥ 34 ॥

That vicious demon, thus struck by the club, remained senseless near to his chariot for two muhūrta, fixed like a mountain.

तं तथा मूर्छितं दृष्ट्वा ताम्रः परबलार्दनः ।
आजगाम रणे योद्धुं चण्डिकां प्रति चापलात् ॥ 35 ॥

आगच्छन्तं तु तं वीक्ष्य हसन्ती प्राह चण्डिका ।
एहोहि दानवश्रेष्ठ यमलोकं नयाम्यहम् ॥ 36 ॥

Tāmra, the tormentor of the foes, seeing him thus, could not remain steady and came forward to fight with Caṇḍikā. The Devī, seeing him laughed and said "O Dānava! Come, Come, I will instantly send you unto death."

किं भवद्भिः समायातैरबलैश्च गतायुषैः ।
महिषः किं गृहे मूढः करोति जीवनोद्यमम् ॥ 37 ॥

Or, what is the use of your coming? You are so weak that you can be called lifeless. What is that stupid Mahiṣa doing now? Is he thinking out the way to save his life?

किं भवद्भिर्हृतैर्मर्दमैमापि विफलः श्रमः ।
अहते महिषे पापे सुरशत्रौ दुरात्मनि ॥ 38 ॥

You all are too weak; no use in killing you, all my arrows will go in vain, if that wicked Mahiṣa, the enemy of the gods, be not slain.

तस्माद्भूयं गृहं गत्वा महिषं प्रेषयन्त्विह ।
पश्येन्मां सोऽपि मन्दात्मा यादृशीं तादृशीं स्थिताम् ॥ 39 ॥

Therefore, do you go to your home and send here your king Mahiṣa. I am staying here in that form in which that wicked one likes very much to see Me.

ताम्रस्तद्वचनं श्रुत्वा बाणवृष्टिं चकार ह ।
चण्डिकां प्रति कोपेन कर्णाकष्टशरासनः ॥ 40 ॥

Hearing Her words, Tāmra became very angry and drawing his bow up to his ear, began to hurl arrows after arrows on Caṇḍikā Devī.

भगवत्यपि ताम्राक्षी समाकृष्य शरासनम् ।
वाणान्मुमोच तरसा हन्तुकामा सुराहितम् ॥ 41 ॥

The Bhagavatī, too, had her eyes reddened with anger and drawing Her bow began to shoot arrowing quickly at the demon, wishing to kill, as early as possible, the enemy of the gods.

चिक्षुराख्योऽपि बलवान्मूर्छां त्यक्तवोत्थितः पुनः ।
गृहीत्वा सशरं चापं तस्थौ तत्सम्मुखः क्षणात् ॥ 42 ॥

In the meanwhile, Cikṣura regained his senses, and taking up again his bow in an instant, came before the Devī.

चिक्षुराख्यश्च ताम्रश्च द्वावप्यतिबलोत्कटौ ।
युयुधाते महावीरौ सह देव्या रणांगणे ॥ 43 ॥

Then Cikṣura and Tāmra, the two valiant warriors, began to fight dreadfully with the Devī.

कुपिता च महामाया ववर्ष शरसंततिम् ।
चकार दानवान्सर्वान्बाणक्षततनुच्छदान् ॥ 44 ॥

Mahā Māyā then, became very angry and began to hurl arrows after arrows so incessantly that all the armour of all the Dānavas became pierced and were cut down to pieces.

असुराः क्रोधसम्मूढा बभूवुः शरताडिताः ।
चिक्षिपुः शरजालानि देवीं प्रति रुषान्विताः ॥ 45 ॥

The Asuras, thus pierced by arrows, became infuriated with anger and hurled angrily a network of arrows upon the Devī.

बभ्रुस्ते राक्षसास्तत्र किंशुका इव पुष्पिणः ।

शिलीमुखक्षताः सर्वे वसन्ते च वने रणे ॥ 46 ॥

The Dānavas, thus struck with sharp arrows and filled with cuts and wounds looked like the red Kimśuka flowers in the spring.

बभ्रूव तुमुलं युद्धं ताम्रेण सह संयुगे ।

विस्मयं परमं जग्मुर्देवा ये प्रेक्षकाः स्थिताः ॥ 47 ॥

The fight then grew so severe between Tāmra and Bhagavatī that the seers, the Devas, were all struck with wonder.

ताम्रो मुसलमादाय लोहजं दारुणं दृढम् ।

जघान मस्तके सिंहं जहास च नदर्द च ॥ 48 ॥

नर्दमानं तदा तं तु दृष्ट्वा देवी रुषान्विता ।

खड्गेन शितधारेण शिरश्छिच्छेद सत्त्वरा ॥ 49 ॥

Tāmra struck on the head of the lion with his dreadful hard Mūsala (club) made of iron, and laughed and shouted aloud. Seeing him thus vociferating, the Devī became angry and cut off his head by her sharp axes in no time.

छिन्ने शिरसि ताम्रस्तु विशीर्षो मुसली बली ।

बभ्राम क्षणमात्रं तु पपात रणमस्तके ॥ 50 ॥

The head being thus severed from the body, Tāmra, though headless, for a moment turned round his Mūsala and then fell down on the ground.

पतितं ताम्रमालोक्य चिक्षुराख्यो महाबलः ।

खड्गमादाय तरसा दुद्राव चण्डिकां प्रति ॥ 51 ॥

भगवत्यपि तं दृष्ट्वा खड्गपाणिमुपागतम् ।

दानवं पञ्चभिर्बाणैर्जघान तरसा रणे ॥ 52 ॥

The powerful Cikṣura, seeing Tāmra thus falling down, instantly took up his axe and ran

after Caṇḍikā. Seeing Cikṣura with axe in his hand, the Bhagavatī quickly shot at him five arrows.

एकेन पतितं खड्गं द्वितीयेन तु तत्करः ।

कण्ठाच्च मस्तकं तस्य कृन्तितं चापरैः शरैः ॥ 53 ॥

With one arrow, his axe was cut down, with the second arrow his hands were cut and with the remaining ones his head was severed from his body.

एवं तौ निहतौ क्रूरौ राक्षसौ रणदुर्मदौ ।

भग्नं सैन्यं तयोस्तूर्णं दिक्षु संत्रस्तमानसम् ॥ 54 ॥

Thus when the two cruel! warriors were slain, their soldiers soon fled away in terror in all directions.

देवाश्च मुदिताः सर्वे दृष्ट्वा तौ निहतौ रणे ।

पुष्पवृष्टिं मुदा चक्रुर्जयशब्दं नभःस्थिताः ॥ 55 ॥

The Devas were exceedingly glad at their downfall and showered gladly flowers from the sky and uttered shouts of Victory to the Devī.

ऋषयो देवगन्धर्वा वेतालाः सिद्धचारणाः ।

ऊचुस्ते जय देवीति चांबिकेति पुनः पुनः ॥ 56 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

चतुर्दशोऽध्यायः ॥ 14 ॥

The Ṛṣis, Gandharvas, the Vetālas, the Siddhas and Cāraṇas were all very glad and began to utter repeatedly "O Goddess! Victory, victory be Yours."

Here ends the Fourteenth Chapter of the Fifth Skandha on the killing of Tāmra and Cikṣura in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XV

On the Slaying of Biḍālākṣa and Asilomā

व्यास उवाच

तौ तथा निहतौ श्रुत्वा महिषो विस्मयान्वितः ।

प्रेषयामास दैतेयास्तद्द्वयार्थं महाबलान् ॥ 1 ॥

असिलोमबिडालाक्षप्रमुखान् युद्धदुर्मदान् ।

सैन्येन महता युक्तान्सायुधान्सपरिच्छदान् ॥ 2 ॥

ते तत्र ददृशुर्देवीं सिंहस्योपरि संस्थिताम् ।

अष्टादशभुजां दिव्यां खड्गखेटकधारिणीम् ॥ 3 ॥

Vyāsa said: O King! Hearing the two Demons slain by the Devī, Mahiṣāsura became very much amazed and sent the powerful Asilomā and Biḍālākṣa and the other Dānavas to the battle to kill the Devī. The Dānavas, all very skilled in the art of warfare, marched out for battle, fully equipped with weapons and clad in armour, and

well attended by vast army. They arrived there and saw the Divine Mother with eighteen hands taking Her stand on a lion, with axes and shields in Her hands.

असिलोमाऽग्रतो गत्वा तामुवाच हसन्निव ।

विनयावनतः शान्तो देवीं दैत्यवधोद्यताम् ॥ 4 ॥

The calm-tempered Asilomā appeared before the Devī ready to kill the Daityas, saluted Her and smilingly said:

असिलोमोवाच

देवि ब्रूहि वचः सत्यं किमर्थमिह सुन्दरि ।

आगताऽसि किमर्थं वा हंसि दैत्यान्निरागसः ॥ 5 ॥

O Devī! Why have You come here? and what for You are killing these faultless Daityas? O Beautiful One! Tell all these to me truly. We will make treaty with you.

कारणं कथयाद्य त्वं त्वया सन्धिं करोम्यहम् ।

काञ्चनं मणिरत्नानि भाजनानि वराणि च ॥ 6 ॥

Take gold, jewels, pearls and any other excellent things that you like and retire from the field as early as possible.

यानीच्छसि वरारोहे गृहीत्वा गच्छ माचिरम् ।

किमर्थं युद्धकामाऽसि दुःखसन्तापवर्धनम् ॥ 7 ॥

Why do you like this warfare tending to increase misery; the wise persons say that it leads to the destruction of all happiness.

कथयन्ति महात्मानो युद्धं सर्वसुखापहम् ।

कोमलेऽतीव ते देहे पुष्याघातासहे भृशम् ॥ 8 ॥

Your body is very delicate; it cannot bear the stroke of flowers even; then why are you suffering the stroke of weapons on your bodies; I am very much puzzled to think these things.

किमर्थं शस्त्रसंपातान्सहसीति विसिस्मिये ।

चातुर्यस्य फलं शान्तिः सततं सुखसेवनम् ॥ 9 ॥

See! The cleverness is judged when peace is the result thereof; for it leads always to happiness.

तत्किमर्थं दुःखहेतुं संग्रामं कर्तुमिच्छसि ।

संसारेऽत्र सुखं ग्राह्यं दुःखं हेयमिति स्थितिः ॥ 10 ॥

Then why are you liking to fight which will lead only to pain and suffering. Happiness is only

to be had and pain is to be avoided; this is the rule.

तत्सुखं द्विविधं प्रोक्तं नित्यानित्यप्रभेदतः ।

आत्मज्ञानं सुखं नित्यमनित्यं भोगजं स्मृतम् ॥ 11 ॥

O Devī! That happiness is again of two kinds: Permanent and transitory. The pleasure that comes out of the knowledge of Ātmajñāna is permanent and that which is derived from enjoyments is transitory; these who know truly the Veda Śāstra, they avoid this transitory pleasure of enjoyments.

नाशात्मकं तु तत्त्याज्यं वेदशास्त्रार्थचिंतकैः ।

सौगतानां मतं चेत्त्वं त्वीकरोषि वरानने ॥ 12 ॥

तथापि यौवनं प्राप्य भुक्ष्व भोगाननुत्तमान् ।

परलोकस्य सन्देहो यदि तेऽस्ति कृशोदरि ॥ 13 ॥

If you follow the opinion of the Mīmāṃsakas and do not believe in the existence of future births, even then you ought not to fight; when you have got this youthful age, you ought to enjoy the excellent pleasures in this world. O One of lean stomach!

स्वर्गभोगपरा नित्यं भव भामिनि भूतले ।

अनित्यं यौवनं देहे ज्ञात्वेति सुकृतं चरेत् ॥ 14 ॥

And if you doubt in the existence of the other worlds after death, even then you ought to desert from fighting and perform, in this life, such actions as will lead you to the attainment of Heavens.

परोपतापनं कार्यं वर्जनीयं सदा बुधैः ।

अविरोधेन कर्तव्यं धर्मार्थकामसेवनम् ॥ 15 ॥

This fully developed womanhood is transient; knowing this do virtuous actions always; the wise ones always avoid tormenting others; thus one ought to perform things not contradictory to Dharma, Artha and Kāma.

तस्मात्त्वमपि कल्याणि मतिं धर्मे सदा कुरु ।

अपराध विना दैत्यान्कस्मान्मारयसेऽम्बिके ॥ 16 ॥

Therefore, O Auspicious One! Do You also things virtuous always. O Mother! Why are you killing these Daityas without any cause? There is, again, the feeling of mercy; the lives again of all are dependent on Truth.

दया धर्मोऽस्य देहोऽस्ति सत्ये प्राणाः प्रकीर्तिताः।
तस्माद्दया तथा सत्यं रक्षणीयं सदा बुधैः ॥ 17 ॥
कारणं वद सुश्रोणि दानवानां वधे तव ।

Therefore the sages always preserve piety, mercy and Truth. O Beautiful One! Then what is the use in Your killings these Demons? Please say explicitly on this point.

देव्युवाच

त्वया पृष्टं महाबाहो किमर्थमिह चागता ॥ 18 ॥
तदहं सम्प्रवक्ष्यामि हनने च प्रयोजनम् ।

The Devī said: O Powerful one! Hear why I have come here and why I am killing the Daityas? I answer your question on the above points.

विचरामि सदा दैत्य सर्वलोकेषु सर्वदा ॥ 19 ॥
न्यायान्यायौ च भूतानां पश्यती साक्षिरूपिणि ।

O Demon! I, though merely a spectator, always go about all over the world, seeing the justices and injustices done by the several souls there.

न मे कदापि भोगेच्छा न लोभो न च वैरिता ॥ 20 ॥
धर्मार्थं विचराम्यत्र संसारे साधुरक्षणम् ।

Never I possess any desire of enjoyment, nor have I greed for anything, nor have I enmity with any creature.

व्रतमेतत्तु नियतं पालयामि निजं सदा ॥ 21 ॥
साधूनां रक्षणं कार्यं हन्तव्या येऽप्यसाधवः ।

Only to preserve the virtue and religion and to keep up the righteous, I roam over the worlds. This is My vow and I always adhere to it. To preserve the good and to put down the evil doers is My duty.

वेदसंरक्षणं कार्यमवतारैरनेकशः ॥ 22 ॥
युगे युगे तानेवाहमवतारान्बिभर्मि च ।

Many Avatāras are to take their incarnations, cycles after cycles, to preserve the Vedas; therefore I incarnate Myself in yugas after yugas.

महिषस्तु दुराचरो देवान्धै हंतुमुद्यतः ॥ 23 ॥
ज्ञात्वाऽहं तद्द्वैतार्थं भोः प्राप्ताऽस्मि राक्षसाधुना ।

Now the wicked Mahiṣa is ready to destroy the Devas; seeing this, I have come hereto kill him.

तं हनिष्ये दुराचारं सुरशत्रुं महाबलम् ॥ 24 ॥
गच्छ वा तिष्ठ कामं त्वं सत्यमेतदुदाहृतम् ।

I tell you verily that I will slay that vicious powerful Mahiṣāsura, the enemy of the gods. Knowing this, you remain a depart, as you desire.

बूहि वा तं दुरात्मानं राजानं महिषीसुतम् ॥ 25 ॥
किमन्यान्प्रेषयस्यत्र स्वयं युद्धं कुरुष्व ह ।

Or you can go to Mahiṣa, that impious son of a she-buffalo, and say what is the use in sending other Asuras to the battle; he can come himself and fight.

सन्धिश्चेत्कर्तुमिच्छाऽस्ति राज्ञस्त्व मया सह ॥ 26 ॥
सर्वे गच्छन्तु पातालं वैरं त्यक्त्वा यथासुखम् ।

If your king likes to make a treaty, then let him avoid his enmity with the Devas and go down to the Pātāla.

देवद्रव्यं तु यत्किञ्चिद्धृतं जित्वा रणे सुरान् ॥ 27 ॥
तद्वत्त्वा यान्तु पातालं प्रह्लादो यत्र तिष्ठति ।

Let him return to the Devas whatever he has taken perforce from them and go to the Pātāla, where Prahāda is residing.

व्यास उवाच

तच्छ्रुत्वा वचनं देव्या असिलोमा पुरःस्थिता ॥ 28 ॥
बिडालाक्षं महावीरं पप्रच्छ प्रीतिपूर्वकम् ।

Vyāsa said: O King! Hearing thus the Devī's words, Asilomā asked gladly, before the Devī, the powerful Asura Biḍālākṣhya:

असिलोमोवाच

श्रुतं तेऽद्य बिडालाक्ष्यं भवान्यां कथितं च यत् ॥ 29 ॥
एवं गते किं कर्तव्यो विग्रहः सन्धिरेव वा ।

Well, Biḍālākṣya! You have heard just now all what the Devī has said; now are we to observe treaty for declare war. What are we to do under the circumstances?

बिडालाक्ष्य उवाच

न सन्धिकामोऽस्ति नृपोऽभिमानी
युद्धे न मृत्युं नियतं हि जानन् ।

वृद्ध्वा हतान्प्रेरयते तथाऽस्मान्दैवं
हि कोऽतिक्रमितुं समर्थः ॥ 30 ॥

Bidālākṣya said: Our king knows full well that his death will certainly take place in the battle; knowing this, he is not willing to make peace, out of his egoism and vanity. He is seeing before him daily the deaths of the Dānavas and still he has sent us to battle. Who can overcome the destiny?

“दुःसाध्य एवास्त्विह सेवकानां
धर्मः सदा मानविवर्जितानाम् ।
आज्ञापराणां वशवर्तिकानां
पाञ्चालिकानामिव सूत्रभेदात् ॥”

गत्वा कथं तस्य पुरस्त्वया च
मयाऽपि वक्तव्यमिदं कठोरम् ॥ 31 ॥

The duty of a servant is a very difficult one; he will have to be always submissive and obedient, without caring the least for his own self-respect; just as the dancing dolls are completely under the hands of the actors and their movements vary according to the pulling of the wires employed in making them dance.

गच्छन्तु पातालमितश्च सर्वे
दत्त्वाऽथ रत्नानि धनं सुराणाम् ।

“प्रियं हि वक्तव्यमसत्यमेव न
च प्रियं स्याद्विदितकृचु भाषितम् ॥

सत्यं प्रियं नो भवतीह कामं
मौनं ततो बुद्धिमतां प्रतिष्ठितम् ॥”

न फल्गुवाक्यैः प्रतिबोधनीयो
राजा तु वीरैरिति नीतिशास्त्रम् ॥ 32 ॥

How can we then go to our master and say hard words as he would give away to the Devas all the gems and jewels and go down to Pātāla with other Dānavas. One considers it one's duty to speak pleasant words though untrue; true words cannot be beneficial; true and at the same time beneficial words are very rare in this world; at such critical cases, one ought to remain silent.

न नूनं तत्र गन्तव्यं हितं वा वक्तुमादरात् ।

प्रष्टुं वाऽपि गते राजा कोपयुक्तो भविष्यति ॥ 33 ॥

Especially heroes ought never to excite their kings by useless words; this is the essence of politics. We should never go and advise our king

with eagerness what is best or to ask advice from him about such things; the king would then certainly be very angry.

इति सञ्चित्य कर्तव्यं युद्धं प्राणस्य संशये ।
स्वामिकार्यं परं मत्वा मरणं तृणवत्तथा ॥ 34 ॥

Therefore we ought to do our duties to the king, even if our lives be at stake. To consider our lives as nothing and to fight for our king are what is best for us.

व्यास उवाच

इति सञ्चित्य तौ वीरौ संस्थितौ युद्धतत्परौ ।
धनुर्बाणधरौ तत्र सन्नद्धौ रथसङ्गतौ ॥ 35 ॥

Vyāsa said: O King! Thus thinking, the two heroes then wore their coats of armour, mounted on their chariots and, with bows and arrows in their hands, became ready for fight.

प्रथमं तु बिडालाक्ष्यः सप्त बाणान्मुमोच ह ।
असिलोमा स्थितो दूरे प्रेक्षकः परमास्त्रवित् ॥ 36 ॥

First Bidālākṣya shot seven arrows; the great warrior Asilomā stood aloof at a distance as a mere witness.

चिच्छेद तांस्तथा प्राप्तानम्बिका स्वशरैः शरान् ।
बिडालाक्ष्यं त्रिभिर्बाणैर्जघान च शिलाशितैः ॥ 37 ॥

The Divine Mother cut off those arrows to pieces with Her arrows, no sooner they reached Her, and then shot at Bidālākṣya three arrows sharpened on stone.

प्राप्य बाणव्यथां दैत्यः पपात समरांगणे ।
मूर्छितोऽथ ममाराशु दानवो देवयोगतः ॥ 38 ॥

The demon Bidālākṣya fell senseless by these arrows on the battlefields and after a short while died, as if ordained by Fate.

बिडालाक्ष्यं हतं दृष्ट्वा रणे शक्तिशरोत्करैः ।
असिलोमा धनुष्पाणिः संस्थितो युद्धतत्परः ॥ 39 ॥

Seeing Bidālākṣya thus dead, Asilomā took up his bows and arrows and came up, for fight. The hero, then, raising his left hand, said briefly, thus:

ऊर्ध्वं सर्व्यं करं कृत्वा तामुवाच मितं वचः ।
देवि जानामि मरणं दानवानां दुरात्मनाम् ॥ 40 ॥

तथापि युद्धं कर्तव्यं पराधीनेन वै मया ।
महिषो मन्दबुद्धिश्च न जानाति प्रियाप्रिये ॥ 41 ॥

“O Devī! I know that death is inevitable to the Dānavas; still I am ready to fight; for I am dependent; and Mahiṣa is of very dull intellect; he cannot make any distinction between what is really good and what is merely pleasant.

तदग्रे नैव वक्तव्यं हितं चैवाप्रियं मया ।
मर्तव्यं वीरधर्मेण शुभं वाऽप्यशुभं भवेत् ॥ 42 ॥
दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।

I will never speak before him unpleasant words, though beneficial. Rather I will sacrifice my life in the battlefield than advise him anything, be that auspicious or inauspicious.

इत्युक्त्वा शरवृष्टिं स चकार दानवोत्तमः ।
देवी चिच्छेद तान्बाणैरप्राप्तास्तु निजांतिके ॥ 44 ॥

The Dānavas are being killed no sooner they are shot at by your arrows; seeing this I consider Fate superior to all.

अन्यैर्विव्याध तं तूर्णमसिलोमानगाशुगैः ।
वीक्षिताऽमरसंधैश्च कोपपूर्णानना तदा ॥ 45 ॥
शुशुभे दानवः कामं बाणैर्विद्धतनुः किल ।
स्त्रवद्बुधिरधारः स प्रफुल्लः किंशुको यथा ॥ 46 ॥

Prowess does not lead to any success; Fie on one's prowess! Thus saying, the Demon began to shower arrows after arrows on the Devī; the Devī, too, cut them to pieces with Her own arrows before they came to Her; and, becoming angry, soon pierced him with arrows. The Devas witnessed this sight from above.

असिलोमा गदां गुर्वी लौहीमुद्यम्य वेगतः ।
दुद्राव चण्डिकां कोपात्सिंहं मूर्ध्नि जघान ह ॥ 47 ॥

The body of the Demon was then covered with cuts and wounds; blood began to flow from them; the Demon consequently began to shine like the jovial Kimśuka tree.

सिंहोऽपि नखराधातैस्तं ददार भुजांतरे ।
अगणय्य गदाघातं कृतं तेन बलीयसा ॥ 48 ॥

Asilomā then lifted aloft his heavy iron club

and ran after Caṇḍikā and hurt the lion on his head with anger.

उत्पत्य तरसा दैत्यो गदापाणिः सुदारुणः ।
सिंहमूर्ध्नि समारुह्य जघान गदयांबिकाम् ॥ 49 ॥

Not caring at all this severe stroke of the club inflicted by that powerful Demon, the lion tore asunder his arms with his claws.

कृतं तेन प्रहारं तु वञ्चयित्वा विशांपते ।
खड्गेन शितधारेण शिरश्चिच्छेद कण्ठतः ॥ 50 ॥

Then that dreadful Demon leapt with club in his hand and got up the shoulder of the lion and hit the Devī very hard.

छिन्ने शिरसि दैत्येन्द्रः पपात तरसा क्षितौ ।
हाहाकारो महानासीत्सैन्ये तस्य दुरात्मनः ॥ 51 ॥

O King! The Devī, then, baffled the hit and cut off the Demon's head with Her sharp axe.

जय देवीति देवास्तां तुष्टुवुर्जगदम्बिकाम् ।
देवदुन्दुभयो नेदुर्जगुश्च नृप किन्नराः ॥ 52 ॥

The head being thus severed, the Demon was thrown on the ground with great force; seeing this, a general cry of distress arose among his soldiers.

निहतो दानवौ वीक्ष्य पतितौ च रणांगणे ।
निहताः सैनिकाः सर्वे तत्र केसरिणा बलात् ॥ 53 ॥

The Devas shouted aloud “Victory to the Devī” and chanted hymns to Her. The drums of the Devas resounded and the Gandharvas began to dance in great joy.

भक्षिताश्च तथा केचिन्निःशेषं तद्रणं कृतम् ।
भग्नाः केचिद्गता मन्दा महिषं प्रति दुःखिताः ॥ 54 ॥

Seeing the two Demons thus lying dead on the battlefield, the lion killed some of the remaining forces by his sheer strength and ate up others, and made the battle field void of any persons. Some fled away in great distress to Mahiṣāsura.

चुकुशू रुरुदुश्चैव त्राहि त्राहीति भाषणैः ।
असिलोमबिडालाक्ष्यौ निहतौ नृपसत्तम ॥ 55 ॥

अन्ये ये सैनिका राजन्सिंहेन भक्षिताश्च ते ।
एवं ब्रुवन्तो राजानं तदा चक्रुश्च वैशसम् ॥ 56 ॥

The fugitives began to cry aloud “Save us, save us” and said, “O King! Asilomā and Biḍālākṣya

are both slain; and those soldiers that remained were eaten up by the lion." Thus they told and plunged the King in an ocean of dire distress.

तच्छ्रुत्वा वचनं तेषां महिषो दुर्मनास्तदा ।

बभूव चिन्ताकुलितो विगना दुःखसंयुतः ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

पञ्चदशोऽध्यायः ॥ 15 ॥

Hearing their words, Mahiṣa became absent minded through pain and grief and began to think over the matter with great anxiety.

Here ends the Fifteenth Chapter of the Fifth Book on the slaying of Biḍālākṣa and Asilomā in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI

On the Conversation Between the Devī and Mahiṣa

व्यास उवाच

तेषां तद्वचनं श्रुत्वा क्रोधयुक्तो नराधिपः ।

दारुकं प्राह तरसा रथमानय मेऽद्भुतम् ॥ 1 ॥

Vyāsa said: O King! Hearing those words, the King Mahiṣa in anger addressed the charioteer Darūka: "Bring over my chariot quickly.

सहस्रखरसंयुक्तं पताकाध्वजभूषितम् ।

आयुधैः संयुतं शुभ्रं सुचक्रं चारुकूबरम् ॥ 2 ॥

That chariot is drawn by one thousand excellent horses, is bedecked with banners flags, and ensigns, is furnished with various arms and weapons, and is endowed with good wheels of a white colour, and beautiful poles in which the yoke is fixed."

सूतोऽपि रथमानीय तमुवाच त्वरान्वितः ।

राजत्रथोऽयमानीतो द्वारि तिष्ठति भूषितः ॥ 3 ॥

The charioteer brought the chariot instantly and duly informed the king "O King! I have got the chariot ready at your door, your beautiful chariot, bedecked with beautiful carpets and various arms and weapons."

सर्वायुधसमायुक्तो वरास्तरणसंयुतः ।

आनीतं तं रथं ज्ञात्वा दानवेंद्रो महाबलः ॥ 4 ॥

मानुषं देहमास्थाय संग्रामं गन्तुमुद्यतः ।

विचार्य मनसा चेति देवी मां प्रेक्ष्य दुर्मुखम् ॥ 5 ॥

शृङ्गिणं महिषं नूनं विमना सा भविष्यति ।

Hearing that the chariot had been brought, Mahiṣa thought, the Devī might not care him, seen him ugly faced with a pair of horns and therefore

decided to assume a human shape and then go to the battle.

नारीणां च प्रियं रूपं तथा चातुर्यमित्यपि ॥ 6 ॥

तस्माद्भ्रूयं च चातुर्यं कृत्वा यास्यामि तां प्रति ।

The beauty and cleverness are the delights of women; therefore I will go before Her, with a beautiful body and with all the cleverness and dexterities.

यथा मां वीक्ष्य सा बाला प्रेमयुक्ता भविष्यति ॥ 7 ॥

ममापि च तदैव स्यात्सुखं नान्यस्वरूपतः ।

For I will never be delighted with anything but that woman looking at me with fondness and becoming passionately attached to me.

इति संचिंत्य मनसा दानवेंद्रो महाबलः ॥ 8 ॥

त्यक्त्वा तन्माहिषं रूपं बभूव पुरुषः शुभः ।

Thus thinking, the powerful King of the Demons quitted the buffalo appearance and assumed a beautiful human shape.

सर्वायुधधरः श्रीमांश्चारुभूषणभूषितः ॥ 9 ॥

दिव्यांबरधरः कान्तः पुरुषबाण इवापरः ।

He put on beautiful ornaments, armplates, etc., and wore divine clothes and had garlands on his neck and thus shone like a second Kandarpa, the god of Love.

रथोपविष्टः केयूरस्त्रग्वी बाणधनुर्धरः ॥ 10 ॥

सेनापरिवृतो देवीं जगाम मदगर्वितः ।

Taking, then, all the arrows and weapons, he mounted on the chariot, and, attended by his army, went to the Devī, elated with power and vanity.

मनोज्ञं रूपमास्थाय मानिनीनां मनोहरम् ॥ 11 ॥

तयागतं समालोक्य दैत्यानामधिपं तदा ।

बहुभिः संवृतं वीरैर्देवी शङ्खमवादयत् ॥ 12 ॥

The Devī blew Her conchshell when She saw Mahiṣāsura, the lord of the Dānavas, come before Her with a handsome appearance, tending to captivate the minds of mistresses and surrounded by many powerful and valiant warriors.

स शङ्खनिन्दं श्रुत्वा जनविस्मयकारकम् ।

समीपमेत्य देव्यास्तु तामुवाच हसन्निव ॥ 13 ॥

देवि संसारचक्रेऽस्मिन्वर्तमानो जनः किल ।

नरो वाऽथ तथा नारी सुखं वाञ्छति सर्वथा ॥ 14 ॥

The King of the Demons heard the blow of the conchshell, wondrous to all, came up before the Devī and smilingly spoke to Her thus: O Devī! Whatever person there exists in this world, this wheel of Saṁsāra (the eternal round of births and deaths), be he or she a man or a woman, everyone always hankers after pleasure or happiness.

सुखं संयोगजं नृणां नासंयोगे भवेदिह ।

संयोगो बहुधा भिन्नस्तान्ब्रवीमि शृणुष्व ह ॥ 15 ॥

And that pleasure is derived in this world by the combination of persons with each other; never is it seen where this combination is absent.

भेदान्सुप्रीतिहेतूत्थान्बभावोत्थाननेकशः ।

तत्र प्रीतिभवानादौ कथयामि यथाप्रति ॥ 16 ॥

Again this combination is of various kinds; I will mention them; Hear. Union is of various kinds according as it arises out of affection or out of natural consequences. Of these, I will now speak of unions coming out of affection, as far as my understanding goes.

मातापित्रोस्तु पुत्रेण संयोगस्तूत्तमः स्मृतः ।

भ्रातुर्भ्रात्रा तथा योगः कारणान्मध्यमो मतः ॥ 17 ॥

The union that comes between father, mother and their sons arises out of affection; it is therefore good. The union between brother and brother is middling, for mutual interests of give and take are there between the two.

उत्तमस्य सुखस्यैव दातृत्वादुत्तमः स्मृतः ।

तस्मादल्पसुखस्यैव प्रदातृत्वाच्च मध्यमः ॥ 18 ॥

In fact, that union is considered as excellent which leads to happiness of the best sort and that union which leads to lesser happiness is known as mediocre.

नाविकानां तु संयोगः स्मृतः स्वाभाविकी बुधैः ।

विविधावृतचित्तानां प्रसङ्गपरिवर्तिनाम् ॥ 19 ॥

The union amongst the sailors, coming from distant lands, is known as natural. They come on various errands concerning their varied interests.

अत्यल्पसुखदातृत्वात्कनिष्ठोऽयं स्मृतो बुधैः ।

अत्युत्तमस्तु संयोगः संसारे सुखदुःखदः ॥ 20 ॥

This combination, because it offers the least amount of happiness, is considered as worst. The best union leads in this world to best happiness.

नारीपुरुषयोः कान्ते समानवयसोः सदा ।

संयोगो यः समाख्यातः स एवात्युत्तमः स्मृतः ॥ 21 ॥

O Beloved! The constant union of men and women of the same age is considered as par excellence; for it gives happiness of the very best sort.

अत्युत्तमसुखस्यैव दातृत्वात्स तथाविधः ।

चातुर्यरूपवेषाद्यैः कुलशीलगुणैस्तथा ॥ 22 ॥

Both the parties, men and women, are elevated when they want to excel each other in their family connections, qualities, beauty, cleverness, dress/humility and propriety of conduct.

परस्परसमुत्कर्षः कथ्यते हि परस्परम् ।

तं चेत्करोषि संयोगं वीरेण च मया सह ॥ 23 ॥

Therefore, O Dear! If you establish with me that conjugal relation, you will get, no doubt, all the excellent happiness.

अत्युत्तमसुखस्यैव प्राप्तिः स्यात्ते न संशयः ।

नानाविधानि रूपाणि करोमि स्वेच्छया प्रिये ॥ 24 ॥

इन्द्रादयः सुराः सर्वे संग्रामे विजिता मया ।

रत्नानि यानि दिव्यानि भवनेऽस्मिन्ममाधुना ॥ 25 ॥

भुङ्क्ष्व त्वं तानि सर्वाणि यथेष्ट देहि वा यथा ।

Specially I will assume different forms at my mere will. All the Divine jewels and precious things that I have acquired after defeating Indra

and the other Devas in battle, and others are lying in my palace; you can enjoy all of them as my queen consort or you can make a charity of them as you like.

पद्मराज्ञी भवाद्य त्वं दासोऽस्मि तव सुन्दरि ॥ 26 ॥

वैरं त्यजेऽहं देवैस्तु तव वाक्यान्न संशयः ।

यथा त्वं सुखमाप्नोषि तथाऽहं करवाणि वै ॥ 27 ॥

O Beautiful One! I am your servant; consequently, at your word, I will no doubt quit my enmity with the Devas. In short, I will do anything that leads to your pleasure and happiness.

आज्ञापय विशालाक्षि तथाऽहं प्रकरोम्यथ ।

चित्तं मे तव रूपेण मोहितं चारुभाषिणि ॥ 28 ॥

आतुरोऽस्मि वरारोहे प्राप्तस्ते शरणं किल ।

O Sweet speaking One! O Large-eyed One! My heart is enchanted very much with your beauty; I will do, therefore, as you order me. O One having a broad hip! I am very much distressed; I now take refuge unto You.

प्रपन्नं पाहि रंभोरु कामबाणैः प्रपीडितम् ॥ 29 ॥

धर्माणामुत्तमो धर्मः शरणागतरक्षणम् ।

O One having beautiful thighs! I am very much struck with the arrows of Cupid, and I am very much discomforted; therefore, save me. To protect one who has come under one's refuge is the best of all virtues.

त्वदीयोऽस्म्यसितापांगि सेवकोऽहं कृशोदरि ॥ 30 ॥

मरणांतं वचः सत्यं नान्यथा प्रकरोम्यहम् ।

O One of a somewhat whitish body! O One having a slender waist! I will spend the remaining portion of my life in serving you as your obedient servant. Never will I act contrary to your orders to the risk even of my life. Take this as literally true and do accordingly.

पादौ नतोऽस्मि तत्त्वंगि त्यक्त्वा नानायुधानि ते ॥ 31 ॥

दयां कुरु विशालाक्षि तप्तोऽस्मि काममार्गणैः ।

I now throw aside all my weapons before Your feet; O Large eyed! I am very much distressed by the arrows of Cupid; dost Thou therefore shew Thy mercy on me.

जन्मप्रभृति चार्वंगि दैन्यं नाचरितं मया ॥ 32 ॥

ब्रह्मादीनीश्वरान्प्राप्य त्वयि तद्विदधाम्यहम् ।

O Beautiful One! Never I showed my weakness to Brahmā and the other Devas; but today I acknowledge that before You. I have defeated Brahmā and others; they are fully acquainted with my prowess in the battle-fields.

चरितं मम जानन्ति रणे ब्रह्मादयः सुराः ॥ 33 ॥

सोऽप्यहं तव दासोऽस्मि मनुखं पश्य भाषिनी ।

But, O Honoured Woman! Though I am so powerful, I now acknowledge myself as your servant. Better look at me and grant your mercy.

व्यास उवाच

इति बुवाणं तं दैत्यं देवी भगवती हि सा ॥ 34 ॥

प्रहस्य सस्मितं वाक्यमुवाच वरवर्णिनी ।

Vyāsa said: O King! Mahiṣa, the lord of the Daityas, having said so, that beautiful Bhagavatī laughed loudly and spoke smiling:

देव्युवाच

नाहं पुरुषमिच्छामि परमं पुरुषं विना ॥ 35 ॥

तस्य चेच्छास्यहं दैत्य सृजामि सकलं जगत् ।

स मां पश्यति विश्वात्मा तस्याहं प्रकृतिः शिवा ॥ 36 ॥

The Devī said: I do not desire any other body than the Supreme One! O Demon! I am His Will-power; I therefore create all these worlds. I am His Śivā (auspicious) Prakṛti (Nature); That Universal Soul is seeing Me.

तत्सान्निध्यवशादेव चैतन्यं मयि शाश्वतम् ।

जडाऽहं तस्य संयोगात्प्रभवामि सचेतना ॥ 37 ॥

अयस्कान्तस्य सान्निध्यादयसश्चेतना यथा ।

न ग्राम्यसुखवांछा मे कदाचिदपि जायते ॥ 38 ॥

It is owing to His proximity that I am appearing as the Eternal Consciousness, manifesting Itself as this Cosmos. As irons move owing to the proximity of magnets, I, too, though inert, owing to His proximity, work consciously.

मूर्खस्त्वमसि मन्दात्मन् यत्स्त्रीसंगं चिकीर्षसि ।

नरस्य बन्धनार्थाय शृंखला स्त्री प्रकीर्तिता ॥ 39 ॥

I do not desire to enjoy the ordinary pleasures;

you are very dull and stupid; there is no doubt in this, when you desire sexual union. For women are considered as chains to hold men in bondage.

लौहबद्धोऽपि मुच्येत स्त्रीबद्धो नैव मुच्यते ।
किमिच्छसि च मन्दात्मन्मूत्रागारस्य सेवनम् ॥ 40 ॥

Men bound up by iron chains can obtain freedom at any time, but when they are fastened by woman, they can never obtain freedom. O Stupid! You now want to serve the source of urine, etc.

शमं कुरु सुखाय त्वं शमात्सुखमवाप्स्यसि ।
नारीसङ्गे महदुःखं जानन्किं त्वं विमुह्यसि ॥ 41 ॥

Take refuge under Peace; peace will lead you to happiness. Great pain arises from connection with women; you know this; then why are you deluded?

त्यज वैरं सुरैः सार्धं यथैष्टं विचरावनौ ।
पातालं गच्छ वा कामं जीवितेच्छा यदस्ति ते ॥ 42 ॥
अथवा कुरु संग्रामं बलवत्यस्मि संप्रतम् ।

Better avoid your enmity with the Devas and roam over the world anywhere you like. Or, if you desire to live, go to Pātāla; or fight with Me. Know this for certain that I am stronger than you.

प्रेषिताऽहं सुरैः सर्वैस्तव नाशाय दोनव ॥ 43 ॥
सत्यं ब्रवीमिं येनाद्य त्वया वचनसौहृदम् ।

O Dānava! The Devas collected have sent Me here; I tell you this very truly; I am satisfied with you by your words of friendship; therefore dost thou fly away while you are living.

दर्शितं तेन तुष्टाऽस्मि जीवन्गच्छ यथासुखम् ॥ 44 ॥
सतां सप्तपदी मैत्री तेन मुंचामि जीवितन् ।

See! When words are uttered seven times amongst each other, friendship is established between saints.

मरणेच्छाऽस्ति चेद्युद्धं कुरु वीर यथासुखम् ॥ 45 ॥
हनिष्यामि महाबाहो त्वामहं नात्र संशयः ।

That has been done so amongst us; so there is friendship now between you and me; I won't take away your life. O hero! If you desire to die, fight gladly; O powerful one! I will, no doubt, kill you.

व्यास उवाच

इति तस्या वचः श्रुत्वा दानवः काममोहितः ॥ 46 ॥
उवाच श्लक्ष्णया वाचा मधुरं वचनं ततः ।
बिभेम्यहं वरारोहे त्वां प्रहर्तुं वरानने ॥ 47 ॥

Vyāsa said: O king! Hearing the Bhagavati's words, the Dānava, deluded by passion, began to speak in beautiful sweet words: O Beautiful One! Your body and the several parts thereof are very delicate and beautiful. A mere sight of such a lady make one enchanted.

कोमलां चारुसर्वाङ्गीं नारीं नरविमोहिनीम् ।
जित्वा हरिहरादींश्च लोकपालांश्च सर्वशः ॥ 48 ॥
किं त्वया सह युद्धं मे युक्तं कमललोचने ।

Therefore, O Beautiful faced one! I fear very much to strike against your body. O Lotus-eyed One! I have subjugated Hari, Hara, the Lokapālas and the several other Devatās; I therefore ask whether it is proper for me to fight with you!

रोचते यदि चार्वङ्गि विवाहं कुरु मां भज ॥ 49 ॥
नोचेद्भ्रूयथेष्टं ते देशं यस्मात्समागता ।

O Fair one! If you like, you marry and worship me, or you can return to your desired place whence you have come.

नाहं त्वां प्रहरिष्यामि यतो मैत्री कृता त्वया ॥ 50 ॥
हितमुक्तं शुभं वाक्यं तस्माद्गच्छ यथासुखम् ।

You have declared friendship with me; I therefore do not like to strike any weapons on you. I have now spoken for your good and welfare. You can gladly go away.

का शोभा मे भवेदन्ते हत्वा त्वां चारुलोचनाम् ॥ 51 ॥
स्त्रीहत्या बालहत्या च ब्रह्महत्या दुरत्यया ।

O beautiful one! You are a fair woman with beautiful eyes; what fame shall I earn by killing you! O One of slender waist! Murdering a woman, a child, and a Brāhmin certainly makes the murderer liable to suffer the consequences thereof.

गृहीत्वा त्वां गृहं नूनं गच्छाम्यद्य वरानने ॥ 52 ॥
तथापि मे फलं न स्याद्बलाद्भोगसुखं कुतः ।

I will certainly carry you to day to my place without killing you. If I use force to you, I will

not get happiness; for, in such cases, the application of force leads to no happiness.

प्रब्रवीमि सुकेशि त्वां विनयावनतो यतः ॥ 53 ॥

पुरुषस्य सुखं न स्याद्वृते कान्तामुखांबुजात् ।

O One having good hairs! I salute before you and speak that a man can not be happy without the lotus face of a woman; similarly a woman cannot be happy without a man's lotus face.

तत्तथैव हि नारीणां तस्माच्च पुरुषं विना ॥ 54 ॥

संयोगे सुखसम्भूतिर्वियोगे दुःखसम्भवः ।

Where comes off the good combination between these two, then the highest pitch of happiness is conceived and pain arises on the disjunction thereof.

कान्ताऽसि रूपसम्पन्ना सर्वाभरणभूषिता ॥ 55 ॥

चातुर्यं त्वयि किं नास्ति यतो मां न भजस्यहो ।

True that you are well decked with ornaments all over your body but you seem wanting in cleverness; for you are not worshipping me. Who has advised you to renounce enjoyments?

तवोपदिष्टं केनेदं भोगानां परिवर्जनम् ॥ 56 ॥

वञ्चिताऽसि प्रियालापे वैरिणा केनचित्त्वह ।

मुञ्चाग्रहमिमं कान्ते कुरु कार्यं सुशोभनम् ॥ 57 ॥

सुखं तव ममापि स्याद्विवाहे विहिते किल ।

O Sweet speaking One! If this be true; then surely he is your enemy; he has deceived you. O Dear! Leave your this stubbornness and marry me; both of us shall then be happy. Viṣṇu shines well with Kamalā, Brahmā looks splendid with Sāvitrī, Rudra is well associated with Pārvatī and Indra with Śacī, so I will shine well with you; there is no doubt in this.

विष्णुर्लक्ष्म्या सहाभाति सावित्र्या च सहात्मभूः ॥ 58 ॥

रुद्रो भाति च पार्वत्या शच्या शतमखस्तथा ।

का नारी पतिहीना च सुखं प्राप्नोति शाश्वतम् ॥ 59 ॥

येन त्वमसिमापांगि न करोषि पतिं शुभम् ।

कामः क्वाद्य गतः कान्ते यस्त्वां बाणैः सुकोमलैः ॥ 60 ॥

मादनैः पञ्चभिः कामं न ताडयति मंदधीः ।

No woman can ever be happy without any good husband. And why are you not then, acknowledging me your husband even when you have got him. O Beloved! Where is now that Cupid of dull intellect? Why is he not troubling you with his maddening delicate five arrows?

मन्येऽहमिव कामोऽपि दयावांस्त्वयि सुन्दरि ॥ 61 ॥

अबलेति च मन्वानो न प्रेरयति मार्गणान् ।

मनोभवस्य वैरं वा किमप्यस्ति मया सह ॥ 62 ॥

तेन च त्वय्यरालाक्षि न मुञ्चति शिलीमुखान् ।

अथवा मेऽहितैर्देवैर्वारितोऽसौ झषध्वजः ॥ 63 ॥

सुखविध्वंसिभिस्तेन त्वयि न प्रहरत्यपि ।

O Fair one! I think that Madana (the god of Love) out of his pity to you, seeing that you are very weak is not striking his arrows on you as he has done to me. O One looking askance! Or it may be that I have got some enmity with that Cupid; else why is he not shooting arrows at you? Or my enemies the Devas have advised the God of Love not to dart his arrows on you.

त्यक्त्वा मां मृगशावाक्षि पश्चात्तापं करिष्यसि ॥ 64 ॥

मंदोदरीव तन्वंगि परित्यज्य शुभं नृपम् ।

अनुकूलं पतिं पश्चात्सा चकार शठं पतिम् ।

कामार्ता च यदा जाता मोहेन व्याकुलान्तरा ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

देवीचरित्रे षोडशोऽध्यायः ॥ 16 ॥

O One of slender body! As Mandodarī had to marry afterwards, when she became passionate, a hypocrite, and so she had to repent thinking that she had not married before a beautiful auspicious king, so I think, O One, having eyes like the young of a deer! You, too, will have to repent like her if you decline to marry me now.

Here ends the Sixteenth Chapter of the Fifth Book in the conversation between the Devī and Mahiṣāsura in Śrīmaddevībhāgavatam, the Mahāpurāṇam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

CHAPTER XVII

On Mandodarī's Accounts

व्यास उवाच

इति श्रुत्वा वचस्तस्य देवी पप्रच्छ दानवम् ।
का सा मन्दोदरी नारी कोऽसौ त्यक्तो नृपस्तया ॥ 1 ॥
शठः को वा नृपः पश्चात्तन्मे ब्रूहि कथानकम् ।
विस्तारेण यथा प्राप्तं दुःखं वनितया पुनः ॥ 2 ॥

Vyāsa said: O King! Hearing thus, the Devī asked the Dānava “Who is that Mandodarī? Who is that king who was not first taken by her? And who is that king whom she married afterwards? And how did she repent afterwards? Describe all these in detail to me.

महिष उवाच

सिंहलो नाम देशोऽस्ति विख्यातः पृथिवीतले ।
घनपादपसंयुक्तो धनधान्यसमृद्धिमान् ॥ 3 ॥

Thus asked by the Devī, Mahiṣa began to say: “O Devī! There is a place, named Simhala, noted in this earth and decorated with various trees and prosperous with wealth and grain.

चन्द्रसेनाऽभिधस्तत्र राजा धर्मपरायणः ।
न्यायदण्डधरः शान्तः प्रजापालनतत्परः ॥ 4 ॥
सत्यवादी मृदुः शूरस्तिक्षुर्नीतिसागरः ।
शास्त्रवित्सर्वधर्मज्ञो धनुर्वेदोऽतिनिष्ठितः ॥ 5 ॥

A virtuous king, named Candrasena, used to reign there; he was calm, peaceful, truthful, heroic, charitable, steady, forbearing, well versed in politics, ethics and morals vast as a wide ocean, learned in Śāstras, knowing all forms of religions and much skilled in archery. He was mindful in governing his subjects and he used to punish according to the laws of Justice.

तस्य भार्या वरारोहा सुन्दरी सुभगा शुभा ।
सदाचाराऽतिसुमुखी पतिभक्तिपरायणा ॥ 6 ॥

The king had a beautiful well-qualified wife, very handsome and broad-hipped. She was very much devoted to his husband and always engaged in religious acts and of good conduct.

नाम्ना गुणवती कान्ता सर्वलक्षणसंयुता ।
सुषुवे प्रथमे गर्भे पुत्रीं सा चातिसुन्दरीम् ॥ 7 ॥

This wife, endowed with all auspicious signs, gave birth to a beautiful daughter in her first delivery.

पिता चातीव सन्तुष्टः पुत्रीं प्राप्य मनोरमाम् ।
मन्दोदरीति नामास्याः पिता चक्रे मुदान्वितः ॥ 8 ॥

The King Candrasena, the father, was very pleased to have this beautiful daughter and gladly called her by the name of Mandodarī.

इन्दोः कलेव चात्यर्थं ववृधे सा दिने दिने ।
दशवर्षा यदा जाता कन्या चातिमनोहरा ॥ 9 ॥

This daughter began to grow daily like the phases of the Moon. When she grew ten years old, she became very handsome.

वरार्थं नृपतिश्चिन्तामवाप च दिने दिने ।
मद्रदेशाधिपः शूरः सुधन्वा नाम पार्थिवः ॥ 10 ॥

तस्य पुत्रोऽतिमेधावी कंबुग्रीवोऽतिविश्रुतः ।
ब्राह्मणैः कथितो राज्ञे संयुक्तोऽस्या वरः शुभः ॥ 11 ॥

सर्वलक्षणसम्पन्नः सर्वविद्यार्थपारगः ।
राज्ञा दृष्टा तदा राज्ञी नाम्ना गुणवती प्रिया ॥ 12 ॥

The King now became anxious to have suitable bridegroom and used to think of it everyday. The Brāhmins then told the king that there was a prince named Kambugrīva, the intelligent son of the powerful king Sudhanvā of Madra; this prince was endowed with all kingly qualifications and versed in all knowledge and was therefore a fit match for your daughter.

कंबुग्रीवाय कन्यां स्वां दास्यामि वरवर्णिनीम् ।
सा तु पत्युर्वचः श्रुत्वा पुत्रीं पप्रच्छ सादरम् ॥ 13 ॥
विवाहं ते पिता कर्तुं कंबुग्रीवेण वाञ्छति ।

The king then asked his dear qualified wife that he would like to marry his daughter to Kambugrīva. The queen, hearing this, asked her daughter Mandodarī that her father was desiring to marry her to Kambugrīva, the son of the king of Madra.

तच्छ्रुत्वा मातरं प्राह वाक्यं मन्दोदरी तदा ॥ 14 ॥

नाहं पतिं करिष्यामि नेच्छा मेऽस्ति परिग्रहे ।

कौमारं व्रतमास्थाय कालं नेष्यामि सर्वथा ॥ 15 ॥

Hearing her mother's words, Mandodarī spoke thus: "O Mother! I have got no desire to marry; I will not accept any husband; I will take the vow of leading a chaste virgin life and thus pass the rest of my life."

स्वातन्त्र्येण चरिष्यामि तपस्तीव्रं सदैव हि ।

पारतन्त्र्यं परं दुःखं मातः संसारसागरे ॥ 16 ॥

स्वातन्त्र्यान्मोक्षमित्याहुः पण्डिताः शास्त्रकोविदाः ।

तस्मान्मुक्ता भविष्यामि पत्या मे न प्रयोजनम् ॥ 17 ॥

O Mother! There is nothing more miserable in this ocean of world than dependence; I therefore prefer to lead incessantly a life of severe asceticism. The Paṇḍits versed in the Śāstras say that taking up the vow of separateness and independence leads to salvation; I will thus be liberated; I have no need for a husband.

विवाहे वर्तमाने तु पावकस्य च सन्निधौ ।

वक्तव्यं वचनं सम्यक्त्वदधीनाऽस्मि सर्वदा ॥ 18 ॥

श्वश्रुदेवरवर्गाणां दासीत्वं श्वशुराल ।

पतिचित्ताऽनृवर्तित्वं दुःखाददुःखतरं स्मृतम् ॥ 19 ॥

कदाचित्पतिरन्यां का कामिनीं च भजेद्यदि ।

At the time of marriage ceremony, one has to say before the consecrated Fire that one will remain always a dependent to one's husband in every way; besides in a father-in-law's house, one has to pass one's time as a slave, as it were, to one's mother-in-law and to husband's (younger) brothers; again one will have to think oneself as happy when one's husband is happy and as unhappy when one's husband is unhappy; this is the worst of all miseries.

तदा महत्तरं दुःखं सपत्नीसम्भवं भवेत् ॥ 20 ॥

तदेर्ष्यां जायते पत्यौ क्लेशश्चापि भवेदथ ।

Again if the husband marries again another woman, then this misery of having a co-wife is extreme. O Mother! Jealousy arises then towards even one's own husband and therefore suffering is endless.

संसारे क्व सुखं मातर्नारीणां च विशेषतः ॥ 21 ॥

स्वभावात्परतन्त्राणां संसारे स्वन्धर्मिणि ।

Therefore what happiness can there be in this dream-like worlds; especially with women who are made dependent by Nature?

श्रुतं मया पुरा मातरुत्तानचरणात्मजः ॥ 22 ॥

उत्तमः सर्वधर्मज्ञो ध्रुवादवरजो नृपः ।

O Mother! I heard that in days of yore the religious son of Uttānapāda, Uttama was younger than Dhruva; and yet he became King.

पत्नीं धर्मपरां साध्वीं पति भक्तिपरायणाम् ॥ 23 ॥

अपराधं विना कान्तां त्यक्तवान्विपिते प्रियाम् ।

And the King Uttānapāda banished his dear wife, solely devoted to her husband, without any cause, to the forest.

एवंविधानि दुःखानि विद्यमाने तु भर्तारि ॥ 24 ॥

कालयोगान्मृते तस्मिन्नारी स्याददुःखभाजनम् ।

वैधव्यं परमं दुःखं शोकसंतापकारकम् ॥ 25 ॥

Therefore women have to suffer such diverse pains while their husbands are living; and if by chance the husband dies, then women get interminable pains; the widowhood becomes the only source of grief and sorrow.

परोषितपतित्वेऽपि दुःखं स्यादधिकं गृहे ।

मदनाग्निविदग्धायाः किं सुखं पतिसंगजम् ॥ 26 ॥

तस्मात्पतिर्न कर्तव्यः सर्वथेति मतिर्मम ।

Again if the husband be in foreign lands, women become subjected to the fire of Cupid, and then the house becomes an object of more agony. Thus whether the husband lives or dies, there is no happiness at any time. Thus, according to my opinion, I ought never to accept any husband.

एवं प्रोक्ता तदा माता पतिं प्राह नृपात्मजा ॥ 27 ॥

न च वाञ्छति भर्तारं कौमारव्रतधारिणी ।

The Mother then told her husband all about what the daughter had said. Mandodarī would accept the vow of a life-long virgin; she had no desire to marry.

व्रतजाप्यपरा नित्यं संसाराद्भिमुखी सदा ॥ 28 ॥

न कांक्षति पतिं कर्तुं बहुदोषविचक्षण ।

She had brought forward many faults in worldly life and thus would perform vows and Japams and pass her time alone. She did not yearn after a husband.

भार्याया भाषितं श्रुत्वा तथैव संस्थितो नृपः ॥ 29 ॥

विवाहो न कृतः पुत्र्या ज्ञात्वा भावविर्जिताम् ।

The King, hearing thus, came to know, that his daughter had no intention to marry and so began to pass his time without giving away his daughter in marriage.

वर्तमाना गृहेष्वेव पित्रा मात्रा न रक्षिता ॥ 30 ॥

यौवनस्यांकुरा जाता नारीणां कामदीपकाः ।

Thus the daughter lived in family protected by her father and mother; by that time signs of puberty were seen in the body of the daughter.

तथापि सा वयस्याभिः प्रेरिताऽपि पुनः पुनः ॥ 31 ॥

चकमे न पतिं कर्तुं ज्ञानार्थपदभाषिणी ।

Her comrades requested her repeatedly to select a bridegroom; but she spoke many words of wisdom and did not show any inclination for marriage.

एकदोद्यानदेशं स विहर्तुं बहुपादपे ॥ 32 ॥

जगाम सुमुखी प्रेम्णा सैरंधीगणसेविता ।

Once, on an occasion, that beautiful faced woman went out with her female attendants on a pleasure trip to a garden, beautified with various trees.

रेमे कृशोदरी तत्रापश्यत्कुसुमिता लताः ॥ 33 ॥

पुष्पाणि चिन्वती रम्या वयस्याभिः समावृता ।

There the slender bodied one began to play enjoy with her comrades in picking up various flowers and beautiful flowering creepers.

कौशलाधिपतिस्तत्र मार्गे दैववशात्तदा ॥ 34 ॥

आजगाम महीवीरो वीरसेनोऽतिविश्रुतः ।

एकाकी रथमारूढः कतिचित्सेवकैर्वृतः ॥ 35 ॥

सैन्यं च पृष्ठतस्तस्य समायाति शनैः शनैः ।

Just at that time, the famous King of Kosala, the powerful Virasena came there accidentally. Alone he was on his chariot, attended by a few soldiers; his large army and retinue were coming slowly behind him at some distance.

दृष्टस्तस्या वयस्याभिर्दूरतः पार्थिवस्तदा ॥ 36 ॥

मन्दोदर्ये तथा प्रोक्तं समायाति नरः पथि ।

रथारूढो महाबाहू रूपवान्मदनोऽपरः ॥ 37 ॥

Her comrades, then, looking at that King from a distance, told Mandodarī "O friend! See! Some body, strong and beautiful, like a second God of Love is coming towards us, mounted on a chariot.

मन्येऽहं नृपतिः कश्चित्प्राप्तो भाग्यवशादिह ।

एवं बुवत्यां तत्रासी कौशलेन्द्रः समागतः ॥ 38 ॥

I think some King he will be and we are very lucky that he has come here. While thus talking the King arrived there.

दृष्ट्वा तामसितापांगीं विस्मयं प्राप भूपतिः ।

उत्तीर्य स रथात्तूर्णं पप्रच्छ परिचारिकाम् ॥ 39 ॥

केयं बाला विशालाक्षी कस्य पुत्री वदाशु मे ।

एवं पृष्टा तु सैरन्धी तमुवाच शुचिस्मिता ॥ 40 ॥

प्रथमं ब्रूहि मे वीर पृच्छामि त्वां सुलोचन ।

कोऽसि त्वं किमिहायातः किं कार्यं वद सांप्रतम् ॥ 41 ॥

The King, looking on that blue coloured woman with beautiful eyes became surprised and getting down from the chariot, asked the maidservant, "O Gentle one! Who is this woman with large eyes! Who is her father? Tell me this without any delay." The attendant smiling, told him thus: O Beautiful-eyed One! Pray speak first who are you? What for have you come here? What do you want to do here?

इति पृष्ठस्तु सैरंध्या तामुवाच महीपतिः ।

कोशलो नाम देशोऽस्ति पृथिव्यां परमाद्भुतः ॥ 42 ॥

तस्य पालयिता चाहं वीरसेनाभिधः प्रिये ।

The female attendant thus asking him, the King replied: There is a very beautiful country named Kosala, in this earth; I am the King of that place; my name is Virasena.

वाहिनी पृष्ठतः कामं समायाति चतुर्विधा ॥ 43 ॥

मार्गभ्रमादिह प्राप्तं विद्धि मां कौशलाधिपम् ।

My fourfold army is coming at my will at my back. I have lost my way and have come here. Know me as the King of the country Kosala.

सैरंध्युवाच

चन्द्रसेनसुता राजन्नाम्ना मन्दोदरी किल ॥ 44 ॥

उद्याने रन्तुकामेयं प्राप्ता कमललोचना ।

The female attendant said: "O King! This lotus-eyed one is the daughter of the King Candrasena; her name is Mandodarī.

श्रुत्वा तद्भाषितं राजा प्रत्युवाच प्रसाधिकाम् ॥ 45 ॥

सैरंधि चतुरासि त्वं राजपुत्रीं प्रबोधय ।

She has come here in this garden for sporting. Hearing thus the attendant's words, the King replied: "O Sairandhri! You appear to be smart; therefore make the King's daughter understand my following words clearly!"

ककुत्स्थवंशजश्चाहं राजाऽस्मि चारुलोचने ॥ 46 ॥

गांधर्वेण विवाहेन पतिं मां कुरु कामिनी ।

"O Sweet-eyed one! I am the King descended from the Kakutstha line; O fair woman! Marry me according to the rules of Gandharva marriage.*

Note: Gandharva marriage-one of the eight forms of marriage; this form of marriage proceeds entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives

न मे भार्याऽस्ति सुश्रोणि वयसोद्भूतयौवना ॥ 47 ॥

वाञ्छामि रूपसंपन्नं सुकुलां कामिनीं किल ।

O broad hipped One! I have no other wife; you are a beautiful woman, of a good family and of a marriageable age; I therefore like to marry you?

अथवा ते पिता मह्यं विधिना दातुमर्हति ॥ 48 ॥

अनुकूलपतिश्चाहं भविष्यामि न संशयः ।

Or your father may marry you to me according to rules and ceremonies; if so, I will no doubt be your husband as you desire."

महिष उवाच

इत्याकर्ण्य वचस्तस्य सैरंधी प्राह तां तदा ॥ 49 ॥

प्रहस्य मधुरं वाक्यं कामशास्त्रविशारदा ।

Mahīṣa said: "O Devī! The female attendant, expert in the science of love, hearing the King's words, spoke to the daughter smilingly and in sweet words."

मन्दोदरि नृपः प्राप्तः सूर्यवंशसमुद्भवः ॥ 50 ॥

रूपवान्बलवान्कान्तो वयसा त्वत्समः पुनः ।

प्रीतिमान्नृपतिर्जातस्त्वयि सुन्दरि सर्वथा ॥ 51 ॥

O Mandodarī! A very good-looking beautiful King of the solar dynasty has come here; he is very pretty, powerful, and of your age; O Beautiful! The King is entirely devoted to you and loves you very much."

पिताऽपि ते विशालाक्षि परितप्यति सर्वथा ।

विवाहकाले ते ज्ञात्वा त्वां च वैराग्यसंयुताम् ॥ 52 ॥

O Large-eyed One! Your time of marriage has come and yet you have not married; rather you are against it. Your father is, therefore, always very sorry and remorseful.

इत्याहास्मान्स नृपतिर्विनिःश्वस्य पुनः पुनः ।

पुत्रीं प्रबोधयन्त्वेतां सैरंधयः सेवने रताः ॥ 53 ॥

वक्तुं शक्ता वयं न त्वां हठधर्मरतां पुनः ।

See! How many a time your father sighed and told us "O attendants! Always serve my daughter and awaken her to this. But you are engaged in penances and austerities, in Haṭha Dharma; therefore we cannot request you on this matter."

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मोऽब्रवीन्मनुः ॥ 54 ॥

भर्तारं सेवमाना वै नारी स्वर्गमवाप्नुयात् ।

तस्मात्कुरु विशालाक्षि विवाहं विधिपूर्वकम् ॥ 55 ॥

The Munis have said: To serve the husband is the highest virtue of a woman." O Large-eyed! Women get Heaven if they serve their husband; therefore you better marry according to rules and ceremonies.

मन्दोदर्युवाच

नाहं पतिं करिष्यामि चरिष्ये तप अद्भुतम् ।

निवारय नृपं बाले किं मां पश्यति निस्त्रयः ॥ 56 ॥

Mandodarī said: "I am not going to marry; better that I should perform an extraordinary tapasyā (asceticism); O Girls! You go and ask the King desist in his request; why is he shamelessly looking at me."

सैरंध्युवाच

दुर्जयो देवि कामोऽसौ कालोऽसौ दुरतिक्रमः ।

तस्मान्मे वचनं पथ्यं कर्तुमर्हसि सुन्दरि ॥ 57 ॥

अन्यथा व्यसनं नूनमापतेदिति निश्चयः ।

The female attendant then said, "O Devī! Passion is very hard to conquer; time is also surmountable with difficulty; so know my advise as the medical and keep my request. "And if you do not keep it, surely danger will befall you."

इति तस्या वचः श्रुत्वा कन्योवाचाथतां सखीम् ॥ 58 ॥

यद्यद्भवेत्तद्भवतु दैवयोगादसंशयम् ।

न विवाहं करिष्येऽहं सर्वथा परिचारिके ॥ 59 ॥

Hearing this, Mandodarī replied "O attendant! I know whatever is ordained by Fate will inevitably come to pass; for the present, I am not going to marry at all."

महिष उवाच

इति तस्यास्तु निर्बधं ज्ञात्वा प्राह नृपं पुनः ।

गच्छ राजन्यथाकामं नेयमिच्छति सत्यतिम् ॥ 60 ॥

Mahiṣa said: "The female attendant, knowing this her obstinate view, told the King: "O King! This woman likes not a good husband; you would better go wherever you like.

नृपस्तु तद्वचः श्रुत्वा निर्गतः सह सेनया ।

कोशलान्विमना भूत्वा कामिनीं प्रति निःस्पृहः ॥ 61 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

सप्तदशोऽध्यायः ॥ 17 ॥

"The King heard and did not want to marry that woman any more; and, being sad and broken-hearted, went back with his army to Kosala.

Here ends the Seventeenth Chapter of the Fifth Book on Mandodarī's accounts in the

Mahāpurāṇam, Śrīmaddevībhāgavatam,

of 18,000 verses by Mahārṣi

Veda Vyāsa.

CHAPTER XVIII

On the Killing of Mahiṣa

महिष उवाचः

तस्यास्तु भगिनो कन्या नाम्ना चेंदुमती शुभा ।

विवाहयोग्या संजाता सुरूपावरजा तदा ॥ 1 ॥

Mahiṣa said: "O Devī! Mandodarī had a sister Indumatī;" unmarried and endowed with all auspicious signs. She grew up in time to a marriageable age.

तस्या विवाहः संवृतः संजातश्च स्वयंवरः ।

राजानो बहुदेशीयाः संगतास्तत्र मण्डपे ॥ 2 ॥

The Svayamvara assembly (a marriage in which the girl chooses her husband from among a number of visitors assembled together) was then called for the marriage of the maiden Indumatī.

तया वृत्तो नृपः कश्चिद्बलवानूपसंयुतः ।

कुलशीलसमायुक्तः सर्वलक्षणसंयुतः ॥ 3 ॥

The Kings from various parts came there and the maiden Indumatī selected from among them a beautiful strong king, of noble lineage and endowed with all auspicious signs.

तदा कामातुरा जाता-विटं वीक्ष्य नृपं तु सा ।

चकमे दैवयोगात्तु शठं चातुर्यभूषितम् ॥ 4 ॥

At that time, by the undescribable power of Destiny, Mandodarī seeing the deceitful cunning and hypocrite King of Madra, became passionate and desired to marry him.

पितरं प्राह तन्वंगी विवाहं कुरु मे पितः ।

इच्छा मेऽद्य समुद्भूता दृष्ट्वा मद्राधिपं त्विह ॥ 5 ॥

That slender woman Mandodarī then addressed her father thus: "O Father! Seeing the King of Madra in this assembly, I am desirous to marry him; so perform also my marriage ceremony now.

चन्द्रसेनोऽपि तच्छ्रुत्वा पुत्र्यास्तद्भाषितं रहः ।

प्रसन्नेन च मनसा तत्कार्ये तत्परोऽभवत् ॥ 6 ॥

When the king heard this request from her own daughter privately, he became very glad and began with promptness, to make preparations for the marriage.

तमाहूय नृपं गेहे विवाहविधिना ददौ ।

कन्यां मन्दोदरीं तस्मै पारिबर्हं तथा बहु ॥ 7 ॥

चारुदेषोऽपि तां प्राप्य सुन्दरीं मुदितोऽभवत् ।

जगाम स्वगृहं तुष्टो राजाऽपि सहितः स्त्रिया ॥ 8 ॥

He invited the King of Madra to his own palace and gave him in marriage his own daughter Mandodarī, according to due rites and ceremonies with an abundance of dowry and wealth. The King of Madra Cārudeṣṇa became very glad to marry the beautiful Mandodarī and went back with her to his own abode.

रेमे नृपतिशार्दूलः कामिन्या बहुवासरान् ।
कदाचिद्वासपत्न्या स रममाणो रहः किल ॥ 9 ॥
सैरध्या कथितं तस्यै तथा दृष्टः पतिस्तथा ।
उपालम्भं ददौ तस्मै स्मितपूर्वं रुषान्विता ॥ 10 ॥

The King Cārudeṣṇa then enjoyed with her for good many days; when one day a maid-servant found the king in sexual intercourse with another maid servant in a lonely place and divulged this to Mandodarī; she finding the king in that state became angry and rebuked him with a slight smiling countenance.

कदाचिदपि सामान्यां रहो रूपवतीं नृपः ।
क्रीडयन्लालयन्दृष्टः खेदं प्राप तदैव सा ॥ 11 ॥
न ज्ञातोऽयं शठः पूर्वं यदा दृष्टः स्वयंवरे ।
किं कृतं तु मया मोहाद्ब्रुचिताऽहं नृपेण ह ॥ 12 ॥

Again, on another occasion, Mandodarī saw the king willingly engaged in amusements and sports with an ordinary beautiful woman and became very sorry and thought thus: When I saw him in the Svayaṃvara, I could not recognise him as a cheat; I am deceived by this King; Oh! What a wrong act have I done through delusion. This King is a rogue and he is totally shameless and has no dislike for contemptible things; it is now too late to repent for him.

किं करोम्यद्य सन्तापं निर्लज्जे निर्घृणे शठे ।
का प्रीतिरीदृशे पत्यौ धिगद्य मम जीवितम् ॥ 13 ॥

How can I have any affection for this husband; lie on my living now! I forsake from this very day all the pleasures with my husband and all other worldly pleasures, and I take recourse now to contentment alone.

अद्य प्रभृति संसारे सुखं त्यक्तं मया खलु ।
पतिसम्भोगं सर्वं सन्तोषोऽद्य मया कृतः ॥ 14 ॥

अकर्तव्यं कृतं कार्यं तज्जातं दुःखदं मम ।
देहत्यागः क्रियते चेद्धत्याऽतीव दुस्त्यया ॥ 15 ॥

I have committed a very wrong act that I ought never to have done; therefore it causes intense pain to me now. If I now commit suicide, then that sin will never forsake me, and I must have to enjoy the consequences thereof.

पितृगृहं ब्रजाम्याशु तत्रापि न सुखं भवेत् ।
हास्ययोग्या सखीनां तु भवेयं नात्र संशयः ॥ 16 ॥
तस्मादत्रैव संवासो वैराग्ययुतया मया ।
कर्तव्यः कालयोगेन त्यक्त्वा कामसुखं पुनः ॥ 17 ॥

And if I return to my father's house, I will not be happy there, for my companions seeing me thus will, no doubt, ridicule me. Therefore, it is now advisable for me to avoid all the sensuous pleasures, become dispassionate and remain here patiently and abide by the strange combinations of Time."

महिष उवाच

इति सञ्चित्य सा नारी दुःखशोकपरायणा ।
स्थिता पतिगृहं त्यक्त्वा सुखं संसारजं ततः ॥ 18 ॥

Mahiṣa said: "Thus that woman lamented and remorseful and began to remain there, very much sorrowful and distressed, renouncing thoroughly all the pleasures of the world.

तस्मात्त्वमपि कल्याणि मामनादृत्य भूपतिम् ।
अन्यं कापुर. कामार्ता संश्रयिष्यसि ॥ 19 ॥

O Auspicious one! I am the king, yet you are showing your dislike for me; know, eventually, you, too, will be passionate and entertain afterwards an illiterate coward.

वचनं कुरु मे तथ्यं नारीणां परमं हितम् ।
अकृत्वा परमं शोकं लप्स्यसे नात्र संशयः ॥ 20 ॥

Keep my word even now, it will be of great benefit and it will serve as a medicinal diet to you as to all women. In case you do not follow my advice, you will have to meet with extreme pain and misery, certainly.

देव्युवाच

मन्दात्मनाच्छ पातालं युद्धं वा कुरु सांप्रतम् ।
हत्वा त्वामसुरान्सर्वानामिध्यामि यथासुखम् ॥ 21 ॥

यदा यदा हि साधूनां दुःखं भवति दानव ।
तदा तेषां च रक्षार्थं देहं संधारयाम्यहम् ॥ 22 ॥

Hearing the words of Mahiṣāsura, the Devī said: "O you fool! Go to the lower worlds or stand up for fight, I will send you and the other Dānavas unto death and then go away at my pleasure. O Demon! I take up form to preserve righteous, whenever they suffer pain on this earth.

अरूपायाश्च मे रूपमजन्माशश्च जन्म च ।
सुराणां रक्षणार्थाय विद्धि दैत्य विनिश्चितम् ॥ 23 ॥
सत्यं ब्रवीमि जानीहि प्रार्थिताऽहं सुरैः किल ।
त्वद्दुःखार्थं हयारे त्वां हत्वा स्थास्यामि निश्चला ॥ 24 ॥
तस्माद्बुध्यस्व वा गच्छ पातालमसुरालयम् ।
सर्वथा त्वां हनिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ 25 ॥

O Lord of the Daityas! Formless, birthless I am; yet, at times, I take up form and be born to save the Devas. Know this firmly, O wicked Mahiṣa! The Devas prayed to Me for your destruction. Therefore I will not rest until I kill you. I speak all these truly to you. Therefore fight or go to Pātāla, the abode of the Asura; I speak truly to you again that I will destroy you wholly.

व्यास उवाच

इत्युक्तः स तथा देव्या धनुरादाय दानवः ।
युद्धकामः स्थितस्तत्र संग्रामांगणभूमिषु ॥ 26 ॥

Vyāsa said: O king! Hearing thus the Devī's words, the Dānava took up his bow and came to the battle, fully stretching the string of his bow up to his ears, and began to shoot sharpened arrows with great force at the Devī.

मुमोच तरसा बाणान्कर्णाकृष्टाञ्छिलाशितान् ।
देवी चिच्छेद तान्बाणैः क्रोधान्मुक्तैरयोमुखैः ॥ 27 ॥

The Devī, too, hurled with anger, arrows tipped with iron and cut off the Asura's arrows to pieces. They: the Asuras, began to shoot pointed arrows, sharpened on stone, at Her.

द्विधा चक्रे शरान्देवी तानप्राप्ताञ्छिलीमुखैः ।
गदया ताडयामास दैत्यं वक्षसि चाम्बिका ॥ 36 ॥

The Devī Ambikā cut his arrows into two

मध्ये दुर्धर आगत्य मुमोच च शिलीमुखान् ।
देवीं प्रति विषासक्तान्कोपयन्नतिदारुणान् ॥ 29 ॥

In the midst of the terrible encounter, the demon Durdhara came up to fight and made the Devī angry and shot arrows, all terribly poisonous and sharpened on stones, at Her.

ततो भगवती क्रुद्धा तं जघान शितैः शरैः ।
दुर्धरस्तु पपातोर्व्यां गतासुर्गिरिशृंगवत् ॥ 30 ॥

The Bhagavatī, then, got very angry and hit him hard with sharp arrows. Durdhara, struck thus, fell down dead on the battle field like a mountain top. Then she shot at the Great Goddess with seven arrows.

अनागतांस्तु चिच्छेद देवी तान्विशिखैः शरान् ।
त्रिशूलेन त्रिनेत्रं तु जघान जगदम्बिका ॥ 32 ॥

Before these arrows came on Her, She cut them to pieces with Her sharp arrows and by Her trident killed Trinetra.

अन्धकस्त्वाजगामाशु हतं दृष्ट्वा त्रिलोचनम् ।
गदया लोहमव्याशु सिंहं विव्याध मस्तके ॥ 33 ॥

Trinetra thus killed, Andhaka quickly came in the battle-field and struck violently on the head of the lion with his iron club.

सिंहस्तु नखघातेन तं हत्वा बलवत्तरम् ।
चखाद तरसा मांसमन्धकस्य रुषान्वितः ॥ 34 ॥

The lion killed that powerful Andhaka by striking the demon with his nails, out of anger, began to eat his flesh.

तान्रणे निहतान्वीक्ष्य दानवो विस्मयं गतः ।
चिक्षेप तरसा बाणानतितीक्ष्णाञ्छिलाशितान् ॥ 35 ॥

Mahiṣāsura became greatly astonished at the death of these Asuras and began to shoot pointed arrows, sharpened on stone, at Her.

द्विधा चक्रे शरान्देवी तानप्राप्ताञ्छिलीमुखैः ।
गदया ताडयामास दैत्यं वक्षसि चाम्बिका ॥ 36 ॥

The Devī Ambikā cut his arrows into two

before they came on Her and struck the Demon on his breast by Her club.

स गदाऽभिहतो मूर्छामवापामरबाधकः ।

विषह्य पीडां पापात्मा पुनरागत्य सत्वरः ॥ 37 ॥

जघान गदया सिंहं मूर्ध्नि क्रोधसमन्वितः ।

That vile Mahiṣāsura, the tormentor of the Devas, fell in a swoon under the stoke of the club but patiently bore it and, at the next moment, came again and struck the lion on his head by his club.

सिंहोऽपि नखघातेन तं ददार महासुरम् ॥ 38 ॥

विहाय पौरुषं रूपं सोऽपि कसिंहो बभूव ह ।

नखैर्विदारयामास देवीसिंहं मदोत्कटम् ॥ 39 ॥

The lion, too, by his nails rent that great Asura to pieces. Mahiṣāsura, then, quitting the man-form took up the lion-form and by his claws cut the Devī's lion and wounded him very much by his nails.

तं च केसरिणं वीक्ष्य देवी क्रुद्धा ह्ययोमुखैः ।

शरैरवाकिरत्तीक्ष्णैः क्रूरैराशीविषैरिव ॥ 40 ॥

On Mahiṣāsura taking up this lion-form, the Devī became very angry and began to shoot arrows after arrows at him all very terrible, sharp and like poisonous snakes.

त्यक्त्वा स हरिरूपं तु गजो भूत्वा मदस्रवः ।

शैलशृङ्गं करे कृत्वा चिक्षेप चण्डिकां प्रति ॥ 41 ॥

Then the Asura quitting the lion form assumed the appearance of a male elephant, oozing out juice from his temples and began to hurl the mountain tops by his trunk.

आगच्छन्तं गिरेः शृङ्गं देवी बाणैः शिलाशितैः ।

चकार तिलशः खण्डाञ्जहास जगदम्बिका ॥ 42 ॥

Seeing the mountain peaks thus hurled on Her, She cut them off to pieces by Her sharp arrows and began to laugh.

उत्पत्य च तदा सिंहस्तस्य मूर्ध्नि व्यवस्थितः ।

नखैर्विदारयामास महिषं गजरूपिणम् ॥ 43 ॥

The Devī's lion on the other hand, sprang on the head of the elephant Mahiṣa and by his claws rent him to pieces.

विहाय गजरूपं च बभूवाष्टापदी तथा ।

हन्तुकामो हरिं कोपाद्धारुणो बलवत्तरः ॥ 44 ॥

To kill the Devī's lion, then, Mahiṣa quitted his elephant-form and assumed the appearance of a Sarabha, more powerful and terrible than lion.

तं वीक्ष्य शरभं देवी खड्गेन सरुषान्विता ।

उत्तमांगे जघानाशु सोऽपि तां प्राहरत्तदा ॥ 45 ॥

The Devī seeing that Śarabha became angry and struck on the head of that Śarabha with Her axe; the Sarabha, too, attacked the Devī.

तयोः परस्परं युद्धं बभूवातिभयप्रदम् ।

माहिषं रूपमास्थाय शृंगाभ्यां प्रहरत्तदा ॥ 46 ॥

Their fight became horrible; Mahiṣāsura, then, assumed the appearance of a buffalo and struck the Bhagavatī by his horns.

पुच्छप्रभ्रमणेनाशु शृङ्गाघातैर्महासुरः ।

ताडयामास तन्वर्द्धीं घोररूपो भयानकः ॥ 47 ॥

That horrible Asura, of hideous appearance, swinging his tail, began to attack the thin bodied Devī.

पुच्छेन पर्वताञ्छृङ्गे गृहीत्वा भ्रामयन्बलात् ।

प्रेषयामास पापात्मा प्रहसन्परया मुदा ॥ 48 ॥

तामुवाच बलोन्मत्तस्तिष्ठ देवि रणांगणे ।

That violent Asura caught hold of the mountain peaks by his tail and, whirling them round and round, hurled them on the Devī. That vicious soul, then, maddened with his strength, laughed incessantly and addressed thus: "O Devī! Be steady in the battle-field.

अद्याहं त्वां हनिष्यामि रूपयौवनभूषिताम् ॥ 49 ॥

मूर्खाऽसि मदमत्ताऽद्य यन्मना सह सङ्गरम् ।

करोषि मोहिताऽतीव मृषा बलवती खरा ॥ 50 ॥

I will send you today unto death, and your youth and beauty too. You are an illiterate fellow as you have become maddened to fight with me. Really you are deluded in your pretensions that you are very strong; this idea of yours is absolutely false.

हत्वा त्वां निहनिष्यामि देवान्कपटपण्डितान् ।

ये नारीं पूरतः कृत्वा जेतुमिच्छन्ति मां शठाः ॥ 51 ॥

I will kill you first and the hypocrite Devas after

who want to vanquish me by putting up a woman in their front.

देव्युवाच

मा गर्व कुरु मन्दात्मंस्तिष्ठ तिष्ठ रणांगणे ।
करिष्यामि निरातंकान्दत्त्वा त्वां सुरसत्तमान् ॥ 52 ॥

The Devī said: "O Villain! Do not boast; keep yourself firm in the fight. Today I will kill you and make the Devas discard their fear."

पीत्वाऽद्य माधवीं मिष्टं शातयामि रणेऽधम ।
देवानां दुःखदं पापं मुनीनां भयकारकम् ॥ 53 ॥

O Wretch! You are a Sinner; you torment the Devas and terrify the Munis. Let me have my drink of sweet decoction of grapes. And then I will slay you undoubtedly."

व्यास उवाच

इत्युक्त्वा चषकं हैमं गृहीत्वा सुरया युतम् ।
पयीं पुनः पुनः क्रोधाद्धन्तुकामा महासुरम् ॥ 54 ॥

Vyāsa said: O King! Saying thus, the Devī, wrathful and eager to kill Mahiṣāsura, took up the golden cup filled with wine and drank again and again.

पीत्वा द्राक्षासवं मिष्टं शूलमादाय सत्त्वरा ।
दुद्राव दानवं देवी हर्षयन्देवतागणान् ॥ 55 ॥

When the Devī finished Her drink of the sweet grape juice, She pursued him with trident in Her hands, to the great joy of all the Devas.

देवास्तां तष्टुवुः प्रेम्णा चक्रुः कुसुमवर्षणम् ।
जय जीवेति ते प्रोचुर्दुन्दुभीनां च निःस्वनैः ॥ 56 ॥

The Devas began to rain showers of flowers on the Devī and praised Her and shouted victories to Her with Dundubhi (a Divine drum) Jai, Jīva; victory, live.

ऋषयः सिद्धगन्धर्वाः पिशाचोरगचारणाः ।
किन्नराः प्रेक्ष्य संग्रामं मुदिता गगने स्थिताः ॥ 57 ॥

The Ṛṣis, Siddhas, Gandharvas, Piśācas, Urugas, and Kinnaras witnessed the battle from the celestial space and became very much delighted.

सोऽपि नानाविधान्देहान्कृत्वा कृत्वा पुनः पुनः ।
मायामयाञ्जघानाजौ देवीं कपटपण्डितः ॥ 58 ॥

On the other hand, Mahiṣāsura, the hyppocrite Pundit, began to assume various magic forms and struck the Devī repeatedly.

चण्डिकाऽपि च तं पापं त्रिशूलेन बलाद्घृदि ।
ताडयामास तीक्ष्णेन क्रोधादरुणलोचना ॥ 59 ॥

The Devī Caṇḍikā, then, infuriated and with eyes reddened, pierced violently the breast of that vicious Mahiṣa with Her sharp trident.

ताडितोऽसौ पपातोर्व्यां मूर्च्छामाप मुहूर्तकम् ।
पुनरुत्थाय चामुण्डां पद्भ्यां वेगादताडयत् ॥ 60 ॥

The Demon, then, struck by this trident, fell senseless on the ground; but got up in the next moment and kicked the Devī forcibly.

विनिहत्य पदाघातैर्जहास च मुहुर्मुहुः ।
रुराव दारुणं शब्दं देवानां भयकारकम् ॥ 61 ॥

That Great Asura, thus kicking the Devī, laughed repeatedly and bellowed so loudly that the Devas were all terrified with that noise.

ततो देवी सहस्रारं सुनाभं चक्रमुत्तमम् ।
करे कृत्वा जगादाच्चैः संस्थितं महिषासुरम् ॥ 62 ॥

पश्य चक्रं मदांघ्राद्य तव कण्ठनिकृन्तनम् ।
क्षणमात्रं स्थिरो भूत्वा यमलोकं ब्रजाधुना ॥ 63 ॥

Then the Devī held aloft the brilliant discus of good axle and of thousand spokes and loudly spoke to the Asura in front: O Stupid! Look! This Cakra will sever your throat today; wait a moment, I am sending you instantly unto death.

इत्युक्त्वा दारुणं चक्रं मुमोच जगदम्बिका ।
शिरश्छिन्नं रथांगेन दानवस्य तदा रणे ॥ 64 ॥

Saying this, the Divine Mother hurled the Cakra. Instantly that weapon severed the Dānava's head from his body.

सुस्त्राव रुधिरं चोष्णं कण्ठनालाद्गिरेर्यथा ।
गैरिकाद्वरुणं प्रौढं प्रवाहमिव नैर्झरम् ॥ 65 ॥

The hot streams of blood gushed out from his neck as the violent streams of water get out from mountains, coloured red with red sandstones.

कबन्धस्तस्य दैत्यस्य भ्रमन् वै पतितः क्षितौ ।
जयशब्दश्च देवानां बभूव सुखवर्धनः ॥ 66 ॥

सिंहस्त्वतिबलस्तत्र पलायनपरानथ ।
दानवान्भक्षयामास क्षुधार्त इव सङ्गरे ॥ 67 ॥

The headless body of that Asura moved, to and fro, for a moment and then dropped on the ground. The loud acclamations of "Victory" were sounded to the great joy of the Devas. The very powerful lion began to devour the soldiers that were flying away, as if he was very hungry.

मृते च महिषे क्रूरे दानवा भयपीडिताः ।
मृतशेषाश्च ये केचित्पातालं ते ययुर्नृप ॥ 68 ॥

O King! The wicked Mahiṣāsura thus slain, the Demons that remained alive were terrified and fled away, very much frightened, to Pātāla.

आनन्दं परमं जग्मुर्देवास्तस्मिन्निपातिते ।
मुनयो मानवाश्चैव ये चान्ये साधवः क्षितौ ॥ 69 ॥

The Devas, Ṛṣis, human beings and the other

saints on this earth were all extremely glad at the death of this wicked Demon.

चण्डिकाऽपि रणं त्यक्त्वा शुभे देशेऽथ संस्थिता ।
देवास्तत्राययुः शीघ्रं स्तोतुकामाः सुखप्रदाम् ॥ 70 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
महिषासुरवधो नामाष्टादशोऽध्यायः ॥ 18 ॥

The Bhagavatī Caṇḍikā quitted the battle-field and waited in a holy place. Then the Devas came there with a desire to praise and chant hymns to the Devī, the Bestower of their happiness.

Here ends the Eighteenth Chapter of the Fifth Book on the killing of the Dānava Mahiṣāsura in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIX

On the Hymns to the Devī

व्यास उवाच

अथ प्रमुदिताः सर्वे देवा इन्द्रपुरोगमाः ।
महिषं निहतं दृष्ट्वा तुष्टुवुर्जगदम्बिकाम् ॥ 1 ॥

Vyāsa said: O King! Then Indra and all the Devas became very glad to see the great Mahiṣāsura slain; they all began to praise and chant hymns to the World-Mother.

देवा ऊचुः

ब्रह्मा सृजत्यवति विष्णुरिदं महेशः
शक्त्या तवैव हरते ननु चांतकाले ।
ईशा न तेऽपि च भवन्ति तथा विहीनास्त-
स्मात्त्वमेव जगतः स्थितिनाशकर्त्री ॥ 2 ॥

The Devas said: It is by thy Power that Brahmā becomes able to create this world, Viṣṇu, to preserve, and Maheśvara to destroy during the Pralaya time (the Great Dissolution) of this universe. But when they are bereft of Thy Power, they are quite unable to do such.

कीर्तिर्मतिः स्मृतिगती करुणा दया त्वं
श्रद्धा धृतिश्च वसुधा कमला जया च ।
पुष्टिः कलाऽथ विजया गिरिजा जया त्वं
तुष्टिः प्रमा त्वमसि बुद्धिरुमा रमा च ॥ 3 ॥
विद्या क्षमा जगति कान्तिरपीह मेधा

सर्वं त्वमेव विदिता भुवनत्रयेऽस्मिन् ।

आभिर्विना तव तु शक्तिभिराशु कर्तुं
को वा क्षमः सकललोकनिवासभूमे ॥ 4 ॥

Therefore, O Devī! Thou art undoubtedly the Prime Cause in the preservation and destruction of this whole Universe. O Devī; Thou art, in this world, Fame, idea and ideal, memory; Thou art the goal, mercy, compassion, faith, constancy, earth; Thou art Kamalā, the Mantra Ajapā, respiration and perspiration, nourishment, Jayā, Vijayā (the destroyer of obstacles; a name of Durgā); Thou art contentment, correct notion, measure, intellect, Ramā (Lakṣmī), (wealth), knowledge, forgiveness, beauty, intelligence; Thou art the Śakti (power) of Rudra, Thou art Girijā and the Energy of God Umā and all other forces in this universe; this is known to everyone in the three worlds. Without any or all of these forces, no one is able to perform any action. Thou art the Supreme Cause of all this world. Therefore everything rests on Thee.

त्वं धारणा ननु न चेदसि कूर्मनागौ
धर्तुं क्षमौ कथमिलामपि तौ भवेताम् ।

पृथ्वी न चेत्त्वमसि वा गगने कथं
स्थास्यत्येतदम्ब निखिलं बहुभारयुक्तम् ॥ 5 ॥

If Thou wert not the upholding Power, how could Kūrma (in the Tortoise Incarnation) and Ananta have upheld this world? O Mother! Wert Thou not this Earth, could all these world-load of things have rested on the sky?

ये वा स्तुवन्ति मनुजा अमरान्विमूढा
मायागुणैस्तव चतुर्मुखविष्णुरुद्रान् ।
शुभ्रांशुवह्नियमवायुगणेशमुख्यान्किं
त्वामृते जननि ते प्रभवन्ति कार्ये ॥ 6 ॥

O Mother! Those human beings that worship Brahmā, Viṣṇu, Rudra, Moon, Fire, Yama, the God of Death, Vāyu, Gaṇeśa, and the other Devas, they are certainly deluded by Thy Māyā. Could all those Devas do any action or any favour without Thy Energy?

ये जुह्वति प्रविततेऽल्पधियोऽम्ब यज्ञं
वासौ सुरान्समधिकृत्य हविः समृद्धम् ।
स्वाहा न चेत्त्वमसि ते कथमापुरद्धा
त्वामेव किं न हि यजन्ति ततो हि मूढाः ॥ 7 ॥

O Mother! Those that offer in any Sacrifice, a profuse quantity of ghee (clarified butter) as oblations to the several Devas, they are certainly conceived to be of very narrow views; Wert Thou not the Svāhā, could it have been possible for those Devas to get the offered oblations at that very instant? Certainly, therefore, they are fools and ignorant persons. There is no doubt in this.

भोगप्रदाऽसि भवतीह चराचराणां
स्वांशैर्दासि खलु जीवनमेव नित्यम् ।
स्वीयान्सुराञ्जननि पोषयसीह
यद्वत्तद्वत्परानपि च पालयसीति हेतोः ॥ 8 ॥

O Mother! Thou givest the several objects of nourishment and enjoyment to all the beings in this universe by Thy parts (the several transformations of these material things); it is Thou that nourishest the Devas, Thy devotees, as well as the others (the Dānavas, according to their Karma).

मातः स्वयं विरचितान्विपिने
विनोदाद्ब्रह्म्यान्पलाशरहितांश्च कटूश्च वृक्षान् ।
नोच्छेदयन्ति पुरुषा निपुणाः कथंचित्ता-
स्मात्त्वमप्यतितरां परिपासि दैत्यान् ॥ 9 ॥

O Mother! As the owner of any garden plants, with pleasure the beautiful trees in his garden for his delight and, finding some of them not to bear any fruits or leaves or of a bitter taste, does not cut them off by their roots, so, O Devī! Thou hast brought into existence these Daityas out of their inferior Karmas and Thou art supported them.

यत्त्वं तु हंसि रणमूर्ध्नि शरैररातीन्
देवांगनासुरतकेलिमतीन्विदित्वा ।
देहान्तरेऽपि करुणारसमाददाना
तत्ते चरित्रमिदमीप्सितपूरणाय ॥ 10 ॥

Knowing that the Daityas like to enjoy the celestial nymphs, Thou hast, out of compassion, killed them by their arrows in the battle-field, to afford them facilities in their rebirth in Heavens and thus to enjoy the Devas women which they could not have got in any other possible way. Therefore this Thy dealings with them are to fulfil their intentions and not to kill them.

चित्रं त्वमी यदसुभी रहिता न सन्ति
त्वच्चिंतितेन दनुजाः प्रथितप्रभावाः ।
येषां कृते जननि देहनिबन्धनं
ते क्रीडारसस्तव न चान्यतरोऽत्र हेतुः ॥ 11 ॥

O Mother! It is a great wonder that to kill these Asuras Thou hadst to assume this Divine Body; Thou couldst have done so by Thy mere will. It seems that this act of Thine is but a mere Pastime. There is no other cause for this.

प्राप्ते कलावहह दुष्टतरे च काले
न त्वां भजन्ति मनुजा ननु वञ्चितास्ते ।
धूर्तैः पुराणचतुरैर्हरिशङ्कराणां
सेवापराश्च विहितास्तव निर्मितानाम् ॥ 12 ॥

O Devī! Those human beings that do not worship Thee in this dreadful age of Kali, they are certainly deceived by the cunning Purāṇa makers who have deluded them to worship Hari

and Hara, who are Thy creations. Oh! What an amount of evil has befallen to those poor souls!

ज्ञात्वा सुरांस्तव वशानसुरार्दितांश्च
ये वै भजन्ति भुवि भावयुता निमग्नान् ।
धृत्वा करे सुविमलं खलु दीपकं ते
कूपे पतन्ति मनुजा विजलेऽतिघोरे ॥ 13 ॥

O Devī! Those men know that the Devas, tormented by the Asuras, are Thy devotees, and yet they worship them; certainly such fellows, holding the lighted torches in their hands, plunge deep into the darkest waterless wells.

विद्या त्वमेव सुखदाऽसुखदाऽप्यविद्या
मातस्त्वमेव जननार्तिहरा नराणाम् ।
मोक्षार्थिभिस्तु कलिता किल मन्दधीभि-
नाराधिता जननि भोगपरैस्तथाऽज्ञैः ॥ 14 ॥

O Mother! Thou art the Vidyā (Blissful Intelligence) and Thou grantest pleasure and liberation; Thou art the Avidyā, (Great Delusion) and thus Thou causest bondage and pain in this world. O Mother! Thou only destroyest the affliction of the human beings; those that want liberation worship Thee, and those that are ignorant and attached to worldly enjoyments do not worship Thee.

ब्रह्मा हरश्च हरिरप्यनिश शरण्यं
पादाम्बुजं तव भजन्ति सुरास्तथान्ये ।
तद्वै न येऽल्पमतयो मनसा भजन्ति
भ्रान्ताः पतन्ति सततं भवसागरे ते ॥ 15 ॥

What more can be said than this, that Brahmā, Viṣṇu, Maheśa and the other Devas incessantly worship Thy adorable lotus-feet; but those men that are of dull intellect and are mistaken, they do not meditate Thy feet and, therefore, they come again and again into this ocean of world.

चण्डि त्वदग्निजलजोत्थरजःप्रसादैर्ब्रह्मा
करोति सकलं भुवनं भवादौ ।
शौरिश्च पाति खलु संहरते हरस्तु
त्वां सेवते न मनुजस्त्विह दुर्भगोऽसौ ॥ 16 ॥

O Candikā! It is through the grace of the dust of Thy lotus-feet that Brahmā, Viṣṇu, and

Mahesvara are creating, preserving and destroying this universe. Therefore, O Goddess! Those men that do not serve Thee, are certainly very unfortunate.

वाग्देवता त्वमसि देवि सुरासुराणां
वक्तुं न तेऽमरवराः प्रभवन्ति शक्ताः ।
त्वं चेन्मुखे वससि नैव यदैव तेषां
यस्माद्भवन्ति मनुजा न हि तद्विहीनाः ॥ 17 ॥

O Mother of the Universe! Thou art the Goddess of speech of the Suras and the Asuras; thus if Thou didst not dwell in their mouths, they would not have been able to utter a single word; therefore, O Goddess! How can men speak when they are thus deprived of Thee!

शप्तो हरिस्तु भृगुणा कुपितेन कामं
मीनो बभूव कमठः खलु सूकरस्तु ।
पश्चाच्चृसिंह इति यश्छलकृद्धरायां
तान्सेवतां जननि मृत्युभयं न किं स्यात् ॥ 18 ॥

O Mother! It is due to the curse of Bhṛgu Muni that Hari takes several incarnations as Fish, Tortoise, Boar, Man-Lion, and deceitful Dwarf Incarnations; all these show clearly the dependence of Hari. How, then, can they avoid the fear of death when they serve these dependent incarnations!

शम्भोः पपात भुवि लिंगमिदं प्रसिद्धं
शापेन तेन च भृगोर्विपिने गतस्य ।
तं ये नरा भुवि भजन्ति कपालिनं
तु तेषां सुखं कथमिहापि परत्र मातः ॥ 19 ॥

O Mother! It is well known that the male generative organ of Śambhu, the Mahādeva fell unto the ground, owing to the curse of Bhṛgu Muni, when he went to the hermitage of the Ṛṣis. How can, then, happiness come in this world or in the next, to those who worship such a Śambhu who wears human skulls on His body!

योऽभूद्भुजाननगणाधिपतिर्महेशान्तं
ये भजन्ति मनुजा वितथप्रपन्नाः ।
जानन्ति ते न सकलार्थफलप्रदात्रीं
त्वां देवि विश्वजननीं सुखसेनवीयाम् ॥ 20 ॥

O Devī! Those that worship Gaṇeśa, born of the above qualified Mahā Deva are awfully mistaken; they are especially quite ignorant of Thee, the Goddess of the Universe, that can be easily worshipped and that can give the fourfold aims of human existence.

चित्रं त्वयाऽरिजनताऽपि दयाङ्ग-

भावाद्भ्रत्वा रणे शितशरैर्गमिता द्युलोकम् ।

नोचेत्स्वकर्मनिचिते निरये नितान्तं

दुःखातिदुःखगतिमापदमापतेत्सा ॥ 21 ॥

O Devī! It is out of Thy kindness that Thou hast slain with Thy arrows the enemies and thus hast translated them into Heavens; otherwise they would have certainly gone down to Hell owing to their own Karmic effects.

ब्रह्मा हरश्च हरिरप्युत गर्वभावा-

ज्जानन्ति तेऽपि विबुधा न तव प्रभावम् ।

केऽन्ये भवन्ति मनुजा विदितुं समर्थाः

संमोहितास्तव गुणैरमितप्रभावैः ॥ 22 ॥

Brahmā, Hari, Hara and the other Devas cannot realise Thy greatness; how can, then, ordinary men know Thee, when they are deluded by immeasurably strong Sattva, Rajas and Tamas qualities.

क्लिश्यन्ति तेऽपि मुनयस्तव दुर्विभाव्यं

पादाम्बुजं न हि भजन्ति विमूढचित्ताः ।

सूर्याग्निसेवनपराः परमार्थतत्त्वं ज्ञातं

न तैः श्रुतिशतैरपि वेदसारम् ॥ 23 ॥

O Mother! Those who do not worship Thy lotus-feet as very hard to be brought within this mind and therefore worship this visible Sun and Fire, they cannot grasp the Essence of the Vedas, demonstrated by hundreds of passages of Śruti; they are deluded and simply suffer pains.

मन्ये गुणास्तव भुवि प्रथितप्रभावाः

कुर्वन्ति ये हि विमुखात्रनु भक्तिभावात् ।

लोकान्स्वबुद्धिरचितैर्विविधागमंश्च

विष्ण्वीशभास्करगणेशपरात्विधाय ॥ 24 ॥

O Mother! I think that the influences of Thy Sattva, Rajas and Tamas qualities are widely

known in this world; those qualities as taught in various deluding schools of Tantras by various persons, stimulate people to the worship of Viṣṇu, Maheśvara, Sun and Gaṇeśa and thus detract them from worshipping Thee.

कुर्वन्ति ये तव पदाद्विमुखात्रनुग्रहान्-

स्वोक्तागमैर्हरिहरार्चनभक्तियोगैः ।

तेषां न कुप्यसि दयां कुरुषेऽम्बिके

त्वं तान्मोहमन्त्रनिपुणान्प्रथयस्थलं च ॥ 25 ॥

O Mother! Those that detract thus the Brāhmaṇas from worshipping Thy lotus-feet and advise them through the Āgamas, to worship Hari, Hara and others, Thou dost not get angry with them, rather Thou dost shew Thy kindness to them and make them widely celebrated as possessing the occult powers of enchanting, bringing others under their control, or attracting towards them various other persons.

तुर्ये युगे भवति चातिबलं गुणस्य

तुर्यस्य तेन मथितान्यसदागमानि ।

त्वां गोपयन्ति निपुणाः कवयः कलौ वै

त्वत्कल्पितासुरगणानपि संस्तुवन्ति ॥ 26 ॥

In the Satya Yuga, Sattva Guṇa was more powerful and therefore the untrue Śāstras could not rear their heads; but in this Kali Age, owing to the Sattva Guṇa being not so powerful, the lower qualities have got preponderance; so these so called clever Paṇḍits instead of worshipping Thee, worship Hari, Hara and the other Devas, the products of their fancy and hide Thee.

ध्यायन्ति मुक्तिफलदां भुवि योगसिद्धां

विद्यां परां च मुनयोऽतिविशुद्धसत्त्वाः ।

ते नाप्नुवन्ति जननीजठरे तु दुःखं

धन्यास्त एव मनुजास्त्वयि ये विलीनाः ॥ 27 ॥

O Mother! Thou art the Brahma Vidyā, the knowledge of the Supreme Consciousness, Thou givest liberation to Thy devotees when they succeed in their Yogas. Therefore the pure Sāttvik Munis meditate on Thee and Thee alone. Those that get themselves diluted in Thee, they are very

blessed; what more to speak of them in their praise, they will no longer have to suffer any pains in their mother's wombs!

चिच्छक्तिरस्ति परमात्मनि येन सोऽपि
व्यक्तो जगत्सु विदितो भवकृत्यकर्ता ।
कोऽन्यस्त्वया विरहितः प्रभवत्यमुष्मिन्कर्तुं
विहर्तुमपि सञ्चलितं स्वशक्त्या ॥ 28 ॥

O Mother! Thou art inherent as Cit Śakti (the power of consciousness) in the Supreme Spirit and therefore He is become manifest specially as this Great Cosmos and becomes known as the Creator, Preserver, and Destroyer of this world, fashioned out of five elements. O Devī! What male can by his own power work out this Jagat Prapañca, enjoy it and move in this, without the aid of Thy power.

तत्त्वानि चिद्विरहितानि जगद्विधातुं
किं वा क्षमाणि जगदम्ब यतो जडानि ।
किं चेन्द्रियाणि गुणकर्मयुतानि सन्ति
देवि त्वया विरहितानि फलं प्रदातुम् ॥ 29 ॥

O Bhagavatī! This universe has been created by Thee; Thou art, therefore, its Mother. The twenty-four Essences or Tattvas are inert; how can they without Thy Citśakti, create this universe? O Devī! Never can these senses and organs, endowed with Guṇa and Karma, do any work or bestow any fruits without Thy energy.

देवा मखेष्वपि हुतं मुनिभिः स्वभागं
गृह्णीयुरम्ब विधिवत्प्रतिपादितं किम् ।
स्वाहा न चेत्त्वमसि तत्र निमित्तभूता
तस्मात्त्वमेव ननु पालयसीव विश्वम् ॥ 30 ॥

O Mother! Wert thou not Svāhā, the instrumental cause in the sacrifice, how could the Devas have got their shares of the ghee offered in the Yajñas by the Munis! Therefore, O Devī! Thou art, no doubt, preserving this universe.

सर्वं त्वयेदमखिलं विहितं भवादौ
त्वं पासि वै हरिहरप्रमुखान्दिगीशान् ।
कालेऽस्मि विश्वमपि ते चरितं भवादृष्टं
जानन्ति नैव मनुजाः क्व नु मन्दभाग्याः ॥ 31 ॥

O Bhagavatī! It is Thou that hast created this

world in the beginning; it is Thou that art preserving the gods Hari, Hara and others; it is Thou art destroying this universe. Therefore, O Brahman! The Devas cannot know Thy deeds; how can, then, the men who are of dull intellect, know Thee.

हत्वाऽसुरं महिषरूपधरं महोग्रं
मातस्त्वया सुरगणः किल रक्षितोऽयम् ।
कां ते स्तुतिं जननि मन्दधियो विदामो वेदा
गतिं तव यथार्थतया न जग्मुः ॥ 32 ॥

O Mother! Thou has now saved the Devas by killing this terrible Mahiṣāsura. O Mother! All the Vedas have not been able to know exactly all Thy movements; how can we, of dull intellect, praise Thee!

कार्यं कृतं जगति नो यदसौ
दुरात्मा वैरी हतो भुवनकंटकदुर्विभाव्यः ।
कीर्तिः कृता ननु जगत्सु कृपा विधेया ।
ऽप्यस्मांश्च पाहि जननि प्रथितप्रभावे ॥ 33 ॥

O Mother! Thou has served our cause by killing our enemy, the wicked Dānava, the inconceivable source of pain to all the world; by this act of Thine, Thy fame has spread far and wide in this universe; therefore, O Thou of renowned prowess! Thou art the Mother of this world; save us, and maintain us by Thy mercy.

व्यास उवाच

एवं स्तुता सुरैर्देवी तानुवाच मृदुस्वरा ।
अन्यत्कार्यं च दुःसाध्यं बुवन्तु सुरसत्तमाः ॥ 34 ॥
यदा यदा हि देवानां कार्यं स्यादतिदुर्घटम् ।
स्मर्तव्याऽहं तदा शीघ्रं नाशयिष्यामि चापदम् ॥ 35 ॥

Vyāsa said: O king! The Devas having praised the Devī thus, the Devī addressed them gently: "O Devas! Say it you have any other difficult thing for Me to do; remember Me whenever any difficult crisis to you; I will destroy that evil.

देवा ऊचुः

सर्वं कृतं त्वया देवि कार्यं नः खलु साम्प्रतम् ।
यदयं निहतः शत्रुरस्माकं महिषासुरः ॥ 36 ॥
The Devas said: "O Devī! All our purposes

have been served when Thou hast killed lately our enemy Mahiṣāsura.

स्मरिष्यामो यथा तेऽम्ब सदैव पदपङ्कजम् ।

तथा कुरु जगन्मातर्भक्तिं त्वय्यप्यचञ्चलाम् ॥ 37 ॥

Now dost Thou do for us so that we can always recollect Thy lotus feet, and our Bhakti be firm and steadfast towards Thee.

अपराधसहस्राणि मातैव सहते सदा ।

इति ज्ञात्वा जगद्योनिं न भजन्ते कुतो जनाः ॥ 38 ॥

It is only the Mother that bears the thousand offences of the son; we, therefore, cannot say why men, knowing this, do not worship the Mother of the Universe.

द्वौ सुपर्णौ तु देहेऽस्मिंस्तयोः सख्यं निरन्तरम् ।

नान्यः सखा तृतीयोऽस्ति योऽपराधं सहते हि ॥ 39 ॥

There are two birds always dwelling in this body, Jivātmā (human soul) and the Paramātmā (the Supreme Soul). They are so very intimate friends towards each other that they never separate. But there is no other third friend that can bear the faults of these two.

तस्माज्जीवः सखायं त्वां हित्वा किं नु करिष्यति ।

पापात्मा मन्दभागयोऽसौ सुरमानुषयोनिषु ॥ 40 ॥

Therefore the embodied soul that forsakes Thee, his friend, can never attain any welfare; what more to as on this! That vicious soul is very unlucky amidst the Devas and men, no doubt.

प्राप्य देहं सुदुष्प्रापं न स्मरेत्त्वां नराधमः ।

मनसा कर्मणा वाचा ब्रूमः सत्यं पुनः पुनः ॥ 41 ॥

He who on attaining this excellent human body, attained with much difficulty, does not remember Thee frequently by words and deeds, is certainly the vilest of men.

सुखे वाप्यथ वा दुःखे त्वं नः शरणमद्भुतम् ।

पाहि नः सततं देवि सर्वैस्तव वरायुधैः ॥ 42 ॥

अन्यथा शरणं नास्ति त्वत्पदांबुजरेणुतः ।

O Devī! Whether in times of distress or happiness, Thou art our Saviour; therefore dost Thou protect us with Thy best weapons. O Devī! There is no other means of our security than the Grace of the dust of Thy Feet.

एवं स्तुता सुरैर्देवी तत्रैवांतरधीयत ॥ 43 ॥

विस्मयं परमं जग्मुर्देवास्तां वीक्ष्य निगताम् ।

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

एकोनविंशोऽध्यायः ॥ 19 ॥

Vyāsa said: "O king! The Devas having prayed to the Devī thus, the Devī vanished then and there. The Devas, seeing the disappearance of the Devī, were sufficiently struck with surprise.

Here ends the Nineteenth Chapter of the Fifth Book on the prayer and hymns to the Devī in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XX

On the Peace of the World

जनमेजय उवाच

अथाद्भुतं वीक्ष्य मुने प्रभावं

देव्या जगच्छांतिकरं परं च ।

न तृप्तिरस्ति द्विजवर्यं शृण्वतः

कथामृतं ते मुखपद्मजातम् ॥ 1 ॥

Janamejaya said: "O best of Ṛṣis! I have now seen the wonderful excellent deeds of the Devī for the enhancement of peace in this world. Though I have heard from thy lotus face these nectar-like words, still I am not satisfied."

अन्तर्हितायां च तदा भवान्यां

चक्रुश्च किं देवपुरोगमास्ते ।

देव्याश्चरित्रं परमं पवित्रं

दुरापमेवाल्पपुण्यैर्नराणाम् ॥ 2 ॥

O best of Munis! What did the chief Devas do when the Goddess disappeared, kindly say to me. O Bhagavan! I think those Jīvas cannot fully comprehend these excellent sacred deeds of the Devī, that are less fortunate and have done not many meritorious deeds in this world.

कस्तृप्तिमाप्नोति कथामृतेन
भिन्नोऽल्पभाग्यात्पटुकर्णरंधः ।
पीतेन येनामरता प्रयाति धिक्कान्
नरान् ये न पिबन्ति सादरम् ॥ 3 ॥

O Muni! What to speak of the less fortunate souls, even the Mahātmās who are versed in hearing such things, can hardly be satiated on hearing the Devi's deeds. O! Fie to those, that do not hear of these things, the essence of essences, on hearing which men become Immortals.

लीलाचरित्रं जगदम्बिकाया
रक्षान्वितं देवमहामुनीनाम् ।
संसारवार्धेस्तरणं नराणां
कथं कृतज्ञा हि परित्यजेयुः ॥ 4 ॥

The Mother's Līlā is to preserve the Devas as well as the great Munis and to serve as a boat for the human beings to cross this ocean of world. How can, then, the grateful souls forsake Her?

मुक्ताश्च ये चैव मुमुक्षवश्च
संसारिणो रोगयुताश्च केचित् ।
तेषां सदा श्रोत्रपुटैश्च पेयं
सर्वार्थदं वेदविदो वदन्ति ॥ 5 ॥

The Paṇḍits versed in the Vedas declare, that the Devi's life is able to fulfil all the desires. Therefore the liberated souls that want liberation, the wordly souls, the diseased all ought to drink incessantly the nectar-like nectar of Devi's doings.

तथा विशेषेण मुने नृपाणां
धर्मार्थकामेषु सदा रतानाम् ।
मुक्ताश्च यस्मात्खलु तत्पिबन्ति
कथं न पेयं रहितैश्च तेभ्यः ॥ 6 ॥

Especially the kings that are engaged in Dharma, in earning wealth and in enjoyments, ought to hear Her life. O Muni! When the liberated souls drink the nectar-like doings of the Devi, what doubt can there be with the ordinary human beings, to listen with rapt devotion those wondrous things!

O Best of Munis!
यैः पूजिता पूर्वभवे भवानी
सत्कुन्दपुष्पैरथ चम्पकैश्च ।

बैल्वैर्दलैस्ते भुवि भोगयुक्ता
नृपा भवन्तीत्यनुमेयमेव ॥ 7 ॥

It is those that worshipped the Goddess Bhavānī in their previous births with beautiful Kunda flowers, Campaka flowers and Bel leaves, they have, it is inferred, in their present births become possessed of rich enjoyments.

ये भक्तिहीनाः समवाप्य देहं
तं मानुषं भारतभूमिभागे ।
येर्नार्चिता ते धनधान्यहीना
रोगान्विताः सन्ततिवर्जिताश्च ॥ 8 ॥

And those devoid of any devotion, that obtained this human body in the land of Bharata and did not worship the Mother Goddess, they are, in their present births, without grains and riches, diseased, and void of any issues.

भ्रमन्ति नित्यं किल दासभूता
आज्ञाकराः केवलभारवाहाः ।
दिवानिशं स्वार्थपराः कदापि
नैवाप्नुवंत्यौदरपूर्तिमात्रम् ॥ 9 ॥

Wander they always as servants, carrying out orders, and bearing only the burden loads; day and night, they seek for their own selfish ends, yet they cannot get their belly full meals.

अन्याश्च मूका बधिराश्च खंजाः
कुष्ठान्विता ये भुवि दुःखभाजः ।
तत्रानुमानं कविभिर्विधेयं
नाराधिता तैः सततं भवानी ॥ 10 ॥

The blind, deaf and dumb, lame and lepers suffer pain and misery in this earth; seeing them, it should be inferred that-never worshipped the Goddess Bhavānī.

ये राजभोगान्वितऋद्धिपूर्णाः
संसेव्यमाना बहुभिर्मनुष्यैः ।
दृश्यन्ति ये वा विभवैः
समेतास्तैः पूजिताऽम्बेत्यनुमेयमेव ॥ 11 ॥

And those that are wealth, prosperous, attended by numerous attendants and are always enjoying, like kings, it is to be inferred that they certainly worshipped the lotus feet of the Mother Goddess in their past lives.

तस्मात्सत्यवतीसूनो देव्याश्चरितमुत्तमम् ।
कथयस्व कृपां कृत्वा दयावानसि साम्प्रतम् ॥ 12 ॥

Therefore O Son of Satyavatī! As you are kind-hearted, kindly narrate before me the excellent deeds of the Devī.

हत्वा तं महिषं पापं स्तुता सम्पूजिता सुरैः ।
क्व गता सा महालक्ष्मीः सर्वतेजःसमुद्भवा ॥ 13 ॥

O best of Munis! Where did the Goddess, Mahā Lakṣmī, created out of the energies of all the gods, depart after She had slain the Mahiṣāsura and had been worshipped and praised by the Devas?

कथितं ते महाभाग गतांतर्धानमाशु सा ।
स्वर्गे वा मृत्युलोके वा संस्थिता भुवनेश्वरी ॥ 14 ॥
लयं गता वा तत्रैव वैकुण्ठे वा समाश्रिता ।
अथवा हेमशैले सा तत्त्वतो मे वदाधुना ॥ 15 ॥

O highly Fortunate one! You told me that She vanished from the sight of the Devas; now I like to know where is She staying now, whether in the Heavens or in the Land of Mortals? Did She melt away then and there or did She descend to Vaikuṇṭha or did She go to the mountain Sumeru? O Muni! Narrate all these duly before me.

व्यास उवाच

पूर्वं मया ते कथितं मणिद्वीपं मनोहरम् ।
क्रीडास्थानं सदा देव्या वल्लभं परमं स्मृतम् ॥ 16 ॥
यत्र ब्रह्मा हरिः स्थाणुः स्त्रीभावं ते प्रपेदिरे ।
पुरुषत्वं पुनः प्राप्य स्वानि कार्याणि चक्रिरे ॥ 17 ॥

Vyāsa said: O king! I told you before about the beautiful Maṇi Dvīpa; that island is the place of sport to the Devī and very dear to Her. In that place Brahmā, Viṣṇu, Mahādeva were transformed into females; they afterwards became males and were engaged in their respective duties.

यः सुधासिन्धुमध्येऽस्ति द्वीपः परमशोभनः ।
नानारूपैः सदा तत्र विहारं कुरुतेऽम्बिका ॥ 18 ॥

That place is grand and splendid and is in the centre of the ocean of Nectar; the Devī Ambikā assumes various forms there as She likes; and She sports there.

स्तुता संपूजिता देवैः सा तत्रैव गता शिवा ।
यत्र संक्रीडते नित्यं मायाशक्तिः सनातनी ॥ 19 ॥

देवास्तां निर्गतां वीक्ष्य देवीं सर्वेश्वरीं तथा ।
रविवंशोद्भवं चक्रुर्भूमिपालं महाबलम् ॥ 20 ॥

To that Maṇi Dvīpa the auspicious Devī departed after She had been praised by the Gods, to that place where sports always the eternal Bhagavatī Bhuvaneśvarī, the incarnate of Para Brahma.

अयोध्याधिपतिं वीरं शत्रुघ्नं नाम पार्थिवम् ।
सर्वलक्षणसम्पन्नं महिषस्यासने शुभे ॥ 21 ॥

When the Highest Goddess vanished, the Devas installed, on the throne of Mahiṣāsura, the powerful King Śatrughna, endowed with all auspicious qualities, the Lord of Ayodhyā and descended from the Solar line.

दत्त्वा राज्यं तदा तस्मै देवा इन्द्रपुरोगमाः ।
स्वकीयैर्वाहनैः सर्वे जग्मुः स्वान्यालयानि ते ॥ 22 ॥

After making him thus the King, Indra and the other Devas went to their respective abodes on their own conveyances.

गतेषु तेषु देवेषु पृथिव्यां पृथिवीपते ।
धर्मराज्यं बभूवाथ प्रजाश्च सुखितास्तथा ॥ 23 ॥

O King! The Devas having gone to their places, the subjects were governed on this earth according to Dharma; and they passed their times in ease and comfort.

पर्जन्यः कालवर्षी च धरा धान्यगुणावृता ।
पादपाः फलपुष्पाढ्या बभूवुः सुखदाः सदा ॥ 24 ॥

It used to rain, then, timely and the earth was covered with plenty of grains and wealth; the trees were all filled with fruits and leaves and gave enjoyment to people.

गावश्च क्षीरसम्पन्ना घटोद्भ्यः कामदा नृणाम् ।
नद्यः सुमार्गगाः स्वच्छाः शीतोदाः खगसंयुताः ॥ 25 ॥

The cows with their udders full like earthen pots gave such a profuse quantity of milk that men began to milk them whenever they liked! The rivers waters were all clear and cooling; and they flowed full in regular channels; the birds grouped round them.

ब्राह्मणा वेदतत्त्वाश्च यज्ञकर्मरतास्तथा ।
क्षत्रिया धर्मसंयुक्ता दानाध्ययनतत्पराः ॥ 26 ॥

शस्त्रविद्वारता नित्यं प्रजारक्षणतत्पराः ।

न्यायदण्डधराः सर्वे राजानः शमसंयुताः ॥ 27 ॥

The Brāhmaṇas; versed in the Vedas, were engaged in performing sacrifices; The Kṣatriyas observed their virtues and were engaged in doing charities and in their education; the kings held their rods of justice and were engaged in governing their subjects; though the several kings were busy with various arms and weapons, they all became fond of peace.

अविरोधस्तु भूतानां सर्वेषां संबभूव ह ।

आकरा धनदातृणां ब्रजा गोयूथसंयुताः ॥ 28 ॥

Thus no wars nor quarrels were seen amongst the subjects; and the mines yielded plenty of wealth to the people.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च नृपसत्तम ।

देवीभक्तिपराः सर्वे संबभूवुर्धरातले ॥ 29 ॥

O best of Kings! There were the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras who; became the devotees of the Goddess.

सर्वत्र यज्ञयूपाश्च मण्डपाश्च मनोहराः ।

मखैः पूर्णा धराश्चासन् ब्राह्मणैः क्षत्रियैः कृतैः ॥ 30 ॥

The Brāhmaṇas and Kṣatriyas used, then, to perform so many sacrifices that, at every nook and corner in this globe, the sacrificial altars and the sacrificials posts became visible.

पतिव्रतधरा नार्यः सुशीलाः सत्यसंयुताः ।

पितृभक्तिपराः पुत्रा आसन्धर्मपरायणाः ॥ 31 ॥

न पाखण्डं न वाऽधर्मः कुत्रापि पृथिवीतले ।

वेदवादाः शास्त्रवादा नान्ये वादास्तथाऽभवन् ॥ 32 ॥

The female sex became gentle and of good behaviour, truthful and chaste towards their husbands respectively. Atheism and unrighteous acts vanished entirely from the face of the earth; the people left all dry discussions; they argued only about the Śāstras that did not go in contradistinction to the Vedas.

कलहो नैव केषांचिन्न दैन्यं नाशुभा मतिः ।

सर्वत्र सुखिनो लोकाः काले च मरणं तथा ॥ 33 ॥

सुहृदां न वियोगश्च नापदश्च कदाचन ।

नानावृष्टिर्न दुर्भिक्षं न मारी दुःखदानृणाम् ॥ 34 ॥

Nobody liked to quarrel with each other; poverty, and evil inclinations were checked; the people everywhere relived in happiness. Untimely death was not there; so the people had no bereavements with their friends; no distress was seen.

न रोगो न च मात्सर्यं न विरोधः परस्परम् ।

सर्वत्र सुखसंपन्ना नरा नार्यः सुखान्विताः ॥ 35 ॥

Famine, want of rains, and deadly plagues were out of sight. The people had no illness even; and jealousies and quarrels vanished.

क्रीडन्ति मानवाः सर्वे स्वर्गे देवगणा इव ।

न चोरा न च पाखण्डा वञ्चका दंभकास्तथा ॥ 36 ॥

पिशुना लम्पटाः स्तब्धा न बभूवुस्तदा नृप ।

न वेदद्वेषणः पापा मानवाः पृथिवीपते ॥ 37 ॥

O King! all men and women began to sport merrily everywhere like the Gods in Heaven. Theft, atheism, deceit, vanity, hypocrisy, lustfulness, stupidity, and the anti-Vedic feelings were not to be seen.

सर्वे धर्मरता नित्यं द्विजसेवापरायणाः ।

त्रिधात्वात्सृष्टिधर्मस्य त्रिविधा ब्राह्मणास्ततः ॥ 38 ॥

O Lord of the Earth! All the men were then extremely devoted to their Dharma and engaged in serving the Brāhmaṇas.

सात्त्विका राजसाश्चैव तामसाश्च तथापरे ।

सर्वे वेदविदो दक्षाः सात्त्विकाः सत्त्ववृत्तयः ॥ 39 ॥

The Brāhmins were also, according to the three-fold plan of the creation, Sāttvik, Rājasik and Tāmasik.

प्रतिग्रहविहीनाश्च दयादमपरायणाः ।

यज्ञांस्ते सात्त्विकैरन्नैः कुर्वाणा धर्मतत्पराः ॥ 40 ॥

The Sāttvik Brāhmins were all versed in the Vedas, clever and truthful; they were kind, they controlled their passions and they did not accept any presents from others.

पुरोडाशविधानैश्च पशुभिर्न कदाचन ।

दानमध्ययनं चैव यजनं तु तृतीयकम् ॥ 41 ॥

Filled with their ideas of Dharma, they used to perform their Puroḍāśa and other such sacrifices

with sāttvik rice, etc., but never, did they immolate any animals.

Note: Where the victim is fastened during the time of immolation.

त्रिकर्मरसिकास्ते वै सात्त्विका ब्राह्मणा नृप ।

राजसा वेदविद्वांसः क्षत्रियाणां पुरोहिताः ॥ 42 ॥

O King! The Sāttvik Brāhmaṇas gave charities, studied the Vedas and offered sacrifices for themselves. These were their three ordained actions. They were busy in these.

षट्कर्मनिरताः सर्वे विधिवन्मांसभक्षकाः ।

यजनं याजनं दानं तथैव च प्रतिग्रहः ॥ 43 ॥

O King! The Rājāsik Brāhmaṇas were versed in the Vedas and acted as priests to the Kṣātriyas and ate flesh as sanctioned by recognised rules. They were busy with their six duties.

अध्ययनं तु वेदानां तथैवाध्यापनं तु षट् ।

तामसाः क्रोधसंयुक्ता रागद्वेषपराः पुनः ॥ 44 ॥

They offered sacrifices on their own behalf, assisted others in sacrifices, took gifts, made charities, studied and taught others the Vedas. The Tāmasik Brāhmaṇas were angry, attached to worldly objects, and jealous.

राज्ञां कर्मकरा नित्यं किञ्चिदध्ययने रताः ।

महिषे निहते सर्वे सुखिनो वेदतत्पराः ॥ 45 ॥

They studied very little of the Vedas and spent most of their time in serving the kings.

बभूवुर्ब्रतनिष्णाता दानधर्मपरास्तथा ।

क्षत्रियाः पालने युक्ता वैश्या वणिजवृत्तयः ॥ 46 ॥

O King! Mahiṣāsura was killed, all the Brāhmaṇas were glad and began to practise Dharma according to the Vedas, observed vows and made charities.

कृषिवाणिज्यगोरक्षाकुसीदवृत्तयः परे ।

एवं प्रमुदितो लोको महिषे विनिपातिते ॥ 47 ॥

The Kṣātriyas began to govern the subjects, the Vaiśyas carried on their trading business and the other tribes went on with their agriculture, preservation of the cows, and lending money on interest. Thus all men became very glad on the death of Mahiṣa.

अनुद्वेगः प्रजानां वै संबभूव धनागमः ।

बहुक्षीराः शुभा गावो नद्यश्चैव बहूदकाः ॥ 48 ॥

Devoid of cares and anxieties, the subjects got much wealth! The cows were endowed with auspicious signs and gave plenty of milk and the rivers flowed full of waters.

वृक्षा बहुफलाश्चासन्मानवा रोगवर्जिताः ।

नाद्यो नेतयः क्वापि प्रजानां दुःखदायकाः ॥ 49 ॥

The trees looked splendid with abundance of fruits; men were without diseases in short, people had no mental agony and too much or too little of rains were not there; Śālavas, mice, birds, and seditions were not extant.

न निधनमुपयान्ति प्राणिनस्तेष्वकाले

सकलविभवयुक्ता रोगहीनाः सदैव ।

निगमविहितधर्मे तत्पराश्चण्डिकायाश्चरण-

सरसिजानां सेवने दत्तचित्ताः ॥ 50 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

विंशोऽध्यायः ॥ 20 ॥

O king! The beings died not prematurely; rather enjoyed, incessantly, their full health and possessed lots of riches; especially all beings, engaged in the Vedic Dharma, served the lotus feet of Caṇḍikā and thus spent their lives.

Here ends the Twentieth Chapter of the Fifth Book on the peace of the world in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahāṣi

Veda Vyāsa.

CHAPTER XXI

On the Conquest of the Heavens by Śumbha and Niśumbha

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि देव्याश्चरितमुत्तमम् ।

सुखदं सर्वजंतूनां सर्वपापप्रणाशनम् ॥ 1 ॥

Vyāsa said: O king! I am describing to you that excellent pure life and doings of the Devī that destroy all the sins of all the beings and make them happy.

यथा शुम्भो निशुम्भश्च भ्रातरौ बलवत्तरौ ।
 बभूवतुर्महावीरौ अवध्यौ पुरुषैः किल ॥ 2 ॥
 बहुसेनावृतौ शूरो देवानां दुःखदो सदा ।
 दुराचारौ मदोत्सिक्तौ बहुदानवसंयुतौ ॥ 3 ॥

In days of yore, there were two very powerful demons Śumbha and Niśumbha; they were two brothers, strong heroes and invulnerable by the male persons. Those two wicked Asuras were surrounded with numerable Dānavas; they tormented always the Devas.

हतावम्बिकया तौ तु संग्रामेऽतीव दारुण ।
 देवानां च हितार्थाय सर्वैः परिचरैः सह ॥ 4 ॥
 चण्डमुण्डौ महाबाहू रक्तबीजोऽतिदारुणः ।
 धूम्रलोचननामा च निहतास्ते रणांगणे ॥ 5 ॥

Then the Goddess Ambikā, for the good of the Devas, killed Śumbha and Niśumbha with all their attendants in a very dreadful battle. In the battle-field the Devī killed their main assistants Caṇḍa Muṇḍa and the exceedingly terrible Rakta Bīja and Dhūmrālocana.

तान्निहत्य सुराणां सा जहार भयमुत्तमम् ।
 स्तुता सम्पूजिता देवैर्गिरौ हैमाचले शुभे ॥ 6 ॥

When the Devī destroyed those Dānavas, the Devas became fearless; the Devas then went to the beautiful Sumeru mountain and praised Her and chanted hymns to Her.

राजोवाच

कथितावसुरावादौ कथं तौ बलिनां वरौ ।
 केन संस्थापितौ चेह स्त्रीवध्यत्वं कुतो गतौ ॥ 7 ॥

Hearing about the names of Śumbha and Niśumbha, Janamejaya asked: O best of Munis! Who were those two Asuras? How came they to be most powerful? Who put them here? Why were they vulnerable to women only?

तपसा वरदानेन कस्य जातौ महाबलौ ।
 कथं न निहतौ सर्वं कथयस्व सविस्तरम् ॥ 8 ॥

Under whose tapasyā and under whose boon did they become so strong? And why did that great Devī kill them? Describe all these to me in detail.

व्यास उवाच

शृणु राजन्कथां दिव्यां सर्वपापप्रणाशिनीम् ।
 देव्याश्चरितसंयुक्तां सर्वार्थफलदां शुभाम् ॥ 9 ॥

Vyāsa said: O King: I am describing to you that beautiful anecdote where the Devī's holy deeds are involved Hear. This incident full of all that is good, destroys the hearer's all sins and grants them all their desired ends.

पुरा शुम्भनिशुम्भौ द्वावसुरौ भूमिमण्डले ।
 पातालतश्च सम्प्राप्तौ भ्रातरौ शुभदर्शनौ ॥ 10 ॥

In days of yore, Śumbha and Niśumbha, the two fair and good looking brothers came out of Pātāla to this earth.

तौ प्राप्तयौवनौ चैव चेरतुस्तप उत्तमम् ।
 अन्नोदकं परित्यज्य पुष्करे लोकपावने ॥ 11 ॥

These two Asuras, when they grew to their manhood, performed severe asceticism in Puṣkara, the holy place of pilgrimage, the most purifying place in this world and they refused to eat rice and water.

वर्षाणामयुतं यावद्योगविद्यापरायणौ ।
 एकत्रैवासनं कृत्वा तेपाते परमं तपः ॥ 12 ॥

They became so very skilled in their Yoga practices that they passed away in their one posture and seat one Ayuta (10,000) years. Thus they performed very difficult tapasyā.

तयोस्तुष्टोऽभवद् ब्रह्मा सर्वलोकपितामहः ।
 तत्रागतश्च भगवानारुह्य वरटापतिम् ॥ 13 ॥

Then God Brahmā, the Grandsire of all, became pleased with their asceticism and appeared before them, riding on His vehicle, the Swan.

तावुभौ च जगत्त्रष्टा दृष्ट्वा ध्यानपरौ स्थितौ ।
 उत्तिष्ठतं महाभागौ तुष्टोऽहं तपसा किल ॥ 14 ॥

The Creator, seeing them thus deeply merged in meditation, asked them to get up from that state and told them thus: "I have become pleased with your asceticism.

व्यास उवाच

वाञ्छितं वा वरं कामं ददामि बुवतामिह ।
 कामदोऽहं समायातो दृष्ट्वा वां तपसो बलम् ॥ 15 ॥

I fulfil the desires of all the Lokas; I have now come to you, pleased to see you so very strong in your ascetic practices; better ask your desired boons from me; I will grant them to you.”

इति श्रुत्वा वचस्तस्य प्रबुद्धौ तौ समाहितौ ।

प्रदक्षिणक्रियां कृत्वा प्रणामं चक्रतुस्तदा ॥ 16 ॥

Vyāsa said: “O king! Hearing thus the Grandsire’s words, Śumbha and Niśumbha got up from their meditation; concentrating their attention towards Him, circumambulated Him and bowed down to Him with their hearts full of reverence.

दण्डवत्प्रणिपातं च कृत्वा तौ दुर्बलाकृती ।

ऊचतुर्मधुरां वाचं दीनी गद्गदया गिरा ॥ 17 ॥

देवदेव दयासिन्धो भक्तानामभयप्रद ।

अमरत्वं च नौ ब्रह्मन्देहि तुष्टोऽसि चेद्विभो ॥ 18 ॥

The two Asuras were very weak, lean and thin by their tapasyā and they looked very humble. They fell down before Him like a piece of wood and began to speak in a sweet voice, choked by intense feelings. O Brahman! O Deva of the Devas! O Thou, the Ocean of Mercy! O Destroyer of fear of the devotees! O Lord! If Thou art pleased then dost Thou grant us immortality.

मरणादपरं किञ्चिद्भयं नास्ति धरातले ।

तस्माद्भयच्च संत्रस्तौ युष्माकं शरणं गतौ ॥ 19 ॥

There is nothing in this world more fearful than death; we two have taken refuge unto Thee, being afraid of this death.

त्राहि त्वं देवदेवेश जगत्कर्तः क्षमानिधे ।

परिस्फोटय विश्वात्मन्सद्यो मरणजं भयम् ॥ 20 ॥

O Thou, Ocean of mercy! O Creator of the world! O Lord of the Devas! O Universal Soul! Protect us from this fear due to the terrible Death.

ब्रह्मोवाच

किमिदं प्रार्थनीयं वो विपरीतं तु सर्वथा ।

अदेयं सर्वथा सर्वैः सर्वेभ्यो भुवनत्रये ॥ 21 ॥

Brahmā said: Is this the boon that you ask? This is in every way, against the Law of Nature; for no one, in these three Lokas, can grant this boon to anybody.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

मर्यादा विहिता लोके पूर्वं विश्वकृता किल ॥ 22 ॥

When one becomes born, one must die; and when one dies, one must be born again. This Law is ordained in this world by the Supreme Creator of this Universe, from time immemorial.

मर्तव्यं सर्वथा सर्वैः प्राणिभिर्नात्र संशयः ।

अन्यं प्रार्थयतं कामं ददामि यच्च वाञ्छितम् ॥ 23 ॥

Therefore all the beings must die; there is no doubt in this. Better ask any other boon that you desire; I will grant that to you.

व्यास उवाच

तदाकर्ण्य वचस्तस्य सुविमृश्य च दानवौ ।

ऊचतुः प्रणिपत्याथ ब्रह्माणं पुरतः स्थितम् ॥ 24 ॥

पुरुषैरमराद्यैश्च मानवैर्मृगपक्षिभिः ।

अवध्यत्वं कृपासिंधो देहि नौ वाञ्छितं वरम् ॥ 25 ॥

Vyāsa said: “O King! Hearing thus the words of Brahmā, the two Dānavas pondered over the matter and bowed down to the Prajāpati, the Lord of the Creation and said: O Merciful One! Grant us then so that we shall be invulnerable to any of the male of the Immortal Devas down to human beings and birds and deers; this is the boon that we ask.

नारी बलवती काऽस्ति या नौ नाशं करिष्यति ।

न विभीवः स्त्रियः कामं त्रैलोक्ये सचराचरे ॥ 26 ॥

Where exists the woman so powerful as to kill us? We never fear any woman in all the three Lokas.

अवध्यौ भ्रातरौ स्यातां नरेभ्यः पङ्कजोद्भव ।

भयं न स्त्रीजनेभ्यश्च स्वभावादबला हि सा ॥ 27 ॥

O Lotus-born! We, the two brothers, want not to be killed by any male; the females are naturally weak; therefore we need not fear them.

व्यास उवाच

इति श्रुत्वा तयोर्वाक्यं प्रददौ वाञ्छितं वरम् ।

ब्रह्मा प्रसन्नमनसा जगामाथ स्वमालयम् ॥ 28 ॥

Vyāsa said: “O King! Hearing their words, the Grandsire Brahmā gladly granted them their desired boon and returned to His own abode.

गतेऽथ भवने तस्मिन्दानवौ स्वगृहं गतौ ।
भृगुं पुरोहितं कृत्वा चक्रतुः पूजनं तदा ॥ 29 ॥
शुभे दिने सुनक्षत्रे जातरूपमयं शुभम् ।
कृत्वा सिंहासनं दिव्यं राज्यार्थं प्रददौ मुनिः ॥ 30 ॥

On Brahmā going away, the two Dānavas, too, returned to their own places. They then appointed the Muni Bhṛgu as their priest and began to worship him. Bhṛgu, the best of the Munis, then, on an auspicious day and when the star was benign, got a beautiful golden throne built and gave it to the king.

शुभाय ज्येष्ठभूताय ददौ राज्यासनं शुभम् ।
सेवनार्थं तदैवाशु सम्प्राप्ता दानवोत्तमाः ॥ 31 ॥

Śumbha, being the eldest, was then installed on the auspicious throne as the king; the other brave and excellent demons began to assemble there quickly for serving him.

चण्डमुण्डौ महावीरौ भ्रातरौ बलदर्पितौ ।
सम्प्राप्तौ सैन्यसंयुक्तौ रथवाजिगजान्वितौ ॥ 32 ॥

The two great warriors Caṇḍa and Muṇḍa, proud on account of their great strength came there with their large armies, chariots, horses, and elephants.

धूम्रलोचननामा च तद्रूपश्चण्डविक्रमः ।
शुभं च भूपतिं श्रुत्वा तदाऽगाद्वलसंयुतः ॥ 33 ॥

Similarly the valiant warriors Dhūmrālocana, hearing the Śumbha had become their King, came there with his own army.

रक्तबीजस्तथा शूरो वरदानबलाधिकः ।
अक्षौहिणीभ्यां संयुक्तस्तत्रैवागत्य संगतः ॥ 34 ॥

There came up also at that time the great warrior Rakta Bīja, more powerful on account of his getting a boon, attended by his army of two Akṣauhīnī soldiers.

तस्यैकं कारणं राजन्संग्रामे युध्यतः सदा ।
देहाद्बुधिरसम्पातस्तस्य शस्त्राहतस्य च ॥ 35 ॥

जायते च यदा भूमावुत्पद्यन्ते ह्यनेकशः ।
तादृशाः पुरुषाः क्रूरा बहवः शस्त्रपाणयः ॥ 36 ॥

O King! Hear why this Rakta Bīja became so very unconquerable; whenever this Asura was

wounded by any weapons, if one drop of blood fell on the ground, at once would be created so many innumerable Asuras, resembling his wicked nature and with similar weapons in their hands.

सम्भवन्ति तदाकारास्तद्रूपास्तत्पराक्रमाः ।
युद्धं पुनस्ते कुर्वन्ति पुरुषा रक्तसम्भवाः ॥ 37 ॥

The Asuras born of this blood would have similar appearances and would be similar in strength and ready to fight at once when they were born.

अतः सोऽपि महावीर्यः संग्रामेऽतीव दुर्जयः ।
अवध्यः सर्वभूताना रक्तबीजो महासुरः ॥ 38 ॥

That great warrior, the great Demon Rakta Bīja was unconquerable in battle for this very reason and no being could now kill him.

अन्ये च बहवः शूराश्चतुरङ्गसमन्विताः ।
शुभं च नृपतिं मत्वा बभूवुस्तस्य सेवकाः ॥ 39 ॥

The other Asuras, when they heard that Śumbha had become their king, came up there with their armies consisting of four division of elephants, chariots, cavalry and infantry and began to serve him.

असंख्याता तदा जाता सेना शुम्भनिशुम्भयोः ।
पृथिव्याः सकलं राज्यं गृहीतं बलवत्तया ॥ 40 ॥

The army of Śumbha and Niśumbha thus became countless; and they forcibly conquered and got possession of all the kingdoms that existed then on the surface of the earth.

सेनायोगं तदा कृवा निशुभः परवीरहा ।
जगाम तरसा स्वर्गं शचीपतिजयाय च ॥ 41 ॥

Then Niśumbha, the destroyer of enemies, collected his army and marched up to the Heavens without any delay to conquer Indra, the Lord of Śacī.

चकारासौ महायुद्धं लोकपालैः समन्ततः ।
बृत्रहा वज्रपातेन ताडयामास वक्षसि ॥ 42 ॥

He fought very hard with all the Lokapālas on all sides when Indra struck him on his breast with His thunderbolt.

स वज्राभिहतो भूमौ पपात दानवानुजः ।
भग्नं बलं तदा तस्य निशुभस्य महात्मनः ॥ 43 ॥

Niśumbha fell unconscious on the ground with that blow when his soldiers, defeated in the battle, fled away on all sides.

ध्वातरं मूर्च्छितं श्रुत्वा शुभः परबलार्दनः ।

तथागत्य सुरान्सर्वास्ताडयामास सायकैः ॥ 44 ॥

Śumbha, the destroyer of the enemy forces, hearing the unconscious state of the younger brother, came up at once on the field and shot at the Devas with multitudes of arrows.

कृतं युद्धं महत्तेन शुभेनाविलिष्टकर्मणा ।

निर्जितास्तु सुराः सर्वे सेंद्राः पालाश्च सर्वशः ॥ 45 ॥

The untiring Śumbha fought so violently that Indra and the other Devas and Lokapālas were defeated.

ऐन्द्रं पदं तदा तेन गृहीतं बलवत्तया ।

कल्पपादपसंयुक्तं कामधेनुसमन्वितम् ॥ 46 ॥

Śumbha then took away, perforce, the position of Indra and he occupied the Celestial Tree and Heavenly milching cow that yielded all desires and other excellent things over which Indra used to reign.

त्रैलोक्यं यज्ञभागाश्च हतास्तेन महात्मना ।

नन्दनं च वनं प्राप्य मुदिताऽभूमहासुरः ॥ 47 ॥

सुधायाश्चैव पानेन सुखमाप महासुरः ।

कुबेरं स च निर्जित्य तस्य राज्यं चकार ह ॥ 48 ॥

In fact, that high-souled Asura got the dominion of the three Lokas and took away all those that were offered at the sacrifices. He became highly glad on getting the Nandana Garden and was extremely delighted when he drank the celestial nectar. He then defeated in battle Kubera, the god of wealth and occupied his kingdom.

अधिकारं तथा भानोः शशिनश्च चकार ह ।

यमं चैव विनिर्जित्य जग्राह तत्पदं तथा ॥ 49 ॥

He defeated the Moon, Sun, and Yama, the God of Death and occupied their positions.

वरुणस्य तथा राज्यं चकार बह्निकर्म च ।

वायोः कार्यं निशुंभश्च चकार स्वबलान्वितः ॥ 50 ॥

Surrounded by his army, Niśumbha dispossessed Varuṇa, Fire, and Air of their kingdoms and began to reign in their stead.

ततो देवा विनिर्धूता हतराज्या हतश्रियः ।

सन्त्यज्य नन्दनं सर्वे निर्ययुगिरिगह्वरे ॥ 51 ॥

Thus deprived of their kingdoms, prosperity and wealth, the Devas left the Nandana Garden and fled, out of terror, to the caves of hills and mountains.

हताधिकारास्ते सर्वे बभ्रमुर्विजने वने ।

निरालम्बा निराधारा निस्तेजस्का निरायुधाः ॥ 52 ॥

Thus deprived of all their rights, the Devas without any weapons, without any lustre, with out any home, and without anywhere to go, began to wander in lonely forests.

विचेरुरमराः सर्वे पर्वतानां गुहासु च ।

उद्यानेषु च शून्येषु नदीनां गह्वरेषु च ॥ 53 ॥

न प्रापुस्ते सुखं क्वापि स्थानभ्रष्टा विचेतसः ।

लोकपाला महाराज दैवाधीनं सुखं किल ॥ 54 ॥

O King! All the Immortals began to knock about in lonely gardens, mountain caves and rivers; and nowhere they found happiness; for happiness depends entirely unto the hands of Fate.

बलवन्तो महाभागा बहुज्ञा धनसंयुताः ।

काले दुःखं तथा दैन्यमाप्नुवन्ति नराधिप ॥ 55 ॥

चित्रमेतन्महाराज कालस्यैव विचेष्टितम् ।

यः करोति नरं तावद्राजानं भिक्षुकं ततः ॥ 56 ॥

दातारं याचकं चैव बलवन्तं तथाऽबलम् ।

पण्डितं विकलं कामं शूरं चातीव कातरम् ॥ 57 ॥

O Lord of men! Even those fortunate souls, who are powerful, and wealthy and wise, meet at times with distress and poverty. O King! How marvellous are the ways and manners of Time! It makes kings and donors beggars; it renders the powerful, weak; literates, illiterates; and it makes great warriors into terrible cowards.

मखानां च शतं कृत्वा प्राप्येन्द्रासनमुत्तमम् ।

पुनर्दुःखं परं प्राप्तं कालस्य गतिरीदृशी ॥ 58 ॥

O King! Vāsava performed one hundred horse-sacrifices and got the excellent Indra's position; but again he fell into extreme difficulties; thus runs the wheel of Time.

कालः करोति धर्मिष्ठं पुरुषं ज्ञानसंयुतम् ।

तमेवातीव पापिष्ठं ज्ञानलेशविवर्जितम् ॥ 59 ॥

It is Time that bestows the gem of knowledge to a person and it is Time again that deprives that very same man of his wisdom and makes him a great sinner.

न विस्मयोऽत्र कर्तव्यः सर्वथा कालचेष्टिते ।
 ब्रह्मविष्णुहरादीनामपीदृक्कष्टचेष्टितम् ॥ 60 ॥
 विष्णुर्जननमाप्नोति सूकरादिषु योनिषु ।
 हरः कपाली सञ्जातः कालेनैव बलीयसा ॥ 61 ॥
 इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
 भगवतीमाहात्म्ये एकविंशोऽध्यायः ॥ 21 ॥

The Bhagavān Viṣṇu takes incarnations, under the control of Time, in several lower wombs as boar, etc., and Mahā Deva carries on His body the human skulls, that are not even fit to be touched. When Brahmā, Viṣṇu, Maheśa and others suffer such painful things, then one need not wonder at the workings of the Great inscrutable Time.

Here ends the Twenty-first Chapter of the Fifth Book on the conquest of the Heavens by Śumbha and Niśumbha in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Maḥarṣi Veda Vyāsa.

CHAPTER XXII

On Praising the Devi

व्यास उवाच

पराजिताः सुराः सर्वे राज्यं शुम्भः शशास ह ।
 एवं वर्षसहस्रं तु जगाम नृपसत्तम ॥ 1 ॥
 Vyāsa said: "O King! When the Devas were all defeated, Śumbha began to govern all their kingdoms; thus one thousand years passed away. भृष्टराज्यास्ततो देवाश्चिन्तामापुः सुदुस्तराम् ।
 गुरुं दुःखातुरास्ते तु पप्रच्छुरिदिमादृताः ॥ 2 ॥
 The Devas, on the other hand, deprived of their kingdoms, were all drowned in an ocean of cares and anxieties; at last they began to feel very much and were greatly afflicted.

किं कर्तव्यं गुरो ब्रूहि सर्वज्ञस्त्वं महामुनिः ।
 उपायोऽस्ति महाभाग दुःखस्यापि निवृत्तये ॥ 3 ॥
 They asked with reverence their own Guru Brhaspati, "O Guru! What are we to do now? O All knowing! You are the Great Muni; kindly say unto us if there be any means by which we can get rid of this our present crisis."

उपचारपरा नूनं वेदमन्त्राः सहस्रशः ।
 वाञ्छितार्थकरा नूनं सूत्रैः संलक्षिताः किल ॥ 4 ॥
 There are thousands of Vedic Mantrams which yield the desired results, if they are worshipped with due rites and ceremonies and if all the rules be observed thereof.

इष्टयो विविधाः प्रोक्ताः सर्वकामफलप्रदाः ।
 ताः कुरुष्व मुने नूनं त्वं जानासि च तत्क्रियाः ॥ 5 ॥

O best of Munis! Many Yajñas are mentioned in the Vedas that yield all the desired results; you know them all; so kindly perform those Yajñas.

विधिः शत्रुविनाशाय यथोद्दिष्टः सदागमे ।
 तं कुरुष्वद्य विधिवद्यथा नो दुःखसंक्षयः ॥ 6 ॥

भवेदांगिरसाद्यैव तथा त्वं कर्तुमर्हसि ।
 दानवानां विनाशाय अभिचारं यथामति ॥ 7 ॥

Do all those ceremonies duly that are ordained in the Vedas for the killing of enemies; O Descendant of Āṅgīrasa! You ought to perform as early as possible those sacrifices for magical purposes to destroy the Dānavas so that all our miseries come to an end.

बृहस्पतिरुवाच

सर्वे मन्त्राश्च वेदोक्ता दैवाधीनफलाश्च ते ।
 न स्वतन्त्राः सुराधीश तथैकान्तफलप्रदाः ॥ 8 ॥

Brhaspati said: "O Lord of the Suras! All the mantras mentioned in the Vedas yield the desired results, but subservient to the Great Destiny only; they do not give result of themselves but do so in obedience to the laws ordained by Nature.

मन्त्राणां देवता यूयं ते तु दुःखैकभाजनम् ।
 जाताः स्म कालयोगेन किं करोमि प्रसाधनम् ॥ 9 ॥

You all are the presiding Deities of the Vedic Mantras: but, now, by the strange irony of Time, you are put to difficulties and troubles; what can I do now in this case?

इन्द्राग्निवरुणादीनां यजनं यज्ञकर्मसु ।

ते यूयं विपदं प्राप्ताः करिष्यन्ति किमिष्टयः ॥ 10 ॥

See! Indra, Agni, Varuṇa, and other gods are invoked in sacrifices; how, then, can sacrificial ceremonies do good when you are put to so great difficulties.

अवश्यंभाविभावानां प्रतीकारो न विद्यते ।

उपायस्त्वथ कर्तव्य इति शिष्टानुशासनम् ॥ 11 ॥

Therefore there is no remedy to those which will take place unavoidably; but those who are wise declare that in such cases means are to be adopted.

दैवं हि बलवत्केचित्प्रवदन्ति मनीषिणः ।

उपयवादिनो दैवं प्रवदन्ति निरर्थकम् ॥ 12 ॥

Some sages say that Fate is strong but those who advocate the cause of taking remedial means say that Fate is powerless; remedies or manly exertions lead to all success.

दैवं चैवाप्युपायश्च द्वावेवाभिमतौ नृणाम् ।

केवलं दैवमाश्रित्य न स्थातव्यं कदाचन ॥ 13 ॥

But, O King of the Devas! The embodied souls ought to resort to both Fate and Remedies; it is never advisable to depend solely on Fate.

उपायः सर्वथा कार्यो विचार्य स्वधिया पुनः ।

तस्माद्ब्रवीमिः वः सर्वान्संविचार्य पुनः पुनः ॥ 14 ॥

Therefore, it is advisable to think out again and again as far as one's own intellect goes, the best remedies. O Devas! I have thought over again and again on this subject and say to you my opinion, Hear.

पुरा भगवती तुष्टा जघान महिषासुरम् ।

युष्माभिस्तु स्तुता देवौ वरदानं ददावथ ॥ 15 ॥

आपदं नाशयिष्यामि संस्मृता वा सदैव हि ।

यदा यदा वो दवेशा आपदो दैवसम्भवाः ॥ 16 ॥

In days of yore, the Bhagavatī, being appeased, killed Mahiṣāsura; and when you all praised and

chanted hymns to Her, She gave you this boon that She will remove all your sorrows and troubles no sooner you remember Her, and She told that you all must remember Her whenever any difficulty would arise to you out of this Great Destiny.

प्रभवन्ति तदा कामं स्मर्तव्याऽहं सुरैः सदा ।

स्मृताऽहं नाशयिष्यामि युष्माकं परमापदः ॥ 17 ॥

तस्माद्भिमाचले गत्वा पर्वते सुमनोहरे ।

आराधनं चण्डिकायाः कुरुध्वं प्रेमपूर्वकम् ॥ 18 ॥

She would, then, free you all of your ocean of great difficulties. Therefore do you all now go to the highly sacred and exquisitely beautiful Himālayan mountains and worship the most worshipful Caṇḍikā Devī with your love and devotion.

मायाबीजविधानज्ञास्तत्पुरश्चरणे रताः ।

जानाम्यहं योगबलात्प्रसन्ना सा भविष्यति ॥ 19 ॥

Know all the rules of the Seedmantra of Māyā and be engaged in taking Her name accompanied with burnt offerings. I have come to know, by Yogic power, that She will be pleased with You." I see that today your difficulties will come to an end; there is not the least doubt in this.

दुःखस्यातोऽद्य युष्माकं दृश्यते नात्र संशयः ।

तस्मिञ्छैले सदा देवी तिष्ठतीति मया श्रुतम् ॥ 20 ॥

स्तुता सम्पूजिता सद्यो वाञ्छितार्थान्प्रदास्यति ।

निश्चयं परमं कृत्वा गच्छध्वं वै हिमालयम् ॥ 21 ॥

सुराः सर्वाणि कार्याणि सा वः कामं विधास्यति ।

I have heard that the Devī resides always in the Himācala; if you worship and praise and chant hymns to Her, She will certainly grant you your desired boons. Therefore fully decide on this thing and go the Himālayas. O Devas! She will fulfill all your desires and carry out all your intentions.

व्यास उवाच

इति तस्य वचः श्रुत्वा देवास्ते प्रययुर्गिरिम् ॥ 22 ॥

हिमालयं महाराज देवीध्यानपरायणा ।

मायाबीजं हृदा नित्यं जपन्तः सर्व एव हि ॥ 23 ॥

Vyāsa said: O King! Hearing thus his words,

the Devas departed to the Himālayas and they became all merged in the devotional worship of the Supreme Goddess and began to meditate constantly in their hearts the Seedmantra of Māyā. (Hrīm.)

नमश्चक्रुर्महामायां भक्तानामभयप्रदाम् ।

तुष्टवुः स्तोत्रमन्त्रैश्च भक्त्या परमया युताः ॥ 24 ॥

They bowed down to the Goddess Mahā Māyā, the Discarder of all the fears of Her Bhaktas and began to chant hymns to Her with perfect devotion.

नमो देवि विश्वेश्वरि प्राणनाथे

सदानन्दरूपे सुरानन्ददे ते ।

नमो दानवान्तप्रदे मानवानाम-

नेकार्थदे भक्तिगम्यस्वरूपे ॥ 25 ॥

O Goddess! Salutation to Thee! O Thou, the Lord of the Universe! the Lord of our hearts! Thou art the Everlasting Bliss and the Giver of bliss to the Devas! Salutation to Thee! Thou art the Destroyer of the Dānavas and Thou art the Giver of all desires of human beings.

न ते नामसंख्या न ते रूपमीदृक्त्वा

कोऽपि वेदादिदेवादिरूपे ।

त्वमेवासि सर्वेषु शक्तिस्वरूपा

प्रजासृष्टिसंहारकाले सदैव ॥ 26 ॥

स्मृतिस्त्वं धृतिस्त्वं त्वमेवासि

बुद्धिर्जरा पुष्टितुष्टी धृतिः कान्तिशान्ती ।

सुविद्या सुलक्ष्मीर्गतिः कीर्तिमेधे

त्वमेवासि विश्वस्य बीजं पुराणम् ॥ 27 ॥

Thou canst be approached with devotion. Salutation to Thee! O Thou, the Incarnate of all the Devas! Thy names are endless; Thy forms are endless; none can count them. Thou residest always as the Force Incarnate in all the actions, in the Creation, Preservation and Dissolution of Beings, O Goddess! Thou art the Memory, Constancy, Intelligence, Old Age. Thou art the nourishment, contentment; Thou upholdest all; Thou art the beauty, peace, good knowledge, prosperity and happiness, Thou art the Goal, fame, and intellect and Thou art the Eternal Seed unmanifested.

यदा यैः स्वरूपैः करोषीह कार्यं

सुराणां च तेभ्यो नमामोऽद्य शान्त्यै ।

क्षमा योगनिद्रा दया त्वं विवक्षा

स्थिता सर्वभूतेषु शस्तैः स्वरूपैः ॥ 28 ॥

कृतं कार्यमादौ त्वया यत्सुराणां

हतोऽसौ महारिर्मदांधो हयारिः ।

दया ते सदा सर्वदेवेषु देवि

प्रसिद्धा पुराणेषु वेदेषु गीता ॥ 29 ॥

We now bow down to those forms of Thine through which Thou dost serve the purpose of the Devas in this world as we are now in need of peace. Thou art forgiveness and I mecy; Thou art the Yoga Nidrā (a state between sleep and wakefulness); Thou art the kindness and Thou residest in all the beings in so many forms, great and grand, and so very celebrated; O Goddess! Thou hadst already served the cause of the gods in killing our great enemy Mahiṣāsura, puffed up with vanity. Therefore Thy mercy is well known amongst the gods; what more, Thy mercy is known, since very ancient times and it is narrated in the Vedas.

किमत्रास्ति चित्र यदम्बा सुतं

स्वं मुदा पालयेत्पोषयेत्सम्यगेव ।

यतस्त्वं जनित्री सुराणां सहाया

कुरुष्वैकचित्तेन कार्यं समगम् ॥ 30 ॥

न वा ते गुणानामियत्तां स्वरूपं

वयं देवि जानीमहे विश्ववन्द्ये ।

कृपापात्रमित्येव मत्वा तथा-

ऽस्मान्भयेभ्यः सदा पाहि पातुं समर्थे ॥ 31 ॥

What wonder is there that a mother nourishes gladly her own sons and preserves them carefully! For Thou art the Mother of the Devas; Thou art the great source of help to them; therefore dost Thou fulfill all their desires with Thine whole heart. O Devī! We do not know the limit of Thy qualities nor of Thy forms; O Goddess! Thou art worshipped by the whole Universe. Thou art fully competent to save all from dangers; we are objects of Thy pity; dost Thou save us from our present troubles!

विना बाणपातैर्विना मुष्टिघातैर्विना
शूलखड्गैर्विना शक्तिदण्डैः ।
रिपून्हन्तुमेवासि शक्ता विनोदात्तथापीह
लोकोपकाराय लीला ॥ 32 ॥

इदं शाश्वतं नैव जानन्ति मूढा
न कार्यं विना कारणं सम्भवेद्वा ।
वयं तर्कयामोऽनुमानं प्रमाणं
त्वमेवासि कर्ताऽस्य विश्वस्य चेति ॥ 33 ॥

Thou art capable to kill enemies without shooting any arrows, without striking any blows, without hurling any trident, axes, Śaktis, clubs, or any other weapons; merely by Thy mere will Thou canst kill; still for sport and for the good of all beings Thou incarnates and fightest for the sake of Līlā. The ignorant persons know such things as birth, death, etc., that this world is not eternal; that no actions can be without any cause; we, therefore, ascertain by reasoning and inference that Thou art the Supreme Cause of this whole Universe.

अजः सृष्टिकर्ता मुकुन्दोऽविताऽयं
हरो नाशकृद्वा पुराणे प्रसिद्धः ।
न किं त्वत्प्रसूतास्त्रयस्ते युगादौ
त्वमेवासि सर्वस्य तेनैव माता ॥ 34 ॥

Brahmā is the Creator, Viṣṇu is the Preserver, and Maheśa is the Destroyer; so it is related in the Purāṇas. Thou again hast given birth to these three Gods in the respective cycles; therefore Thou art the Mother of all; there is no doubt in this.

त्रिभिस्त्वं पुराराधिता देवि दत्ता
त्वया शक्तिरुग्रा च तेम्यः समग्रा ।
त्वया संयुतास्ते प्रकुर्वन्ति
कामं जगत्पालनोत्पत्तिसंहारमेव ॥ 35 ॥

O Devī! In days of yore, these three Devas worshipped Thee; Thou wert pleased and gavest them all the best powers. Beings thus endowed with Thy powers, they have been able to create, preserve and destroy this Universe beautifully.

ते किं न मन्दमतयो यतयो विमूढास्त्वां
ये न विश्वजननीं समुपाश्रयन्ति ।
विद्यां परां सकलकामफलप्रदां तां
मुक्तिप्रदां विबुधवृन्दसुवन्दिताधिम् ॥ 36 ॥

Art they not foolish, though they do Yatis (persons of self-controlled nature), who do not worship the Universal Mother, the Consciousness Incarnate, the Giver of liberation, or Whose feet are worshipped by the Devas, and worshipping Whom, one gets the fruits of all one's desires?

ये वैष्णवाः पाशुपताश्च सौरा
दम्भास्त एव प्रतिभांति नूनम् ।
ध्यायन्ति न त्वां कमलां च लज्जां
कान्तिं स्थितिं कीर्तिमथापि पुष्टिम् ॥ 37 ॥

Certainly those Vaiṣṇavas, Sauras (worshippers of the Sun) and Pāśupatas (worshippers of Śiva) are foolish braggarts who do not meditate Thee as the embodiment of Kamalā (prosperity), modesty, beauty, continuancy, Fame, nourishment.

हरिहरादिभिरप्यथ सेविता
त्वमिह देववरैरसुरैस्तथा ।
भुवि भजन्ति न येऽल्पधियो नरा
जननि ते विधिना खलु वञ्चिताः ॥ 38 ॥

O Mother! The Asuras, Hari, Hara and other great Devas worship Thee in this world; therefore those mortals are certainly deceived by their Creator that do not worship Thee on the surface of this earth.

जलधिजापदपंकजरञ्जनं
जतुरसेन करोति हरिः स्वयम् ।
त्रिनयनोऽपि घराघरजाङ्घ्रि-
पङ्कजपरागनिषेवणतत्परः ॥ 39 ॥

O Devī! Hari himself serves the lotus feet of Lakṣmī by colouring them (toes and other fingers of the feet) red with lac juice; Hara is very anxious to serve the lotus feet and take the dust thereof of Pārvatī; Lakṣmī and Pārvatī are but Thy part manifestations; therefore to serve them is, in other words to serve Thee.

किमपरस्य नरस्य कथानकैस्तव
पदाब्जयुगं न भजन्ति के ।
विगतरागगृहाश्च दयां क्षमां
कृतधियो मुनयोऽपि भजन्ति ते ॥ 40 ॥
What to speak of other persons, even those who

can discriminate between real and unreal and those who have left their worldly homes and have become dispassionate towards worldly objects, even those Munis worship forgiveness and mercy, that are but Thy parts; therefore who is there in this world that does not serve Thy lotus-feet!

देवि त्वदधिभजने न जना रता

ये संसारकूपपतिताः पतिताः किलामी ।

ते कुष्ठगुल्मशिरआधियुता भवन्ति

दारिद्र्यदैन्यसहिता रहिताः सुखौघैः ॥ 41 ॥

O Devī! Those human beings plunge into the dreadful wells of this Samsāra, the round of birth and death, and are deprived of all pleasures, who do not serve Thy lotus feet. What more can be said than the fact that those fallen beings suffer terribly from poverty, humility, leprosy, headache, and the chronic enlargement of spleen.

ये काष्ठभारवहने यवसावहारे

कार्ये भवन्ति निपुणा धनदारहीनाः ।

जानीमहेऽल्पमतिभिर्भवदधिसेवा

पूर्वे भवे जननि तैर्न कृता कदाऽपि ॥ 42 ॥

O Mother! Those persons are void of any wealth and wife; they are the carriers of loads of wood and collect grass and leaves and show their skill in such acts; they are of little understanding and never they served in their previous births Thy lotus-feet. This we have to know very well within our heart of hearts.

व्यास उवाच

एवं स्तुता सुरैः सर्वैरम्बिका करुणान्विता ।

प्रादुर्बभूव तरसा रूपयौवनसंच्युता ॥ 43 ॥

Vyāsa said: "O King! When all the Devas thus eulogised, instantly the Devī Ambikā, full of youth and beauty appeared there out of mercy.

दिव्यांबरधरा देवी दिव्यभूषणभूषिता ।

दिव्यमाल्यसमायुक्ता दिव्यचन्दनचर्चिता ॥ 44 ॥

जगन्मोहनलावण्या सर्वलक्षणलक्षिता ।

अद्वितीयस्वरूपा सा देवानां दर्शनं गता ॥ 45 ॥

जाह्नव्यां स्नातुकामा सा निर्गता गिरिगह्वरात् ।

दिव्यरूपधरा देवी विश्वमोहनमोहिनी ॥ 46 ॥

That extraordinary beautiful Bhagavatī, endowed with all auspicious signs, and adorned with the Divine clothing, ornaments, and garlands and sandal paste, etc., appeared before the Devas. Before Whom, even the world enchanter Cupid bows down; with such beautiful, Divine appearance, the Devī emerged from the mountain cave in order to take Her ablutions in the Ganges.

देवान्स्तुतिपरानाह मेघगम्भीरया गिरा ।

प्रेमपूर्वं स्मितं कृत्वा कोकिलामंजुवादिनी ॥ 47 ॥

That Devī, sweet-voiced like a cuckoo, gladly smiling began to say to the Devas, singing hymns to Her, in a voice deep like that of a rumbling cloud.

देव्युवाच

भो भोः सुरवराः काऽत्र भवद्भिः स्तूयते भृशम् ।

किमर्थं ब्रूत वः कार्यं चिंताविष्टाः कुतः पुनः ॥ 48 ॥

The Devī said: O Best of Suras! Whom are you praising constantly in this place? What do you want? Why are you so anxious and seem to be so much careworn? Do please tell all this to Me in detail.

व्यास उवाच

तच्छ्रुत्वा भाषितं तस्या मोहिता रूपसम्पदा ।

प्रेमपूर्वं हृदुत्साहास्तामूचुः सुरसत्तमाः ॥ 49 ॥

Vyāsa said: O King! The Devas were first enchanted by Her beauty and softness; then, being encouraged by Her sweet words, began to speak with great joy.

देवा ऊचुः

देवि स्तुमस्त्वां विश्वेशि प्रणताः स्म कृपाणवे ।

पाहि नः सर्वदुःखेभ्यः संविग्नान्दैत्यतापितान् ॥ 50 ॥

पुरा त्वया महादेवी निहत्यासुरकंटकम् ।

महिषं नो वरो दत्तः स्मर्तव्याऽहं सदापदि ॥ 51 ॥

O Devī! We pray to Thee, O Lord of this Universe! We bow down to Thee. O Thou, the Ocean of mercy! Protect us from all the troubles; we are very much care-worn and tormented by the Daityas. O Great Goddess! In ancient times

Thou didst kill Mahiṣāsura, the source of troubles to all and then told us to remember Thee whenever any difficulty would arise.

स्मरणाद्दैत्यजां पीडां नाशयिष्याम्यसंशयम् ।

तेन त्वं संस्मृता देवि नूनमस्माभिरित्यपि ॥ 52 ॥

Then Thou wouldst undoubtedly remove all the troubles arising from the Daityas no sooner we remember Thee. O Devī! We have now remembered Thee for that very reason.

अद्यः शुम्भनिशुम्भौ द्वावसुरौ घोरदर्शनौ ।

उत्पन्नौ विघ्नकर्तारवहन्यौ पुरुषैः किल ॥ 53 ॥

At present the two dreadful Asuras Śumbha and Niśumbha have sprung up and are creating great disturbances; and they cannot be killed by any male beings.

रक्तबीजश्च बलवांश्रंडमुण्डौ तथाऽसुरौ ।

एतैरन्यैश्च देवानां हतं राजयं महाबलैः ॥ 54 ॥

The powerful Raktabīja and Caṇḍa Muṇḍa and other Asuras united have dispossessed the Devas of their Heavens. Thou alone art our goal and refuge; without Thee there is none other to save us.

गतिरन्या न चास्माकं त्वमेवासि महाबले ।

कुरु कार्यं सुराणां वै दुःखितानां सुमध्यमे ॥ 55 ॥

Therefore, O Beautiful One! Thou dost do this work for the Devas who are extremely troubled and distressed.

देवास्त्वदंघ्रिभजने निरताः सदैव

ते दानवैरतिबलैर्विपदं सुनीताः ।

तां देवि दुःखरहितां कुरु भक्तियुक्तां

मातस्त्वमेव शरणं भव दुःखितानाम् ॥ 56 ॥

O Powerful Devī The Devas are always at the services of Thy lotus feet; still the very powerful Dānavas are throwing them into dangers; O Mother! Thou art the Preserver of the distressed; therefore dost Thou preserve the Devas, devoted to Thee.

सकलभुवनरक्षा देवि कार्या त्वयाऽद्य

स्वकृतमिति विदित्वा विश्वमेतद्गुणादौ ।

जननि जगति पीडां दानवा दर्पयुक्ताः

स्वबलमदसमेतास्ते प्रकुर्वन्ति मातः ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

द्वाविंशोऽध्यायः ॥ 22 ॥

O Mother! The Dānavas, being very much emboldened by their powers, are creating many havocs on the surface of the Earth; now remembering that, in the beginning of the Yugas, Thou didst create all this Universe, Thou dost now ought to protect all this Universe.”

Here ends the Twenty second Chapter of the Fifth Book on the eulogising of the Devī by the Devas in

Śrīmaddevībhāgavatam of 18,000 verses

by Mahārṣi Veda Vyāsa.

CHAPTER XXIII

On the Prowess of Kauṣīki

व्यास उवाच

एवं स्तुता तदा देवी दैवतैः शत्रुतापितैः ।

स्वशरीरात्परं रूपं प्रादुर्भूतं चकार ह ॥ 1 ॥

Vyāsa said: O King! When the tormented Devas praised thus, the Devī created from Her body another supremely beautiful form.

पार्वत्यास्तु शरीराद्देविः सृता चाम्बिका तदा ।

कौशिकीति समस्तेषु ततो लोकेषु पठ्यते ॥ 2 ॥

This created form, the Ambikā Devī, became

known in all the worlds as Kauṣīkī, as She came out of the physical sheath of the Devī Pārvatī.

निःसृतायां तु तस्यां सा पार्वती तनुव्यत्ययात् ।

कृष्णरूपाऽथ सञ्जाता कालिका सा प्रकीर्तिता ॥ 3 ॥

मधीवर्णा महाघोरा दैत्यानां भयवर्धिनी ।

कालरात्रीति सा प्रोक्ता सर्वकामफलप्रदा ॥ 4 ॥

When Kauṣīkī was created out of the body of Pārvatī, the Pārvatī's body became transformed and turned out into a black colour and became

known as Kālikā. Her terrible black appearance, when beheld, increases the terror even of the Daityas.

अम्बिकायाः परं रूपं विरराज मनोहरम् ।
सर्वभूषणसंयुक्तं लावण्यगुणसंयुतम् ॥ 5 ॥

O King! This Devī is now become known in this world as Kālarātri, the night of destruction, at the end of the world, identified with Durgā, the Fulfiller of all the desires.

ततोऽम्बिका तदा देवानित्युवाच ह सस्मिता ।
निष्ठन्तु निर्भया यूयं हनिष्यामि रिपूनिह ॥ 6 ॥

The Ambikā Devī, then, began to look splendid, decked with various ornaments; Her beautiful form began to look very lovely. The Devī Ambikā then smiled a little and said, "Better be fearless; I will slay just now your enemies.

कार्यं वः सर्वथा कार्यं विहरिष्याम्यहं रणे ।
निशुंभादीन्वधिष्यामि युष्माकं सुखहेतवे ॥ 7 ॥

It is My incumbent duty to carry out your purposes; I will therefore slay in battle Nisumbha and others for the sake of your happiness."

इत्युक्त्वा सा तदा देवो सिंहारूढा मदोत्कटा ।
कालिकां पार्श्वतः कृत्वा जगाम नगरे रिपोः ॥ 8 ॥

Thus saying, the Devī Bhagavatī, elated with pride, mounted on lion and, taking Kālikā with Her, entered into the city of Śumbha, the enemy of the gods.

सा गत्वोपवने तस्यावम्बिका कालिकान्विता ।
जगावथ कलं तत्र जगन्मोहनमोहनम् ॥ 9 ॥

Ambikā went to a garden adjoining the city accompanied Kālikā, and began to sing in such a sweet melodious tune that enchants even the God of Love, who fascinates the whole world.

श्रुत्वा तन्मधुरं गानं मोहमीयुः खगा मृगाः ।
मुदं च परमामापुरमरा गगने स्थिताः ॥ 10 ॥

What more can be said than the fact that, hearing that sweet melodious song, the birds and beasts became enchanted; the Devas then began to feel much pleasure from the sky.

तस्मिन्नवसरे तत्र दानवौ शुम्भसेवकौ ।
चण्डमुण्डाभिधौ धोरौ रममाणौ यदृच्छया ॥ 11 ॥

आगतौ ददृशाते तु तौ तदा दिव्यरूपिणीम् ।
अम्बिकां गानसंयुक्तां कालिकां पुरतः स्थिताम् ॥ 12 ॥

In the meanwhile Caṇḍa, Muṇḍa the two dreadful Asuras, and attendants of Śumbha, came out accidentally there on their sportive excursions and saw the beautiful Ambikā Devī singing and Kālikā Devī sitting before Her.

दृष्ट्वा तां दिव्यरूपां च दानवौ विस्मयान्वितौ ।
जगमतुस्तरसा पार्श्वं शुम्भस्य नृपसत्तम ॥ 13 ॥

O best of Kings! No sooner Caṇḍa, Muṇḍa saw the extraordinary beauty of the Goddess Bhagavatī, than they went at once to Śumbha.

तौ गत्वा तं समासीनं दैत्यानामधिपं गृहे ।
ऊचतुर्मधुरां वाणीं प्रणम्य शिरसा नृपम् ॥ 14 ॥

राजन्हिमालयात्कामं कामिनी काममोहिनी ।
सम्प्राप्ता सिंहमारूढा सर्वलक्षणसंयुता ॥ 15 ॥

On approaching towards the lord of the Daityas sitting in his room, they bowed down and told thus in a sweet voice:—"O King! Here has come from the Himālayas a woman accidentally, mounted on a lion; Her limbs are, shining with all good signs so much so that even the God of love would be enchanted by Her sight.

नेदृशी देवलोकेऽस्ति न गन्धर्वपुरे तथा ।
न दृष्टा न श्रुता क्वापि पृथिव्यां प्रमदोत्तमा ॥ 16 ॥

Nowhere, in the Devalokas, the Gandharva Lokas or in this earth can be found such a beautiful lady; we never saw nor heard about such a lady before.

गानं च तादृशं राजन्करोति जनरञ्जनम् ।
मृगास्तिष्ठन्ति तत्पार्श्वे मधुरस्वरमोहिताः ॥ 17 ॥

O King! That lady is singing so beautifully and pleasingly to all that even the deer are standing motionless by Her side enchanted, as it were, by Her melodious voice.

ज्ञायतां कस्य पुत्रीयं किमर्थमिह चागता ।
गृह्यतां राजशार्दूल तव योग्याऽस्ति कामिनी ॥ 18 ॥

O King! That Lady is fit for you; therefore determine first whose daughter is this lady, what for she has come there and then marry Her.

ज्ञात्वा नय गृहे भार्या कुरु कल्याणलोचनाम् ।
निश्चितं नास्ति संसारे नारी त्वेवंविधा किल ॥ 19 ॥

Know this as certain that such a beautiful lady is not to be found anywhere in this world. Therefore do you bring Her to your house and marry Her.

देवानां सर्वरत्नानि गृहीतानि त्वया नृप ।
कस्मान्नेमां वरारोहां प्रगृह्णासि नृपोत्तम ॥ 20 ॥

O Lord of men! You have acquired all the gems and jewels of the Devas; why not, then, accept this Gem in the form of a lady?

इन्द्रस्यैरावतः श्रीमान्पारिजाततरुस्तथा ।
गृहीतोऽश्वः सप्तमुखस्त्वया नृप बलात्किल ॥ 21 ॥

O King! You have taken by force the exquisitely beautiful Airāvata elephant of Indra, the Pārijāta Tree, the seven faced horse Uccaiśravā, and many other jewels.

विमानं वैधसं दिव्यं मरालध्वजसंयुतम् ।
त्वयाऽऽत्तं रत्नभूतं तद्वलेन नृप चाद्भुतम् ॥ 22 ॥

You have acquired by your might the Prince of Jewels, the celestial car of the Creator Brahmā, ensigned by the emblematic Swan.

कुबेरस्य निधिः पद्मस्त्वया राजन्समाहृतः ।
छत्रं जलपतेः शुभ्रं गृहीतं तत्त्वया बलात् ॥ 23 ॥

You have dispossessed Kubera of his treasure of the value of a Padma (one thousand billion) and Varuṇa, the God of oceans, of his white umbrella.

पाशश्चापि निशुम्भेन भ्रात्रा तव नृपोत्तम ।
गृहीतोऽस्ति हठात्कामं वरुणस्य जितस्य च ॥ 24 ॥

O King! When Varuṇa was defeated, your brother Niśumbha took perforce his Pāśa weapon.

अम्लानपङ्कजां तुभ्यं मालां जलनिधिर्ददौ ।
भयात्तव महाराज रत्नानि विविधानि च ॥ 25 ॥

O King! The Great Ocean gave you, out of terror, various jewels and honoured you by presenting a garland of lotuses which never fade away.

मृत्योः शक्तिर्यमस्यापि दण्डः परमदारुणः ।
त्वया जित्वा हतः कामं किमन्यद्वर्ण्यते नृप ॥ 26 ॥

What more can be said than the fact that you have conquered the Death and took away His force and that you have easily conquered Yama, the God of Death and have taken from Him His horrible staff.

कामधेनुर्गृहीताऽद्य वर्तते सागरोद्भवा ।
मेनकाद्या वशे राजंस्तव तिष्ठन्ति चाप्सराः ॥ 27 ॥

O King! You have brought that Heavenly cow which came out when then ocean churned; that cow is still with you; what more to say than that Menakā and other Apsarās are under your control.

एवं सर्वाणि रत्नानि त्वयाऽऽत्तानि बलादपि ।
कस्मान्न गृह्यते कान्तारत्नमेषा वराङ्गना ॥ 28 ॥

Thus you have got by your strength all the jewels. Why, then, are you not taking this exquisitely beautiful lady, the Prince of Jewels, amongst women.

सर्वाणि ते गृहस्थानि रत्नानि विशदान्यथ ।
अनया सम्भविष्यन्ति रत्नभूतानि भूपते ॥ 29 ॥

O King! All the jewels in your house, will serve their real purpose, no doubt, then and then only when they will shine with this queen of jewels—this Lady.

त्रिषु लोकेषु दैत्येन्द्र नेदृशी वर्तते प्रिया ।
तस्मात्तमानयाशु त्वं कुरु भार्या मनोहराम् ॥ 30 ॥

O Lord of the Daityas! There cannot be seen in all the Trilokas such a Beautiful Lady as this that I have now described before you. Therefore bring this Beautiful Lady quickly and accept Her as your wife.

व्यास उवाच

इति श्रुत्वा तयोर्वाक्यं मधुरं मधुराक्षरम् ।
प्रसन्नवदनः प्राह सुग्रीवं सन्निधौ स्थितम् ॥ 31 ॥

गच्छ सुग्रीव दूतत्वं कुरु कार्यं विचक्षण ।
वक्तव्यं च तथा तत्र यथाऽभ्येति कृशोदरी ॥ 32 ॥

Vyāsa said: O King! Hearing thus the sweet words of Caṇḍa and Muṇḍa, Śumbha spoke gladly to Sugrīva who was close by: "Go, Sugrīva, do my messenger's work; you are well skilled in these things. Speak so that the Beautiful Lady of thin waist may come over to me.

उपायौ द्वौ प्रयोक्तव्यौ कान्तासु सुविचक्षणैः ।

सामदाने इति प्राहुः शृङ्गाररसकोविदाः ॥ 33 ॥

Those who are well versed in the science of amorous love declare that only two methods are to be adopted by the clever persons towards the female sex: (1) conciliation and gentle words and (2) gifts and presents.

भेदे प्रयुज्यमानेऽपि रसाभासस्तु जायते ।

निग्रहे रसभङ्गः स्यात्तस्मात्तौ दूषितौ बुधैः ॥ 34 ॥

For if the policy of division or sowing dissensions be applied then hypocrisy is shown and that means the improper manifestation of love sentiment; whereas if chastisement be applied then the love sentiment becomes interrupted.

सामदानमुखैर्वाक्यैः श्लक्ष्णैर्मयुतैस्तथा ।

का न याति वशे दूत कामिनी कामपीडिता ॥ 35 ॥

Therefore, the wise have condemned these as corrupt means. O Messenger! Where is that woman who does not come round excited with passion when good and sweet words are spoken to her in accordance with the Sāma and Dāna methods?

व्यास उवाच

सुग्रीवस्तु वचः श्रुत्वा शुम्भोक्तं सुप्रियं पटु ।

जगाम तरसा तव यत्रास्ते जगदम्बिका ॥ 36 ॥

सोऽपश्यत्सुमुखीं कान्तां सिंहस्योपरि संस्थिताम् ।

प्रणम्य मधुरं वाक्यमुवाच जगदम्बिकाम् ॥ 37 ॥

Vyāsa said: Sugrīva, hearing the nice skilled words of Śumbha went hurriedly to the spot where existed the Mother of the Universe. He saw the Fair Lady mounted on a lion, saluted Her and spoke gently and sweetly as follows:

दूत उवाच

वरोरु त्रिदशारातिः शुम्भः सर्वाङ्गसुन्दरः ।

त्रैलोक्याधिपतिः शूरः सर्वजिद्राजते नृपः ॥ 38 ॥

The messenger said: "O Beautiful One! Śumbha, the enemy of the Gods and the King of all, is beautiful in all respects, the ruler of the three Lokas, a great hero and conqueror of all.

नेताऽहं प्रेषितः कामं त्वत्सकाशं महात्मना ।

त्वद्भूपश्रवणासक्तचित्तेनातिविदूयता ॥ 39 ॥

Hearing your beauty and loveliness, that high-souled monarch is so much attached to you and has become so very passionate that he has sent me to you to express his views.

वचनं तस्य तन्वङ्गि शृणु प्रेमपुरःसरम् ।

प्रणिपत्य यथा प्राह दैत्यानामधिपस्त्वयि ॥ 40 ॥

देवा मया जिताः सर्वे त्रैलोक्याधिपतिस्त्वहम् ।

यज्ञभागानहं कान्ते गृह्णामीह स्थितः सदा ॥ 41 ॥

O One of delicate limbs! Please hear what that Lord of the Daityas has spoken Thee, after duly saluting to Thee, words full of love and affection towards Thee: O Beloved! I have defeated all the Devas and have thus become the Lord of the three worlds; specially I partake of all the offerings made in sacrificial acts and ceremonies, without moving away from my house.

हतसारा कृता नूनं द्यौरमया रत्नवर्जिता ।

यानि रत्नानि देवानां तानि चाहतवानहम् ॥ 42 ॥

I have taken away all the gems, jewels and wealth that belonged to the Devas; consequently the abode of the Gods has become now worthless, on account of all its jewels being carried away.

भोक्ताऽहं सर्वरत्नानां त्रिषु लोकेषु भामिनी ।

वशानुगाः सुराः सर्वे मम दैत्याश्च मानवाः ॥ 43 ॥

O Fair One! I am now enjoying all the jewels that exist in the Trilokas; so much so that all the Devas, Asuras, and human beings are passing away their times, subservient to Me.

त्वद्गुणैः कर्णमागत्य प्रविश्य हृदयांतरम् ।

त्वदधीनः कृतः कामं किंकरोऽस्मि करोमि किम् ॥ 44 ॥

त्वमाज्ञापय रम्भोरु तत्करोमि वशानुगः ।

दासोऽहं तव चार्वंगि रक्ष मां कामबाणतः ॥ 45 ॥

But no sooner Thy qualifications reached my ears Thou hast penetrated into my heart and hast made me completely subservient to Thee; O Fair One! What am I to do now? Whatever Thou commandest, I am ready to do that; verily I am now Thy servant; so Thou ought'st to save me

from the darts of passions. O One having swan-like eyes! I am verily made your captive.

भज मां त्वं मरालाक्षि तवाधीनं स्मराकुलम् ।

त्रैलोक्यस्वामिनी भूत्वा भुंक्ष्व भोगाननुत्तमान् ॥ 46 ॥

Specially I am extremely agitated by the arrows of Cupid; therefore dost Thou serve me when Thou wilt be made the Lord of the three worlds and thus enjoy the incomparably excellent things.

तव चाज्ञाकरः कान्ते भवामि मरणावधि ।

अवध्योऽस्मि वरारोहे सदैवासुरमानुषैः ॥ 47 ॥

सदा सौभाग्यसंयुक्ता भविष्यसि वरानने ।

O Beloved! I will remain ever Thy obedient servant up to the last moment of death. O Excellent One! I cannot ever be killed by the Devas, Asuras and human beings. O Fair faced One! Thou wilt be always prosperous and fortunate.

यत्र ते रमते चित्तं तत्र क्रीडस्व सुन्दरि ॥ 48 ॥

इति तस्य वचश्चित्ते विमृश्य मदमन्थरे ।

वक्तव्यं यद्भवेत्प्रेम्णा तद्ब्रूहि मधुरं वचः ॥ 49 ॥

शुम्भाय चंचलापाङ्गि तद्ब्रवीम्यहमाशु वै ।

Thou wilt be able to sport anywhere Thou likest. O Devī! Please ponder over words of the Lord of the Daityas in Thy heart and speak out Thy views gladly and with the same sweetness in reply; O Brisk One! I will go immediately to Śumbha and inform him about Thy mind.

व्यास उवाच

तद्दूतवचनं श्रुत्वा स्मितं कृत्वा सुपेशलम् ॥ 50 ॥

तं प्राह मधुरां वाचं देवी देवार्थसाधिका ।

Vyāsa said: O King! The Devī, ready to serve the cause of the Gods, heard the messenger's gentle words and replied smiling and sweetly.

श्रीदेव्युवाच

जानाम्यहं निशुम्भं च शुम्भं चातिबलं नृपम् ॥ 51 ॥

जेतारं सर्वदेवानां हंतारं चैव विद्विषाम् ।

Śrī Devī spoke: I know fully well Śumbha and Niśumbha; the King Śumbha is very powerful, the conqueror of all the Devas, and the destroyer of enemies.

राशिं सर्वगुणानां च भोक्तारं सर्वसंपदाम् ॥ 52 ॥

दातारं चातिशूरं च सुन्दरं मन्मथाकृतिम् ।

He is the repository of all good qualities, the enjoyer of all pleasures, very valorous, charitable and is beautiful, in fact a second Cupid.

द्वात्रिंशल्लक्षणैर्युक्तमवध्यं सुरमानुषैः ॥ 53 ॥

ज्ञात्वा समागताऽस्म्यत्र द्रष्टुकामा महासुरम् ।

He is adorned with thirty-two auspicious signs; particularly he is a hero and cannot be killed by the Devas or human beings.

रत्नं कनकमायाति स्वशोभाधिकवृद्धये ॥ 54 ॥

तत्राहं स्वपतिं द्रष्टुं दूरादेवागताऽस्मि वै ।

O Messenger! Knowing this I have come here to have a look of that great warrior Śumbha. The jewel comes in contact with gold to increase its lustre; so I have come here from afar to see my husband.

दृष्ट्वा मया सुराः सर्वे मानवा भुवि मानदाः ॥ 55 ॥

गन्धर्वा राक्षसाश्चान्ये ये चातिप्रियदर्शनाः ।

सर्वे शुंभभयाद्धीता वेपमाना विचेतसः ॥ 56 ॥

श्रुत्वा शुंभगुणानत्र प्राप्ताऽस्म्यद्य दिदृक्षया ।

On seeing all the Devas, Gandharvas, Rākṣasas and the eminent beautiful persons on the earth I have come to know that they are all terror stricken and almost unconscious and shudder at the name of Śumbha. So, on hearing about his abilities, I have now come here to see him.

गच्छ दूत महाभाग ब्रूहि शुम्भं महाबलम् ॥ 57 ॥

निर्जने श्लक्ष्णया वाचा वचनं वचनान्मम ।

त्वां ज्ञात्वा बलिनां श्रेष्ठं सुन्दराणां च सुन्दरम् ॥ 58 ॥

दातारं गुणिनं शूरं सर्वविद्याविशारदम् ।

जेतारं सर्वदेवानां दक्षं चोग्रं कुलोत्तरम् ॥ 59 ॥

भोक्तारं सर्वरत्नानां स्वाधीनं स्वबलोज्ज्वलम् ।

पतिकामाऽस्म्यहं सत्यं तव योग्या नराधिप ॥ 60 ॥

O Messenger! O Fortunate One! Better now go back to the great hero Śumbha and speak to him in private the following sweet words of Mine: "That you are foremost amongst the powerful; beautiful of the beautiful, skilled in all the branches of learning, well qualified, charitable, clever, born of a high noble family, energetic, and conqueror

of the Devas; especially, by the sheer force of your arms, you are so much exalted and you now enjoy all the gems and jewels.

स्वेच्छया नगरे तेऽत्र समायाता महामते ।

ममास्ति कारणं किञ्चिद्विवाहे राक्षसोत्तम ॥ 61 ॥

Therefore, O King! Knowing your qualifications, I have come truly of my own accord to your city with the desire of getting for Me a husband.

बालभावाद्व्रतं किञ्चित्कृतं राजन्मया पुरा ।

क्रीडन्त्या च वयस्याभिः सहैकान्ते यदृच्छया ॥ 62 ॥

स्वदेहबलदर्पेण सखीनां पुरतो रहः ।

मत्समानबलः शूरो रणे मां जेष्यति स्फुटम् ॥ 63 ॥

तं वरिष्याम्यहं कामं ज्ञात्वा तस्य बलाबलम् ।

O High! souled One I am fit for your consort. O Lord of the Daityas! There is a slight hitch in My marriage. It is this: In my early days while I was playing with My comrades, I promised before them privately partly out of childishness and partly out of vanity for bodily strength that I will certainly marry that hero who is powerful like Me and who will defeat Me in battle, thus testing his powers and weaknesses.

जहसुर्वचनं श्रुत्वा सख्यो विस्मितमानसाः ॥ 64 ॥

किमेतया कृतं क्रूरं व्रतमद्भुतमाशु वै ।

My comrades laughed at my words and spoke with wonder "Why has this girl made such an extraordinarily difficult promise?"

तस्मात्त्वमपि राजेन्द्र ज्ञात्वा मे हीदृशं बलम् ॥ 65 ॥

जित्वा मां स्वबलेनाद्य वाञ्छितं कुरु चात्मनः ।

त्वं वा तवानुजो भ्राता समेत्य समरांगणे ।

जित्वा मां समरेणात्र विवाहं कुरु सुन्दर ॥ 66 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

त्रयोविंशोऽध्यायः ॥ 23 ॥

Therefore, O Monarch! Better marry Me and fulfil My desires after knowing My strength and defeating Me in a battle. O Beautiful One in all respects! Better come yourself or your younger Nisumbha and perform the marriage ceremony after defeating Me in the battle field.

Here ends the Twenty-third Chapter in the Fifth Book on the prowess of Kausiki in Śrīmaddevī-bhāgavatam, the Mahāpurāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXIV

On Dhūmalocana

व्यास उवाच

देव्यास्तद्वचनं श्रुत्वा स दूतः प्राह विस्मितः ।

किं ब्रूषे रुचिरापाङ्गि स्त्रीस्वभावाद्धि साहसात् ॥ 1 ॥

Vyāsa said: O King! The messenger was thunderstruck with Devī's words and said: "O Beautiful Lady! What art Thou speaking? It seems that Thou dost not think on this matter, owing to Thy feminine nature.

इन्द्राद्या निर्जिता येन देवा दैत्यास्तथाऽपरे ।

तं कथं समरे देवि जेतुमिच्छसि भामिनी ॥ 2 ॥

O Devī! Thou art boasting in vain; how canst Thou expect to conquer Śumbha in a battle when he was conquered Indra and other Devas and many other Dānavas?

त्रैलोक्ये तादृशो नास्ति यः शुभं समरे जयेत् ।

का त्वं कमलपत्राक्षि तस्याग्रे युधि सांप्रतम् ॥ 3 ॥

O Lotus-eyed One! There is no hero in the three worlds that can conquer Śumbha in battle; Thou seemest to be a mere trifle before that King of Demons in a face-to-face fight.

अविचार्य न वक्तव्यं वचनं क्वापि सुन्दरि ।

बलं स्वपरयोर्ज्ञात्वा वक्तव्यं समयोचितम् ॥ 4 ॥

O Fair One! Nowhere ought to be said any words without being thought over; one must weight the one's own and other's might and then speak accordingly.

त्रैलौक्याधिपतिः शुभस्तव रूपेण मोहितः ।

त्वां च प्रार्थयते राजा कुरु तस्येप्सितं प्रिये ॥ 5 ॥

The King Śumbha, the Lord of the three worlds, enchanted by Thy fascinating beauty, is desirous of Thee; therefore dost Thou fulfill his desires and become his beloved wife.

त्यक्त्वा मूर्खस्वभावं त्वं सम्मान्य वचनं मम ।

भज शुम्भं निशुम्भं वा हितमेतद् ब्रवीमि ते ॥ 6 ॥

Thou better now abandonest Thy illiterate nature and worshippest Śumbha or Niśumbha; I am speaking for Thy good; so keep my words.

शृङ्गारः सर्वथा सर्वैः प्राणिभिः परया मुदा ।

सेवनीयो बुद्धिमद्धिर्नवानामुत्तमो रसः ॥ 7 ॥

The amorous love sentiment is the best of nine prevailing sentiments. Therefore every intelligent being ought to cherish with gladness this amorous feeling.

नागभिष्यसि चेद्बाले संक्रुद्धः पृथिवीपतिः ।

अन्यानाज्ञाकरान्प्रेष्य बलान्प्रेष्यति साम्प्रतम् ॥ 8 ॥

And if Thou, O Weak girl! dost not go to Śumbha, then that Lord of the Earth will become very angry and will order his servants to take Thee perforce before him.

केशेष्वकृष्य ते नूनं दानवा बलदर्पिताः ।

त्वां नधिष्यन्ति वामोरु तरसा शुंभसन्निधौ ॥ 9 ॥

O Fair One! Those proud Demons will carry Thee by holding Thy hair before Śumbha; there is no doubt in this.

स्वलज्जां रक्ष तन्वंगि साहसं सर्वथा त्यज ।

मानिता गच्छ तत्पार्श्वे मानपात्रं यतोऽसि वै ॥ 10 ॥

O thin bodied One! Bener forego Thy boldness in every way and keep Thy self-respect. Thou art the object of respect and admiration and so should go before him.

क्व युद्धं निशितैर्बाणैः क्व सुखं रतिसङ्गमम् ।

सारासारं परिच्छेद्य कुरु मे वचनं पटु ॥ 11 ॥

भज शुम्भं निशुम्भं वा लब्धाऽसि परमं शुभम् ।

What difference is there between the fight which makes one's body liable to cuts and wounds by sharp arrows and pleasures that arise out of sexual intercourse! These are like the two opposite poles; therefore judge what is useless and what is

useful and keep my good advice. Thou shalt be exceedingly happy if Thou servest Śumbha or Niśumbha.

देव्युवाच

सत्यं दूत महाभाग प्रवक्तुं निपुणो ह्यसि ॥ 12 ॥

निशुम्भशुम्भौ जानामि बलवंताविति ध्रुवम् ।

प्रतिज्ञा मे कृता बाल्यादयन्था सा कथं भवेत् ॥ 13 ॥

The Devī spoke: 'O Messenger! You are fortunate; you are well trained to speak out truth; I know full well that Śumbha and Niśumbha are strong. Still out of my childish nature, the promise that I made before I cannot undo it.

तस्माद्ब्रूहि निशुम्भं च शुम्भं वा बलवत्तरम् ।

बिना युद्धं न मे भर्ता भविता कोऽपि सौष्ठवात् ॥ 14 ॥

Therefore speak to the powerful Śumbha or Niśumbha that none can be my husband simply from his beauty. Without defeating Me in battle no one marry Me.

जित्वा मां तरसा कामं करं गृह्णातु साम्प्रतम् ।

युद्धेच्छया समायातां विद्धि मामबलां नृप ॥ 15 ॥

So conquer Me soon and marry Me as you like. Though of a weaker sex, I have come here to fight; know this as certain.

युद्धं देहि समर्थोऽसि वीरधर्म समाचर ।

विभेषि मम शूलाच्चेत्पातालं गच्छ माचिरम् ॥ 16 ॥

Therefore if you be capable, fight and do the duty of a warrior. And if you be terrified by seeing my trident or if you want your life, quit the Heavens and this earth and go down to Pātāla without any delay.

त्रिदिवं च धरां त्यक्त्वा जीवितेच्छा यदस्ति ते

इति दूत वदाशु त्वं गत्वा स्वपतिमादरात् ॥ 17 ॥

O Messenger! Go just now to your master and tell him sweetly these words. Then that powerful Lord of the Dānavas will judge what ought to be done.

स विचार्य यथा युक्तं करिष्यति महाबलः ।

संसारे दूतधर्मोऽयं यत्सत्यं भाषणं किल ॥ 18 ॥

शत्रौ पत्यौ च धर्मज्ञ तथा त्वं कुरु मा चिरम् ।

O Knower of Dharma! To speak out truth before

an enemy, before one's own master is certainly the duty of a messenger in this world; therefore go quickly and tell him what are verily true.

व्यास उवाच

अथ तद्वचनं श्रुत्वा नीतिमद्बलसंयुतम् ॥ 19 ॥

हेतुयुक्तं प्रगल्भं च विस्मितः प्रययौ तदा ।

गत्वा दैत्यपतिं दूतो विचार्य च पुनः पुनः ॥ 20 ॥

प्रणम्य पादयोः प्रह्वः प्रत्युवाच नृपं च तम् ।

राजनीतिमयं वाक्यं मृदुपूर्वं प्रियं वचः ॥ 21 ॥

Vyāsa said: O King! The messenger was quite surprised to hear the bold words, though full of reason and morals, of the Devī, puffed up by the vanity of Her strength and departed. Coming to the Lord of Daityas, the messenger bowed down before his feet and told him sweet words, full of morals, in a very humble way after pondering over and over again what he would say.

दूत उवाच

सत्यं प्रियं च वक्तव्यं तेन चिन्तापरो ह्यहम् ।

सत्यं प्रियं च राजेन्द्र वचनं दुर्लभं किल ॥ 22 ॥

The messenger said: O King! Words, true and the same time sweet, ought to be spoken before one's master; but these are very rare in this world.

अप्रियं वदतां कामं राजा कुप्यति सर्वथा ।

साक्षात्कुतः समायाता कस्य वा किंबलाऽबला ॥ 23 ॥

On the other hand, if unpleasant words be spoken, the King gets very angry. So I am very anxious now. O King! Whether that lady is weak or strong, whence has She come, whose wife is She, I have not been able to ascertain all these.

न ज्ञानगोचरं किञ्चित्किञ्चिद्ब्रवीमि विचेष्टितम् ।

युद्धकामा मया दृष्टा गर्विता कटुभाषिणी ॥ 24 ॥

How then can I say about Her conduct? But, on seeing that harsh speaking woman, I have come to understand this much that She is exceedingly haughty and has come to fight.

तथा यत्कथितं सम्यक्कृष्णुष्व महामते ।

मया बाल्यात्प्रतिज्ञं कृता पूर्वं विनोदतः ॥ 25 ॥

O King! You are very intelligent; therefore

judge what ought to be done after hearing only what that lady has told me to speak to you.

सखीनां पुरतः कामं विव हं प्रति सर्वथा ।

यो मां युद्धे जयेद्बद्धा दर्पं च विधुनोति मे ॥ 26 ॥

तं वरिष्याम्यहं कामं पतिं समबलं किल ।

न मे प्रतिज्ञा मिथ्या सा कर्तव्या नृपसत्तम ॥ 27 ॥

That Lady said: "In days of childhood, while I was playing, out of my childish nature, I promised before my comrades that I would marry that valiant warrior who would defeat me thoroughly in a battle and thus curb My pride. O best of kings! You are religious; so you ought to make My word turn out false.

तस्माद्युद्धयस्व धर्मज्ञ जित्वा मां स्ववशं कुरु ।

तथेति व्याहतं वाक्यं श्रुत्वाऽहं समुपागतः ॥ 28 ॥

Bring Me under your control by defeating Me in a battle." O King! Hearing these words I have returned; now do whatever you like.

यथेच्छसि महाराज तथा कुरु तव प्रियम् ।

सा युद्धार्थं कृतमतिः सायुधा सिंहगामिनी ॥ 29 ॥

निश्चला वर्तते भूप यद्योग्यं तद्विधीयताम् ।

That Lady is determined to fight and is waiting there, firmly mounted on a lion, and with various weapons in Her hands. Now judge and do what is best.

व्यास उवाच

इत्याकर्ण्य वचनस्तस्य सुग्रीवस्य नराधिपः ॥ 30 ॥

पप्रच्छ भ्रातरं शूरं समीपस्थं महाबलम् ।

Vyāsa said: "O King! Hearing thus the words of Sugrīva, the king Śumbha asked his hero brother Niśumbha who was close by.

शुम्भ उवाच

भ्रातः किमत्र कर्तव्यं ब्रूहि सत्यं महामते ॥ 31 ॥

नार्यका योद्धुकामाऽस्ति समाह्वयति साम्प्रतम् ।

अहं गच्छामि संग्रामे त्वं वा गच्छ बलान्वितः ॥ 32 ॥

यद्गोचते निशुंभाद्य तत्कर्तव्यं मया किल ।

O Brother! You are intelligent; speak out truly what ought to be done now? The lovely woman is challenging us to fight. Shall I go to fight or you would go with forces? I will do whatever you say.

निशुम्भ उवाच

न मया न त्वया वीर गन्तव्यं रणमूर्धनि ॥ 33 ॥

प्रेषयस्व महाराज त्वरितं धूम्रलोचनम् ।

स गत्वा तां रणे जित्वा गृहीत्वा चारुलोचनाम् ॥ 34 ॥

आगमिष्यति शुम्भोऽत्र विवाहः संविधीयताम् ।

Niśumbha said: O King! It is not proper that you or I would go to the battle field. Better send Dhūmrlocana to the field quickly. Let that hero go there and defeat that beautiful Lady and bring Her here. You can then marry Her.

व्यास उवाच

तन्निशम्य वचस्तस्य शुम्भो भ्रातुः कनीयसः ॥ 35 ॥

कोपात्संप्रेषयामास पार्श्वस्थं धूम्रलोचनम् ।

Vyāsa said: Hearing thus his younger brother's words, Śumbha filled with anger, instantly sent Dhūmrlocana who was close by to battle.

शुम्भ उवाच

धूम्रलोचन गच्छासु सैन्येन महताऽऽवृतः ॥ 36 ॥

गृहीत्वाऽऽनय तां मुग्धां स्ववीर्यमदमोहिताम् ।

देवो वा दानवो वाऽपि मनुष्यो वा महाबलः ॥ 37 ॥

तत्पार्ष्णिग्राहतां प्राप्तो हंतव्यस्तरसा त्वया ।

Śumbha said: "O Dhūmrlocana! Take a vast army and go at once to the battle-field and bring that stupid Lady, vainly boasting of Her strength. If any Deva, Dānava or any other powerful human being take Her side, kill him instantly.

तत्पार्श्ववर्तिनीं कालीं हत्वा संगृह्य तां पुनः ॥ 38 ॥

शीघ्रमत्र समागच्छ कृत्वा कार्यमनुत्तमम् ।

रक्षणीया त्वया साध्वी मुञ्चंती मृदुमार्गणान् ॥ 39 ॥

Slay Her companion the Goddess Kālī and bring Her too. Do all these responsible duties and return quickly. That Chaste Lady is to be protected by all means. The body of that thin Lady is very delicate; so shoot arrows at Her very carefully and see that they are not sharp.

यत्नेन महता वीर मृदुदेहा कृशोदरी ।

तत्सहायाश्च हंतव्या ये रणे शस्त्रपाणयः ॥ 40 ॥

सर्वथा सा न हन्तव्या रक्षणीया प्रयत्नतः ।

But kill those that will help Her with weapons

in their hands. Try your best to protect Her, never to kill Her.

व्यास उवाच

इत्यादिष्टस्तदा राज्ञा तरसा धूम्रलोचनः ॥ 41 ॥

प्रणम्य शुंभं सैन्येन वृतः शीघ्रं ययौ रणे ।

असाधूनां सहस्राणां षष्ट्या तेषां वृतस्तथा ॥ 42 ॥

स ददर्श ततो देवीं रम्योपवनसंस्थिताम् ।

Vyāsa said: "O King! No sooner ordered thus by the king, Dhūmrlocana bowed down to the king, and, accompanied by sixty thousand Dānava forces, quickly went to the battlefield and saw there that the Lady was sitting in a beautiful garden."

दृष्ट्वा तां मृगशावाक्षीं विनयेन समन्वितः ॥ 43 ॥

उवाच वचनं श्लक्ष्णं हेतुमद्रसभूषितम् ।

शृणु देवि महाभागे शुंभस्त्वद्विरहातुरः ॥ 44 ॥

Seeing that deer-eyed Lady, Dhūmrlocana began to address Her with great humility and in sweet words full of reason and goodness. O Devi! O highly Fortunate One! Hear! Śumbha is very much distressed owing to Thy absence.

दूतं प्रेषितवान्पार्श्वे तव नीतिविशारदः ।

रसभंगभयोद्विग्नः सामपूर्वं त्वधि स्वयम् ॥ 45 ॥

नेताऽऽगत्य वचः प्रोक्तं विपरीतं वरानने ।

Lest there be any break in the love sentiments, that King, a wise statesman, sent a messenger with instructions to speak Thee in sweet and suitable terms; but, O fair One! That messenger, on arriving before the King had told all the contrary words.

वचसा तेन मे भर्ता चिन्ताविष्टमना नृपः ॥ 46 ॥

बभूव रसमार्गज्ञे शुंभः कामविमोहितः ।

O Knower of love sentiments! Hearing thus the messenger's words, my lord Śumbha, sick with love, has become immersed in cares and anxieties. That messenger had not been able to realise the true meaning of Thy words.

दूतेन तेन न ज्ञात हेतुगर्भं वचस्तव ॥ 47 ॥

यो मां जयति संग्रामे यदुक्तं कठिनं वचः ।

O honourable Lady! "The sentence uttered by Thee "He who will conquer me in battle" is full

of deep meanings; he was stupid; hence he could not realise the meaning of the word "battle" intended by Thee.

न ज्ञातस्तेन संग्रामो द्विविधः खलु मानिनि ॥ 48 ॥

रतिजोऽथोत्साहजश्च पात्रभेदे विवक्षितः ।

रतिजस्त्वयि वामोरु शत्रोरुत्साहजः स्मृतः ॥ 49 ॥

सुखदः प्रथमः कान्ते दुःखदश्चारिजः स्मृतः ।

जानाम्यहं वरारोहे भवत्या मानसं किल ॥ 50 ॥

रतिसंग्रामभावस्ते हृदये परिवर्तते ।

इति जज्ञं विदित्वा मां त्वत्सकाशं नराधिपः ॥ 51 ॥

प्रेषयामास शुंभोऽद्य बलेन महताऽऽवृतम् ।

O Beautiful One! "Battle" means two different things according to persons for whom it is intended; it is of two kinds—One out of excitement and another out of sexual intercourse. With Thee, the sexual intercourse is intended; and with any other enemy, excitement in a real fight is meant. Out of these, the fight of sexual intercourse is full of sweetness and the fight with enemies is painful. O Beautiful One! I know Thy intentions fully. In Thy heart reigns that fight of sexual intercourse. Knowing me as expert in these affairs, the king Śumbha has sent me today to Thee with a vast army.

चतुराऽसि महाभागे शृणु मे वचनं मृदु ॥ 52 ॥

भज शुम्भं त्रिलोकेशं देवदर्पनिबर्हणम् ।

पट्टराज्ञी प्रिया भूत्वा भुंक्ष्व भोगाननुत्तमान् ॥ 53 ॥

O highly Fortunate Lady! Thou art clever and shrewd; hear my gentle words; serve Śumbha, the lord of the three worlds, the destroyer of the Deva's pride. Thou wilt be the dearest queen-consort and enjoy the best pleasures.

जेष्यति त्वां महाबाहुः शुम्भः कामबलार्थवित् ।

विचित्रान्कुरु हावांस्त्वं सोऽपि भावान्करिष्यति ॥ 54 ॥

The powerful Śumbha knows the real meaning of the fight of sexual intercourse; so he will easily conquer Thee. When Thou wilt shew various amorous gestures, he will also show his feelings.

भविष्यति कालिकेयं तत्र वै नर्मसाक्षिणी ।

एवं संगरयोगेन पतिर्मे परमार्थवित् ॥ 55 ॥

जित्वा त्वां सुखशय्यायां परिश्रान्तां करिष्यति ।

रक्तदेहां नखाघातैर्दन्तैश्च खण्डिताधराम् ॥ 56 ॥

स्वेदकिलत्रां प्रभग्नां त्वां संविधास्यति भूपतिः ।

भवित्ता मानसः कामो रतिसंग्रामजस्तव ॥ 57 ॥

And the Kālikā Devī, your companion will remain with Thee as a helping mate in your vital pleasure. The lord of the Daityas, expert in the science of love, will certainly conquer Thee engaged in amorous fight and will lay Thee stretched on a soft bedding and will make Thee tired; he will make Thy body covered with blood by striking with nails and he will bite Thy lips to pieces; then Thou wilt perspire profusely and wilt cease fighting. Thus Thy mental desire for fight—sexual intercourse—will be satisfied.

दर्शनाद्दश एवास्ते शुम्भः सर्वात्मना प्रिये ।

वचनं कुरु मे पथ्यं हितकृच्चापि पेशलम् ॥ 58 ॥

O Beloved! At Thy mere sight Śumbha will be completely subject to Thee. Therefore dost Thou keep my sweet and beneficial words.

जय शुम्भं गणाध्यक्षं माननीयातिमानिनी ।

मन्दभाग्याश्च ते नूनं ह्यस्त्रयुद्धप्रियाश्च ये ॥ 59 ॥

Thou art an honourable Lady; and Thou wilt be highly honoured by all if Thou merriest Śumbha. Those are certainly very unfortunate who like fighting with weapons. O Beloved! The sexual intercourse is always favourite to Thee; therefore it is not worthy of Thee to fight with weapons.

न तदर्हांसि कान्ते त्वं सदा सुरतवल्लभे ।

अशोकं कुरु राजानं पादघातविकासितम् ।

बकुलं सीधुसेकेन तथा कुरबकं कुरु ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे देवीमहात्म्ये

चतुर्विंशोऽध्यायः ॥ 24 ॥

Therefore dost Thou make the king free of sorrows by pouring on him Thy mouth nectar and by making his heart bud forth by Thy kicking, as Bakula and Kurubaka trees blossom forth when drenched with mouth nectar and Aśoka trees gets blossomed by the kicking of woman.

Here ends the Twenty-fourth Chapter of the Fifth Book on the description Dhūmralocana giving the news in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXV

On Dhūmralocana Killed

व्यास उवाच

इत्युक्त्वा विररामासौ वचनं धूम्रलोचनः ।
 प्रत्युवाच तदा काली प्रहस्य ललितं वचः ॥ 1 ॥
 विदूषकोऽसि जाल्म त्वं शैलूष इव भाषसे ।
 वृथा मनोरथांश्चित्ते करोषि मधुरं वदन् ॥ 2 ॥

Vyāsa said: O Janamejaya! When Dhūmralocana ceased speaking, the Devī Kālikā made a wild laughter and began to speak sweetly thus: O Stupid! Skilled in flattery, you know only how to use jugglery of words like an actor; do you think that your ends will be served if you speak only sweet words; this can never be.

बलवान्बलसंयुक्तः प्रेषितोऽसि दुरात्मना ।
 कुरु युद्धं वृथा वादं मुंच मूढमतेऽधुना ॥ 3 ॥

O Stupid! Fight now; there is no need of useless words. You are strong and have been sent by that wicked Demon with a great army.

हत्वा शुम्भं निशुम्भं च त्वदन्यान्वा बलाधिकान् ।
 देवी कुब्धा शराघातैर्ब्रजिष्यति निजालयम् ॥ 4 ॥

This Devī, out of wrath, will kill you, Śumbha, and Niśumbha and other commanders by Her arrows and will then return to Her abode.

क्वासौ मंदमतिः शुम्भः क्व वा विश्वमोहिनी ।
 अयुक्तः खलु संसारे विवाहविधिरेतयोः ॥ 5 ॥

Where is that stupid Śumbha? And where is this Devī, the Great Enchantress of the Universe! Their marriage in this world is entirely out of question and can never take place.

सिंही किं त्वतिकामार्ता जंबुकं कुरुते पतिम् ।
 करिणी गर्दभं वापि गवयं सुरभिः किमु ॥ 6 ॥
 गच्छ शुम्भं निशुम्भं च वद सत्यं वचो मम ।
 कुरु युद्धं न चेद्याहि पातालं तरसाऽधुना ॥ 7 ॥

O Stupid! What do you think that a lioness becoming very passionate, would make an ordinary jackal her husband? or would a she elephant prefer an ass? or would a heavenly Cow

like a bison? Go to Śumbha and Niśumbha and tell truly to them: "Fight or go instantly to Pātāla."

व्यास उवाच

कालिकाया वचः श्रुत्वा स दैत्यो धूम्रलोचनः ।
 तामुवाच महाभाग क्रोधसंरक्तलोचनः ॥ 8 ॥
 दुर्दर्शो त्वां निहत्याजौ सिंहं च मदगर्वितम् ।
 गृहीत्वैनां गमिष्यामि राजानं प्रत्यहं किल ॥ 9 ॥
 रसभंगभयात्कालि बिभेमि त्विह साम्प्रतम् ।
 नोचेत्त्वां निशितैर्बाणैर्हन्म्यद्य कलहप्रिये ॥ 10 ॥

Vyāsa said: O Fortunate One! The Demon Dhūmralocana, hearing thus the Kālikā's words, became very angry and spoke with reddened eyes: "O Ugly One! I will slay Thee and this lion infatuated with pride in battle and take this Fair One to the king. O Kālī! I have not been able to do this simply it would break our amorous love sentiments. O Quarrelsome One! Otherwise I would have undoubtedly slain Thee just now with my sharpened arrows tipped with irons."

कालिकोवाच

किं विकृत्यसि मंदात्मन्नायं धर्मो धनुष्मताम् ।
 स्वशक्त्या मुंच विशिखानांतासि यमसंसिद्ध ॥ 11 ॥

Hearing thus, Kālikā said: "O Fool! Why do you boast vainly? this is not the religion of a hero with bows and arrows in their hands, Shoot your arrows with all your might; I will send you to the realm of Death."

व्यास उवाच

तच्छ्रुत्वा वचनं दैत्यः संगृह्य कार्मुकं दृढम् ।
 कालिकां तां शरासारैर्ववर्षातिशिलाशितैः ॥ 12 ॥

Vyāsa said: O King! Hearing the Devī's words, Dhūmralocana caught hold of his very strong bow and began to shoot arrows after arrows at Kālikā. देवास्तु प्रेक्षकास्तत्र विमानवरसंस्थिताः ।
 तां स्तुवंतो जयेत्युचुर्देवीं शक्रपुरोगमाः ॥ 13 ॥

Indra and the other Devas came out to see the fight on their best cars in the celestial space and shouted "Victory to the Devī" and thus eulogised Her.

तयोः परस्परं युद्धं प्रवृत्तं चातिदारुणम् ।

बाणखड्गगदाशक्तिमुसलादिभिरुत्कटम् ॥ 14 ॥

कालिका बाणपातैस्तु हत्वा पूर्वं खरानथ ।

वभञ्ज तद्रथं व्यूढं जहास च मुहुर्मुहुः ॥ 15 ॥

Then a deadly fight ensued between them with arrows, axes, clubs, Śaktis, and Mūsalas and various other weapons. Kālikā cut off at the very outset all the asses that carried the chariot by Her arrows and next broke his chariot and began to laugh repeatedly.

न चान्यं रथमारूढः कोपेन प्रज्वलन्निव ।

बाणवृष्टिं चकारोग्रां कालिकोपरि भारत ॥ 16 ॥

साऽपि चिच्छेद तरसा तस्य बाणानसंगतान् ।

मुमोचान्यानुग्रवेगान्दानवोपरि कालिका ॥ 17 ॥

O Bharata! Then Dhūmrālocana becoming angry mounted on another chariot and began to shoot deadly arrows at Kālikā. Kālikā Devī, too, cut off those arrows into pieces before they reached Her and shot arrows after arrows on the Dānava in quick succession.

तैर्वाणैर्निहतास्तस्य पाष्णिग्राहाः सहस्रशः ।

वभञ्ज च रथं वेगात्सूतं हत्वा खरानपि ॥ 18 ॥

चिच्छेद तद्धनुः सद्यो बाणैरुगसन्निभैः ।

मुदं चक्रे सुराणां सा शंखनादं तथाऽकरोत् ॥ 19 ॥

Thousands of his soldiers near to him were killed; the asses and the charioteer were killed and the cariot was broken. She cut off his arrows by Her swift serpent-like arrows and blew Her conchshell.

विरथः परिधं गृह्य सर्वलोहमयं दृढम् ।

आजगाम रथोपस्थं कुपितो धूम्रलोचनः ॥ 20 ॥

वाचा निर्भर्त्सयन्काली करालः कालसन्निभः ।

अद्यैव त्वां हनिष्यामि कुरूपे पिङ्गलोचने ॥ 21 ॥

The Devas seeing this became very glad. Dhūmrālocana, seeing himself displaced from his chariot, took up with anger his very strong Parigha

weapon and came near to the chariot of the Devī. Then the Dānava, terrific like death, began to abuse the Devī and said: "O Ugly tawny-eyed Kālī! I will kill Thee just now."

इत्युक्त्वा सहसाऽऽगत्य परिधं क्षिपते यदा ।

हुङ्कारेणैव तं भस्म चकार तरसांबिका ॥ 22 ॥

Thus saying, he suddenly went near to Her and when he was about to throw his Parigha weapon on Her, the Ambikā Devī burnt him to ashes simply by Her loud shout (of defiance).

दृष्ट्वा भस्मीकृतं दैत्यं सैनिका भयविह्वलाः ।

चक्रुः पलायनं सद्यो हा तातेत्यब्रुवन्वथि ॥ 23 ॥

देवास्तं निहतं दृष्ट्वा दानवं धूम्रलोचनम् ।

मुमुक्षुः पुष्पवृष्टिं ते मुदिता गगने स्थिताः ॥ 24 ॥

Seeing Dhūmrālocana burnt to ashes, his soldiers became panic stricken, and fled away immediately, crying aloud "O Father!" "O Father!" The Devas saw this and gladly showered from high heaps of flowers on the Devī.

रणभूमिस्तदा राजन्दारुणा समपद्यत ।

निहतैर्दानवैरश्वैः खरैश्च वारणैस्तथा ॥ 25 ॥

O King! The battle ground then assumed a dreadful appearance; at some places the slain Dānavas; at others, the horses; at other places elephants and at some other place the asses lay scattered on the field.

गृध्राः काका वटाः श्येना वरपा जम्बुकास्तथा ।

ननृतुश्चक्रुशुः प्रेतान्यतितान् रणभूमिषु ॥ 26 ॥

The herons, crows, vultures, the Piśācas of the class Vaṭā, Varaphās and jackals and other carnivorous animals, began to dance wildly and clamor hideously at the sight of the dead bodies, lying on the field.

अम्बिका तद्रणस्थानं त्यक्त्वा दूरस्थलान्तरे ।

गत्वा चकार चाप्युग्रं शंखनादं भयप्रदम् ॥ 27 ॥

The Ambikā Devī then quitting the field, went to a distant place and blew Her conchshell so furiously and terribly that Śumbha heard that terrific noise, while he was sitting in his own residence.

तं श्रुत्वा दरशब्दं तु शुम्भः सद्यनि संस्थितः ।
 दृष्ट्वाऽथ दानवान्भग्नानागतान्क्रुधिरोक्षितान् ॥ 28 ॥
 छिन्नपादकराक्षांश्च मञ्जकारोपितानपि ।
 भग्नपृष्ठकटिग्रीवान्क्रन्दमानाननेकशः ॥ 29 ॥

At the next moment, he saw that the Dānava forces had retreated, and they were coming there crying. Some of them were besmeared with blood all over the bodies; some had got their feet, some their arms, cut asunder, some were devoid of eyes, some had got their backs broken; some had their waists broken; some got their necks broken and some were going on bedsteads.

वीक्ष्य शुम्भो निशुंभश्च क्व गतो धूम्रलोचनः ।
 कथं भग्नाः समायाता नानीता किं वरानना ॥ 30 ॥
 सैन्यं कुत्र गतं मन्दाः कथयन्तु यथोचितम् ।
 कस्यायं शङ्खनादोऽद्य श्रूयते भयवर्धनः ॥ 31 ॥

Seeing them thus, Śumbha and Niśumbha asked them: "Where is Dhūmrālocana? Why have you all retreated? And why have you not brought that Lady? Where are the other forces? Who has blewn this horrible conchshell? O Fools! Inform me quickly and truly all these things.

गणा ऊचुः

बलं च पातितं सर्वं निहतो धूम्रलोचनः ।
 कृतं कालिकया कर्म रणभूमावमानुषम् ॥ 32 ॥
 शंखनादोऽबिकायास्तु गगनं व्याप्य राजते ।
 हर्षदः सुरसंघानां दानवानां च शोककृत् ॥ 33 ॥

The soldiers said: "O King! Dhūmrālocana has been slain by Kālikā; She has destroyed all the soldiers and has done extraordinary deeds. O King! Know the blowing of the conchshell that has caused terror in the hearts of the Dānavas and has enhanced the joy of the Devas and is being resounded in the celestial space, is that done by the Ambikā Devī.*

*Note: In the Mārkaṇḍeya Purāṇa, Ambikā killed Dhūmra.

यदा निपातिताः सर्वे तेन केसरिणा विभो ।
 रथा भग्ना हयाश्चैव बाणपातैर्विनाशिताः ॥ 34 ॥
 गगनस्था सुराश्चक्रुः पुष्पवृष्टिं मुदान्विताः ।
 दृष्ट्वा भग्नं बलं सर्वं पातितं धूम्रलोचनम् ॥ 35 ॥

"O Lord! When the Devī broke the chariot of Dhūmrālocana by the multitude of Her arrows and killed the horses and at last slew Dhūmrālocana himself, when all the forces were slain by Her who appeared like a lion and when the rest of the army retreated, the Devas seeing all these were very much gladdened and showered flowers from the celestial sky.

निश्चयस्तु कृतोऽस्माभिर्जयो नैव भवेदिति ।
 विचारं कुरु राजेन्द्र मन्त्रिभिर्मंत्रवित्तमैः ॥ 36 ॥

O King! We have come to a perfect conclusion that we will not get the victory; now consult with your expert ministers and do what is needful.

विस्मयोऽयं महाराज यदेका जगदम्बिका ।
 भवद्भिः सह युद्धाय संस्थिता सैन्यवर्जिता ॥ 37 ॥

O King! The Supreme Goddess of the Universe is waiting there alone to fight with you without any help of any other forces; this is a great wonder to us.

निर्भयैकाकिनी बाला सिंहारूढा मदोत्कटा ।
 चित्रमेतन्महाराज भासतेऽद्भुतमञ्जसा ॥ 38 ॥

O King! Intoxicated with Her power, that Girl, fearless, is reigning there taking Her stand on the lion. All these seem wonderful to us.

सन्धिर्वा विग्रहो वाऽद्य स्थानं निर्याणमेव च ।
 मन्त्रयित्वा महाराज कुरु कार्यं यथारुचि ॥ 39 ॥

O King! Consult with your councillors and out of the four policies peace, fight, retreat or remaining neutral, accept what is best.

तत्सन्निधौ बलं नास्ति तथापि शत्रुतापन ।
 पार्ष्णिग्राहाः सुराः सर्वे भविष्यन्ति किलापदि ॥ 40 ॥

O Tormentor of the foes! True! There are no forces with the Devī, but the whole host of the Devas will take up Her cause in crisis, there is no doubt.

समये तत्समीपस्थौ ज्ञातौ च हरिशङ्करौ ।
 लोकपालाः समीपेऽद्य वर्तन्ते गगने स्थिताः ॥ 41 ॥

In due time, Hari and Hara both will come and assist Her; now the guardians of the several

quarters, the Lokapālas are waiting by Her side in the celestial space.

रक्षोगणाश्च गन्धर्वाः किन्नरा मानुषास्तथा ।
तत्सहायाश्च मन्तव्याः समये सुरतापन ॥ 42 ॥

O Tormentor of the Gods! Know that the Gandharvas, Kinnaras, and human beings all will come timely and help Her. O King! We guess all these.

अस्माकं मतिमानेन ज्ञायते सर्वथेदृशम् ।
अंबिकायाः सहायाशा तत्कार्याशा न काचन ॥ 43 ॥

But that Lady does not want the assistance of anyone nor does She expect that any other body would do the work for Her.

एका नाशयितुं शक्ता जगत्सर्वं चराचरम् ।
का कथा दानवानां तु सर्वेषामिति निश्चयः ॥ 44 ॥
इति ज्ञात्वा महाभाग यथा रुचि तथा कुरु ।
हितं सत्यं मितं वाक्यं वक्तव्यमनुयायिभिः ॥ 45 ॥

You must know this certainly, that She alone can destroy this whole Universe. What to speak of the Dānavas only! O Highly Fortunate One! Knowing all these, do as you like. It is the duty of the servants to speak beneficial and at the same time true words with moderation.

व्यास उवाच

तच्छ्रुत्वा वचनं तेषां शुम्भः परबलार्दनः ।
कनीयांसं समानीय पप्रच्छ रहसि स्थितः ॥ 46 ॥
भ्रातः कालिकयाऽद्यैव निहतो धूम्रलोचनः ।
बलं च शान्तिं सर्वं गणा भग्नाः समागताः ॥ 47 ॥

Vyāsa said: O King! Śumbha, the tormentor of others, hearing their words asked his younger brother in private: "O Brother! This Kālikā has slain today Dhūmrālocana with his forces; the few retreated and came over to me.

अम्बिका शंखनादं वै करोति मदगर्विता ।
ज्ञानिनां चैव दुर्ज्ञेया गतिः कालस्य सर्वथा ॥ 48 ॥
तृणं वज्रायते नूनं वज्रं चैव तृणायते ।
बलवान् बलहीनः स्याद्दैवस्य गतिरीदृशी ॥ 49 ॥

Now the Ambikā Devī, puffed up with pride is blowing Her conchshell. Brother! The ways of Time are knowable even to the wise. The grass

becomes a thunderbolt and the thunderbolt becomes like a grass and powerless.

पृच्छामि त्वां महाभाग किं कर्तव्यमतः परम् ।
अभोग्या चाम्बिका नूनं कारणादत्र चागता ॥ 50 ॥

युक्तं पलायनं वीर युद्धं वा वद सत्वरम् ।
लघुं ज्येष्ठं विजानामि त्वामहं कार्यसंकटे ॥ 51 ॥

Know thus the course of Destiny. O Fortunate One! Now I ask you, what are we to do now? Are we to entertain yet the desire of enjoying Ambikā, or are we to fly away from here or are we to fight on? Say quickly. Though younger, in times of difficulty, I consider you as my elder.

निशुम्भ उवाच

न वा पलायनं युक्तं न दुर्ग्रहणं तथा ।
युद्धमेव परं श्रेयः सर्वथैवानयाऽनघ ॥ 52 ॥

Hearing thus the Śumbha's words, Niśumbha said: "O Sinless One! Flight or taking refuge in a fort is not reasonable.

ससैन्योऽहं गमिष्यामि रणे तु प्रवराश्रितः ।
हत्वा तामागमिष्यामि तरसा त्वबलामिमाम् ॥ 53 ॥

To fight with this Lady is the best course. I will take the best generals and soldiers with me and will slay that Lady and quickly return.

अथवा बलवद्दैवादन्यथा चेद्भविष्यति ।
मृते मयि त्वया कार्यं विमृश्य च पुनः पुनः ॥ 54 ॥

And if Fate be strong and prove it otherwise, then, after my death, think out again and again and do what is best."

इति तस्य वचः श्रुत्वा शुम्भः प्रोवाच चानुजम् ।
तिष्ठ त्वं चण्डमुण्डौ द्वौ गच्छेतां बलसंयुतौ ॥ 55 ॥

Hearing thus the younger brother's words, Śumbha said "You better wait; let Caṇḍa and Muṇḍa go to the battle, surrounded with forces."

शशकग्रहणायात्र न युक्तं गजमोचनम् ।
चण्डमुण्डौ महावीरौ तां हन्तुं सर्वथा क्षमौ ॥ 56 ॥

To kill a hare it is not necessary to send an elephant. This is a very trifling matter; the two great warriors Caṇḍa and Muṇḍa will be freely able to slay Her.

इत्युक्त्वा भ्रातरं शुम्भः सम्भाष्य च महाबलौ ।
उवाच वचनं राजा चण्डमुण्डौ पुरःस्थितौ ॥ 57 ॥

गच्छतं चण्डमुण्डौ द्वौ स्वसैन्यपरिवारितौ ।
हन्तुं तामबलां शीघ्रं निर्लज्जां मदगर्विताम् ॥ 58 ॥

Thus saying his younger brother, the King Śumbha addressed Caṇḍa Muṇḍa, who were waiting before him, thus: O Caṇḍa! O Muṇḍa! Take your forces and go quickly to kill that shameless Lady, puffed up with pride.

गृहीत्वाऽथ निहत्याजौ कालिकां पिंगलोचनाम् ।
आगम्यतां महाभागौ कृत्वा कार्यं महत्तरम् ॥ 59 ॥

O Pair of warriors! Kill that tawny-eyed Kālikā in the battle and bring that Ambikā Devī here quickly.

सा नायाति गृहीताऽपि गर्विता चाम्बिका यदि ।
तदा बाणैर्महातीक्ष्णैर्हन्तव्याऽऽहवमण्डिता ॥ 60 ॥
इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
पञ्चविंशोऽध्यायः ॥ 25 ॥

Do this Great Service. And if that haughty Ambikā be unwilling to come here, though taken as a captive, then kill that Durgā, the ornament of the battle, too, by sharp arrows.

Here ends the Twenty-fifth Chapter of the Fifth Book on the killing of Dhūmrālocana in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXVI

On Caṇḍa Muṇḍa Killed

व्यास उवाच

इत्याज्ञप्तौ तदा वीरौ चण्डमुण्डौ महाबलौ ।
जग्मतुस्तरसैवाजौ सैन्येन महताऽन्वितौ ॥ 1 ॥

Vyāsa said: O King! Thus ordered, the two strong warriors Caṇḍa and Muṇḍa hurriedly went to the battle, accompanied by a vast army.

दृष्ट्वा तत्र स्थितां देवीं देवानां हितकारिणीम् ।
ऊचतुस्तौ महावीर्यौ तदा सामान्वितं वचः ॥ 2 ॥

There they saw the Devī, intent on doing good to the Gods. Then they began to address Her in conciliatory words.

बाले त्वं किं न जानासि शुभ्रं सुरबलार्दनम् ।
निशुभ्रं च महीवीर्यं तुराषाड्विजयोद्धतम् ॥ 3 ॥

O Lady! Dost Thou not know that the extraordinarily strong Śumbha and Niśumbha, the Lords of the Daityas have crushed down the Devas and vanquished Indra and have become intoxicated with their victory?

त्वमेकासि वरारोहे कालिका सिंहसंयुता ।
जेतुमिच्छसि दुर्बद्धे शुभ्रं सर्वबलान्वितम् ॥ 4 ॥

O Fair One! Thou art alone! Only Kālikā and Thy Lion are with Thee! It is Thy foolishness that Thou art desirous to conquer Śumbha, who is endowed with all power.

मतिदः कोऽपि ते नास्ति नारी वाऽपि नरोऽपि वा ।
देवास्त्वां प्रेरयन्त्येव विनाशाय तवैव ते ॥ 5 ॥
I think there is no adviser to Thee, man nor woman; the Devas have sent Thee here simply for Thy destruction.

विमृश्य कुरु तन्वङ्गि कार्यं स्वपरयोर्बलम् ।
अष्टादशभुजत्वान्त्वं गर्वं च कुरुषे मृषा ॥ 6 ॥
Think, O Delicate One over the power of Thine as well as those of Thy enemy. Vainly dost Thou boast of Thy having eighteen hands.

किं भुजैर्बहुभिर्व्यर्थैरायुधैः किं श्रमप्रदेः ।
शुभ्रस्याग्रे सुराणां वै जेतुः समरशालिनः ॥ 7 ॥
Before the great warrior Śumbha, the conqueror of Devas, many hands and many weapons will be useless; they will prove mere burden.

ऐरावतकरच्छेत्तुर्दन्तिदारणकारिणः ।
जयिनः सुरसंघानां कार्यं कुरु मनोगतम् ॥ 8 ॥
So dost Thou fulfil what reigns in the heart of Śumbha, the destroyer of the legs and the uprooter of the teeth of Airāvata elephant.

वृथा गर्वायसे कान्ते कुरु मे वचनं प्रियम् ।
हितं तव विशालाक्षि सुखदं दुःखनाशनम् ॥ 9 ॥
Vain is Thy boast, O Beloved! Follow my sweet words; they will do good to Thee, O Large-eyed One! They will destroy Thy pains and give Thee bliss.

दुःखदानि च कार्याणि त्याज्यानि दूरतो बुधैः ।

सुखदानि च सेव्यानि शास्त्रतत्त्वविशारदैः ॥ 10 ॥

Those actions that lead to pain are to be avoided by the wise; and those that bring in happiness are to be served by the Paṇḍits, versed in the Śāstras.

चतुरासि पिकालापे पश्य शुम्भबलं महत् ।

प्रत्यक्षं सुरसंधानां मर्दनेन महोदयम् ॥ 11 ॥

प्रत्यक्षं च परित्यज्य वृथैवानुमितिः किल ।

सन्देहसहिते कार्ये न विपश्चित्प्रवर्तते ॥ 12 ॥

O Sweet speaking one! Thou art clever. Look at the great strength of Śumbha with Thy eyes. He has enhanced his glory by crushing the Devas. And if Thou thinkest the gods superior, that is false, for the wise men do not rely on mere guess, full of doubts; they believe what they actually see.

शत्रुः सुराणां परमः शुम्भः समरदुर्जयः ।

तस्मात्त्वां प्रेरयन्त्यत्र देवा दैत्येशपीडिताः ॥ 13 ॥

Śumbha, hard to be conquered in battles, is the great enemy of the Gods; they have been crushed down by him, and have therefore sent Thee here.

तस्मात्तद्वचनैः सिग्धैर्वचिताऽसि शुचिस्मिते ।

दुःखाय तव देवानां शिक्षा स्वार्थस्य साधिका ॥ 14 ॥

O Sweet smiling One! Thou hast been deceived by their sweet words; they, prompted by their selfish ends, have sent Thee here simply to give Thee trouble.

कार्यमित्रं परिक्षिप्य धर्ममित्रं समाश्रयेत् ।

देवाः स्वार्थपराः कामं त्वामहं सत्यमब्रवम् ॥ 15 ॥

The friends that come with certain business and selfish ends are to be rejected. Friends out of religious motives are only to be sought for refuge. Verily I tell Thee that the gods are terribly selfish.

भज शुम्भं सुरेशानं जेतारं भुवनेश्वरम् ।

चतुरं सुन्दरं शूरं कामशास्त्रविशारदम् ॥ 16 ॥

Therefore dost Thou serve Śumbha, the conqueror of Indra and the lord of the three worlds; he is a hero, beautiful, lovely, cunning and thoroughly expert in the science of amorous love.

ऐश्वर्यं सर्वलोकानां प्राप्स्यसे शुम्भशासनतः ।

निश्चयं परमं कृत्वा भर्तारं भज शोभनम् ॥ 17 ॥

Thou wilt get the prosperity of all the worlds by the mere command of Śumbha; therefore make a firm resolve and serve that splendid husband Śumbha."

व्यास उवाच

इति तस्य वचः श्रुत्वा चंडस्य जगदम्बिका ।

मेघगम्भीरनिन्दं जगर्ज पुनरब्रवीत् ॥ 18 ॥

Vyāsa said: O King! The Universal Mother, hearing the words of Caṇḍa spoke with a voice deep as thunder. "O Boor! Why do you use false deceitful words?

गच्छ जाल्म मृषा किं त्वं भाषसे वंचकं वचः ।

त्यक्त्वा हरिहरादींश्च शुम्भं कस्माद्भजे पतिम् ॥ 19 ॥

Fly away just now. Why shall I make Śumbha my husband, disregarding Hari, Hara and the other Devas?

न मे कश्चित्पतिः कार्यो न कार्यं पतिना सह ।

स्वामिनी सर्वभूतानामहमेव निशामय ॥ 20 ॥

शुम्भा मे बहवो दृष्टा निशुम्भाश्च सहस्त्रशः ।

घातिताश्च मया पूर्वं शतशो दैत्यदानवाः ॥ 21 ॥

O You, a veritable Fool! I have no necessity for My lord; I have got nothing to do with my lord. I Myself am the Lord of all the beings; and I preserve this whole Universe with all the lord and beings therein. Note this. In ancient times I saw thousands and thousands of Śumbha and Niśumbha and I slew them all.

ममाग्रे देववृन्दानि विनष्टानि युगे युगे ।

नाशं यास्यन्ति दैत्यानां यूथानि पुनरद्य वै ॥ 22 ॥

I sent hundreds and hundreds of Daityas and Demons to the realm of Death. Before Me the hosts of Devas were destroyed in yugas after yugas.

काल एवागतोऽस्त्यत्र दैत्यसंहारकारकः ।

वृथा त्वं कुरुषे यत्नं रक्षणायात्पसंततेः ॥ 23 ॥

Today the Daityas again will go unto destruction. The Time has come to destroy the Daityas; why, then, are you struggling in vain with your followers for your lives?

कुरु युद्धं वीरधर्मरक्षायै त्वं महामते ।

मरणं भावि दुस्त्याज्यं यशो रक्ष्यं महात्मभिः ॥ 24 ॥

Fight now and keep the Dharma of the warriors; death is inevitable; thinking thus, the high-soiled ones should keep their name, fame, and respect.

किं ते कार्यं निशुम्भेन शुम्भेन च दुरात्मना ।

वीरधर्मं परं प्राप्य गच्छ स्वर्गं सुरालयम् ॥ 25 ॥

What business have you to do with Śumbha and Niśumbha? Follow the warrior's Dharma and go to Heavens, the abode of the gods.

शुम्भो निशुम्भश्चैवान्ये ये चात्र तव बांधवाः ।

सर्वे तवानुगाः पश्चादागमिष्यन्ति साम्प्रतम् ॥ 26 ॥

Śumbha, Niśumbha and your other friends and followers, all will follow you and will come here no doubt.

क्रमशः सर्वदैत्यानां करिष्याम्यद्य संक्षयम् ।

विषादं त्यज मन्दात्मन्कुरु युद्धं विशांपते ॥ 27 ॥

O Stupid One! I will put an end to all the Dānavas today. Therefore cast aside your weakness and go on, fight.

त्वामहं निहष्यामि भ्रातरं तव साम्प्रतम् ।

ततः शुम्भं निशुम्भं च रक्तबीजं मदोत्कटम् ॥ 28 ॥

अन्यांश्च दानवान्सर्वान्हेत्वाऽहं समरांगणे ।

I will slay you and your brother just now; next I will kill the proud Rakta Bija, Niśumbha and Śumbha and the other Dānavas in the battlefield and will then go to My desired place.

गमिष्यामि यथास्थानं तिष्ठ वा गच्छ वा द्रुतम् ॥ 29 ॥

गृहाणास्त्रं वृथा पुष्ट कुरु युद्धं मयाऽधुना ।

किं जल्पसि मृषा वाक्यं सर्वथा कातरप्रियम् ॥ 30 ॥

Now remain here if you like or fly away quickly. You have been fed in vain because you fear to fight. What use is there now in using sweet words like a weak and distressed man. Well! Take up your arms now and fight."

व्यास उवाच

तथेत्यं प्रेरितौ दैत्यौ चण्डमुण्डौ क्रुधान्वितौ ।

ज्याशब्दं तरसा घोरं चक्रतुर्बलदर्पितौ ॥ 31 ॥

Vyāsa said: O King! Caṇḍa and Muṇḍa, elated with pride, got excited at the Devī's words, became angry and made a violent noise with their bow strings.

सापि शंखस्वनं चक्रे पूरयन्ती दिशो दश ।

सिंहोऽपि कुपितस्तावन्नादं समकरोद्वली ॥ 32 ॥

The Devī, too, blew Her conchshell so loudly that the ten quarters of the sky reverberated; in the meanwhile, the powerful lion became very angry and roared loudly.

तेन नादेन शक्राद्या जहर्षुरमरास्तदा ।

मुनयो यक्षगन्धर्वाः सिद्धाः साध्याश्च किन्नराः ॥ 33 ॥

Hearing that sound Indra and other Devas, the Munis, Yakṣas, Siddhas, and Kinnaras became all very glad.

युद्धं परस्परं तत्र जातं कातरभीतिदम् ।

चण्डिकाचण्डयोस्तीव्रं बाणखड्गदादिभिः ॥ 34 ॥

A dreadful fight then ensued between Caṇḍikā and Caṇḍa with arrows, axes and other weapons, causing terror to the weak.

चण्डमुक्ताञ्छरान्देवी चिच्छेद निशितैः शरैः ।

मुमोच पुनरुग्रान्नाराचाश्चण्डिका पन्नगानिव ॥ 35 ॥

The Caṇḍikā Devī became very wrathful and cut off to pieces all the arrows shot by Caṇḍa and then hurled arrows serpent-like on him.

गगनं छादितं तत्र संग्रामे विशिखैस्तदा ।

शलभैरिव मेघान्ते कर्षकाणां भयप्रदैः ॥ 36 ॥

Then the sky over the battle ground seemed to be overcast with arrows just as the clouds get covered over with locusts, dreadful to the cultivators.

मुण्डोऽपि सैनिकैः सार्धं पपात तरसा रणे ।

मुमोच बाणवृष्टिं वै क्रुद्धः परमदारुणः ॥ 37 ॥

In the meanwhile Muṇḍa, exceedingly terrible, came up to the field, taking with him his army and becoming impatient with anger began to shoot arrows.

बाणजालं महद्दृष्ट्वा क्रुद्धा तत्रांबिका भृशम् ।

कोपेन वदनं तस्या बभूव घनरान्निभम् ॥ 38 ॥

कदलीषुष्पनेत्रं च भ्रुकुटीकुटिलं तदा ।

निष्क्रान्ता च तदा काली ललाटफलकाद् द्रुतम् ॥ 39 ॥

Seeing that multitude of arrows, Ambikā got very angry; out of Her frowny look, Her eyebrows became crooked, Her face became black, and Her

eyes turned red like Kadalī flowers; at this time suddenly came out of Her forehead Kālī.

व्याघ्रचर्माबरा क्रूरा गजचर्मोत्तरीयका ।
मुण्डमालाधरा धोरा शुष्कवापीसमोदरा ॥ 40 ॥
खड्गपाशधराऽतीव भीषणा भयदायिनी ।
खट्वांगधारिणी रौद्रा कालरात्रिरिवापरा ॥ 41 ॥
विस्तीर्णवदना जिह्वां चालयन्ती मुहुर्मुहुः ।
विस्तारजघना वेगाज्जघानासुरसैनिकान् ॥ 42 ॥

Wearing the tiger's skin, cruel, covering Her body with elephant's skin, wearing a garland of skulls, terrible, with a belly like a well dried up, mouth wide open, with a wide waist, lip hanging loosely, with axe, noose, Śiva's weapon, in Her hands, She looked very terrible like the Night of Dissolution. She began to lick frequently and forcibly dashed into the Dānava army and began to destroy it.

करे कृत्वा महावीरांस्तरसा सा रुषान्विता ।
मुखे चिक्षेप दैतेयान्पिषेप दशनैः शनैः ॥ 43 ॥

She angrily began to take the powerful Dānavas by Her arms and pouring them into Her mouth crushed them with Her teeth.

गजान्घंटान्वितान्हस्ते गृहीत्वा निदधे मुखे ।
सारोहान्भक्षयित्वाजौ साड्ढहासं चकार ह ॥ 44 ॥

Taking the elephants with bells by Her own power in Her hands She put them all into Her mouth and swallowed them all with their riders and began to laugh hoarsely.

तथैव तुरगानुष्टांस्तथा सारथिभिः सह ।
निक्षिप्य वक्त्रे दशनैश्चर्वत्यंतिभैरवम् ॥ 45 ॥

Thus camels, horses and charioteers with chariots all She put into Her mouth and began to chew them all grimly.

हन्यमानं बलं प्रेक्ष्य चण्डमुण्डौ महासुरौ ।
छादयामासतुहेवीं बाणासारैरनन्तरैः ॥ 46 ॥

चण्डश्चण्डकरच्छायं चक्रं चक्रधरायुधम् ।
चिक्षेप तरसा देवीं ननाद च मुहुर्मुहुः ॥ 47 ॥

नदन्तं वीक्ष्य तं काली रथांगं च रविप्रभम् ।
बाणेनैकेन चिच्छेद सुप्रभं तत्सुदर्शनम् ॥ 48 ॥

O King! Seeing that the forces were being thus destroyed, the two great warriors Caṇḍa and Muṇḍa began to shoot arrows after arrows without intermission and covered the Devī with them. Caṇḍa hurled the Sudarśana-like disc, lustrous like the Sun, with great force against the Devī, and frequently shouted thundering cries.

तं जघान शरैस्तीक्ष्णैश्चण्डं चण्डी शिलाशितैः ।
मूर्च्छितोऽसौ पपातोर्व्यां देवीबाणार्दितो भृशम् ॥ 49 ॥

Seeing him roaring and the lustrous disc coming towards Her like another sun, She shot at him arrows sharpened on stones so that the warrior Caṇḍa became overpowered by them and lay down senseless on the ground.

पतितं भ्रातरं वीक्ष्य मुण्डो दुःखार्दितस्तदा ।
चकार शरवृष्टिं च कालिकोपरि कोपतः ॥ 50 ॥

The powerful Muṇḍa seeing his brother unconscious became very much distressed with grief; but he got angry and began to shoot arrows immediately on the Devī.

चण्डिका मुण्डनिर्मुक्तां शरवृष्टिं सुदारुणाम् ।
ईषिकास्त्रैर्बलान्मुक्तैश्चकार तिलशः क्षणात् ॥ 51 ॥

अर्धचन्द्रेण बाणेन ताडयामास तं पुनः ।
पतितोऽसौ महावीर्यो मेदिन्यां मदवर्जितः ॥ 52 ॥

Caṇḍikā Devī hurled the weapon named Iṣikā and thus cut off to pieces all the dreadful arrows of Muṇḍa in a moment and shot Ardhā Candra (semi-circular) arrow at him. With this arrows the powerful Asura was deprived of his pride and made to lie down unconscious on the earth.

हाहाकारो महानासीद्दानवानां बले तदा ।
जहर्षुरमराः सर्वे गगनस्था गतव्यथाः ॥ 53 ॥

Muṇḍa thus lying on the ground, a great uproar arose amidst the army of the Dānavas; and the Devas became delighted in the sky.

विहाय मूर्छां चण्डस्तु संगृह्य महतीं गदाम् ।
तरसा ताडयामास कालिकां दक्षिणे भुजे ॥ 54 ॥

In the meanwhile Caṇḍa became conscious and taking a very heavy club hurled it violently on the right hand of Kālikā.

वंचयित्वा गदाघातं तं बबंध महासुरम् ।

तरसा बाणपाशेन मन्त्रमुक्तेन कालिका ॥ 55 ॥

Kālikā rendered that blow useless and instantly tied down that Asura by Her Pāśa weapon, purified by Mantras.

उत्थितस्तु तदा मुण्डो बद्धं दृष्ट्वानुजं बलात् ।

आजगाम सुसन्नद्धः शक्तिं कृत्वा करे दृढम् ॥ 56 ॥

आगच्छन्तं तदा काली दानवं वीश्य सत्वरम् ।

बबंध तरसा तं तु द्वितीयं भ्रातरं भृशम् ॥ 57 ॥

Muṇḍa again rose up, and, seeing his brother in that fastened condition, came to the front well armoured and with an exceedingly strong weapon called Śakti. Seeing the Asura coming, She instantly fastened him down like his brother.

गृहीत्वा तौ महावीर्यौ चण्डमुण्डौ शशाविव ।

कुर्वती विपुलं हासमाजगामांबिकां प्रति ॥ 58 ॥

आगत्य तामथोवाच गृहाणेमौ पशू प्रिये ।

रणयज्ञार्थमानीतौ दानवौ रणदुर्जयौ ॥ 59 ॥

Taking the powerful Caṇḍa and Muṇḍa like hares and laughing wildly, Kālī went to Ambikā, and said: "I have brought the two beasts very auspicious as offerings in this sacrificial war. Kindly accept these."

तावानीतौ तदा वीक्ष्य चण्डिका तौ बृकाविव ।

अंबिका कालिकां प्राहं माधुरीसंयुतं वचः ॥ 60 ॥

Seeing the two Dānavas brought, as if they were the two wolves, Ambikā told her sweetly: "O Thou, fond of war!

वधं मा कुरु मा मुंच चतुरासि रणप्रिये ।

देवानां कार्यसंसिद्धिः कर्तव्या तरसा त्वया ॥ 61 ॥

Thou art very wise; so dost not commit the act of envy nor dost leave them; think over the purport

of my words and know that it is Thy duty to bring the Deva's work to a successful issue."

व्यास उवाच

इति तस्या वचः श्रुत्वा कालिका प्राह तां पुनः ।

युद्धयज्ञेऽतिविख्याते खड्गे यूपे प्रतिष्ठिते ॥ 62 ॥

आलम्भं च करिष्यामि यथा हिंसा न जायते ।

इत्युक्त्वा सा तदा देवी खड्गेन शिरसी तयोः ॥ 63 ॥

Vyāsa said: O King! Hearing thus the words of Ambikā, Kālikā spoke to Her again: "In this war-sacrifice there is this axe which is like a sacrificial post; I will offer two as victims to Thy sacrifice. Thy no act of envy will be committed (*i.e.*, killing in a sacrifice is not considered as envy)."

चकर्त तरसा काली पशौ च रुधिरं मुदा ।

एवं दैत्यौ हतौ दृष्ट्वा मुदितोवाच चांबिका ॥ 64 ॥

कृतं कार्यं सुराणां ते ददाम्यद्य वरं शुभम् ।

चण्डमुण्डौ हतौ यस्मात्तस्मात्ते नाम कालिके ।

चामुण्डेति सुविख्यातं भविष्यति धरातले ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

चण्डमुण्डवधे षड्विंशोऽध्यायः ॥ 26 ॥

Thus saying, the Kālikā Devī cut off their heads with great force and gladly drank their blood. Thus seeing the two Asuras killed, Ambikā said gladly: "Thou hast done the service to the gods; so I will give Thee an excellent boon. O Kālikā! As Thou hast killed Caṇḍa and Muṇḍa, henceforth Thou wilt be renowned in this world as Cāmuṇḍā."

Here ends the Twenty-sixth Chapter of the Fifth Book on the killing of Caṇḍa and Muṇḍa in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXVII

On the Fight of Raktabīja

व्यास उवाच

हतौ तौ दानवौ दृष्ट्वा हतशेषाश्च सैनिकाः ।

पलायनं ततः कृत्वा जग्मुः सर्वे नृपं प्रति ॥ 1 ॥

भिन्नांगा विशिखैः केचित्केचिच्छिन्नकरास्तथा ।

रुधिरस्रावदेहाश्च रुदंतोऽभिययुः परे ॥ 2 ॥

Vyāsa said: O King! Seeing the two Dānavas killed in the battle, the remnant soldiers all fled away back to Śumbha. Some of them were cut and wounded in many places by arrows, some had their arms severed, some were bleeding; thus they entered crying into the city.

गत्वा दैत्यपतिं सर्वे चकुर्बुबारवं मुहुः ।
रक्ष रक्ष महाराज भक्षयत्यद्य कालिका ॥ 3 ॥

On reaching the lord of the Daityas, they began to make frequently the noise indicative of danger and exclaimed "O King! Save us, Save us; Kālikā is devouring everything today."

तथा हतौ महावीरौ चण्डमुण्डौ सुरार्दनौ ।
भक्षिताः सैनिकाः सर्वे वयं भग्ना भयातुराः ॥ 4 ॥

The two great warriors Caṇḍa and Muṇḍa, the tormentors of the Devas, were slain by Her; all the soldiers were devoured by Her; we have fled away panic stricken.

भीतिदं च रणस्थानं कृतं कालिकया प्रभो ।
पातितैर्गजवीराश्चैर्दादिसेरकपदातिभिः ॥ 5 ॥

O Lord! Kālikā has rendered the battle-field horrible by the dead bodies of elephants, horses, camels, warriors, and foot soldiers.

शोणितौघवहा कुल्या कृता मांसातिकर्दमा ।
केशशैवलिनी भग्नरथचक्रविराजिता ॥ 6 ॥

छिन्नबाह्वादिमत्स्याढ्या शीर्षतुंबीजलान्विता ।
भयदा कातराणां वै सुराणां मोदवर्धिनी ॥ 7 ॥

A river of blood is flowing there is which the flesh of the soldiers is sufficient mud, their hairs are like aquatic plants, the broken chariot wheels are like whirlpools, the severed arms and feet are like fishes and their heads look like Tumbī fruits (long gourds).

कुलं रक्ष महाराज पातालं गच्छ सत्वरम् ।
क्रुद्धा देवी क्षयं सद्यः करिष्यति न संशयः ॥ 8 ॥

O king! Save your line; go quickly to Pātāla. The Devī has become angry and will, no doubt, destroy our race.

सिंहोऽपि भक्षयत्याजौ दानवान्दनुजेश्वर ।
तथैव कालिका देवी हन्ति बाणैरनेकधा ॥ 9 ॥

Even the lion is eating away the Dānavas; and the Kālikā Devī is killing innumerable Dānavas by Her arrows. Therefore, O king! What intentions are you cherishing in your mind?

तस्मात्त्वमपि राजेन्द्र मरणाय मृषा मतिम् ।
करोषि सहितो भ्रात्रा शुम्भेन कुपिताशयः ॥ 10 ॥

किं करिष्यति नार्येषा क्रूरा कुलविनाशिनी ।
यस्या हेतोर्महाराज हंतुमिच्छसि बांधवान् ॥ 11 ॥

Is it that you have desired to be merely slain with your younger brother Niśumbha! And what good purpose will this cruel woman, destroying your race, serve, for Whose sake, you have desired to kill all your friends?

दैवाधीनौ महाराज लोके जयपराजयौ ।
अल्पार्थाय महददुःखं बुद्धिमात्र प्रकल्पयेत् ॥ 12 ॥

O king! Victory or defeat in this world are under the Daiva. The wise never risk to meet with great difficulties for the gratification of an ordinary whim.

चित्रं पश्य विधेः कर्म यदधीनं जगत् प्रभो ।
निहता रक्षसाः सर्वे स्त्रिया पश्यैकयाऽनया ॥ 13 ॥

O Lord! Look at the wonderful deeds of that Great Creator? What more wonder can there be than this that a woman alone killed all the Dānavas.

जेता त्वं लोकपालानां सैन्ययुक्तो हि सांप्रतम् ।
एका प्रार्थयते बाला युद्धायेति सुसंभ्रमः ॥ 14 ॥

O king! You have conquered by the help of your army all the Lokapālas (guardians of the quarters of the sky); but now that Lady, though alone and unsupported by anybody, is challenging you to fight.

पुरा त्वया तपस्तप्तं पुष्करे देवतायने ।
वरदानाय संप्राप्तो ब्रह्मा लोकपितामहः ॥ 15 ॥

धात्रोक्तस्त्वं महाराज वरं वरय सुव्रत ।
तदा त्वयाऽमरत्वं च प्रार्थितं ब्रह्मणः किल ॥ 16 ॥

O King! In ancient times, in the holy pilgrimage of Puṣkara, the sacred place of the Devas, you performed austerities when Brahmā, the Grandsire of all the worlds, came to you to grant a boon. Then you asked the boon and wanted to become to be immortal.

देवदैत्यमनुष्येभ्यो न भवेन्मरणं मम ।
सर्पकिन्नरयक्षेभ्यः पुंलिङ्गवाचकादपि ॥ 17 ॥

But when Brahmā refused to grant it you wanted from him and were granted that you would not be killed by any male being, be he a Deva,

Dānava, a man, Nāga, Kinnara, Yakṣa, or any other person.

तस्मात्त्वां हन्तुकामैषा प्राप्ता योषिद्वरा प्रभो ।

युद्धं मा कुरु राजेन्द्र विचार्यैवं धियाऽधुना ॥ 18 ॥

O Lord! For that very reason we think now that this Lady has timely come to kill you. Think over it seriously and cease fighting.

देवी ह्येषा महामाया प्रकृतिः परमा मता ।

कल्पांतकाले राजेन्द्र सर्वसंहारकारिणी ॥ 19 ॥

O King! This Devī is the great Mahā-Māyā, the Highest Prakṛti; It is She that devours everything at the end of a Kalpa.

उत्पादयित्री लोकानां देवनामीश्वरी शुभा ।

त्रिगुणा तामसी देवी सर्वशक्तिसमन्विता ॥ 20 ॥

This auspicious Devī is the Creatrix of all the worlds and the Devas. She is the embodiment of the three qualities, endowed with all the powers.

अजय्या चाक्षया नित्या सर्वज्ञा च सदोदिता ।

वेदमाता च गायत्री संध्या सर्वसुरालया ॥ 21 ॥

She is Tāmasi, i.e., is the Destructrix of the whole world. This Devī can never be conquered, Imperishable, Eternal, She is the Sandhyā and the Refuge of the Devas.

निर्गुणा सगुणा सिद्धा सर्वसिद्धिप्रदाऽव्यया ।

आनन्दाऽऽनन्ददा गौरी देवानामभयप्रदा ॥ 22 ॥

She is Gāyatrī, the Mother of the Vedas. She is All-knowing and always manifested. This Undecaying Lady is void of any Prākṛtic attributes, though She at times possesses attributes.

एवं ज्ञात्वा महाराज वैरभावं त्यजानया ।

शरणं ब्रज राजेन्द्र देवी त्वां पालयिष्यति ॥ 23 ॥

She is Success Incarnate and bestows success to all; She is Bliss Herself and gives bliss to all. This Gaurī bids all the Devas discard all their fears.

आज्ञाकरो भवैतस्याः संजीवय निजं कुलम् ।

हतशेषाश्च ये दैत्यास्ते भवन्तु चिरायुषः ॥ 24 ॥

She is Śuddha Sattva. Thus knowing, O king! Quit thy inimical feelings to Her; seek refuge unto Her; the Devī would then certainly protect you. Be obedient to Her and save your race. Then the

remnant Dānavas will be able to live for a very long time.”

व्यास उवाच

इति तेषां वचः श्रुत्वा शुम्भः सुरबलार्दनः ।

उवाच वचनं तथ्यं वीरवर्यं गुणान्वितम् ॥ 25 ॥

Vyāsa said: O King! Hearing thus, Śumbha, the conqueror of the Devas, told them truly in words becoming of a hero.

शुम्भ उवाच

मानं कुर्वतु भो मंदा यूयं भग्ना रणाजिरात् ।

शीघ्रं गच्छत पातालं जीविताशा बलीयसी ॥ 26 ॥

Śumbha said: “O Fools! Hold your tongue. You have fled because your desire to live is very strong. So you better go to Pātāla without any delay.

दैवाधीनं जगत्सर्वं का चिन्ताऽत्र जये मम ।

देवास्तथैव ब्रह्माद्या दैवाधीना वयं यथा ॥ 27 ॥

This world is under the control of Fate; so I need not think about Victory. I am under this Fate just as Brahmā and other Devas are under it.

ब्रह्मा विष्णुश्च रुद्रोऽयं यमोऽग्निर्वरुणस्तथा ।

सूर्यश्चन्द्रस्तथा शक्रः सर्वे दैववशाः किल ॥ 28 ॥

Brahmā, Viṣṇu, Rudra, Yama, Agni, Varuṇa, Sūrya, Candra, and Indra are all under the sway of this Destiny.

का चिन्ता तर्हि मे मंदा यद्भावि तद्भविष्यति ।

उद्यमस्तादृशो भूयादृशी भवितव्यता ॥ 29 ॥

O Fools! Whatever is inevitable will certainly come to pass. What need I think over it then? The effort also comes to be of such a nature as will lead to that ordained by Fate.

सर्वथैवं विचार्यैव न शोचन्ति बुधाः क्वचित् ।

स्वधर्मं न त्यजन्तीह ज्ञानिनो मरणाद्भयात् ॥ 30 ॥

Thus thinking, the wise never grieve; especially the wise ones never leaves their own Dharma for fear of death.

सुखं दुःखं तथैवायुर्जीवितं मरणं नृणाम् ।

काले भवति संप्राप्ते सर्वथा दैवनिर्मितम् ॥ 31 ॥

ब्रह्मा पतति काले स्वे विष्णुश्च पार्वतीपतिः ।

नाशङ्गच्छन्त्यायुशोऽन्ते सर्वे देवाः सवासवाः ॥ 32 ॥

तथाऽहमपि कालस्य वशगः सर्वथाऽधुना ।

नाशं जयं वा गन्तास्मि स्वधर्मपरिपालनात् ॥ 33 ॥

The happiness, pain, longevity, birth and death of all the embodied souls are all determined by Fate when their proper time arrives. See! When the time is over, Brahmā, Viṣṇu and Mahādeva, the lord of Pārvatī die away; on the expiration of their terms of lives, Indra and other Devas go to destruction.

आहूतोऽप्यनया कामं युद्धायाबलया किल ।

कथं पलायनपरो जीवेयं शरदां शतम् ॥ 34 ॥

करिष्याम्यद्य संग्रामं यद्भावि तद्भवत्विवह ।

जयो वा मरणं वाऽपि स्वीकरोमि यथा तथा ॥ 35 ॥

Similarly I am also completely under the sway of time; so what doubt is there that I, too, will go to destruction when I have observed my own Dharma! This Lady is challenging me to fight of Her own will; how can I fly away and live hundreds of years.

दैवं मिथ्येति विद्वांसो वदन्त्युद्यमवादिनः ।

युक्तियुक्तं वचस्तेषां ये जानन्त्यभिधाषितुम् ॥ 36 ॥

I will fight today, Let the result come whatever it may. I will gladly take the victory or defeat whatever the case may be.

उद्यमेन विना कामं न सिध्यन्ति मनोरथाः ।

कातरा एव जल्पन्ति यद्भावं तद्भविष्यति ॥ 37 ॥

अदृष्टं बलवन्मूढाः प्रवदन्ति न पण्डिताः ।

प्रमाणं तस्य सत्त्वे किमदृश्यं दृश्यते कथम् ॥ 38 ॥

The learned approving of the cause of efforts declare Fate as fictitious; those who realise their saying know that they are full of reason. Without exertion no end can be achieved; weak persons depend on the destiny.

अदृष्टं क्वापि दृष्टं स्यादेषा मूर्खविभीषिका ।

अवलम्बं विनैवैषा दुःखे चित्तस्य धारणा ॥ 39 ॥

Foolish persons say that Fate is strong; but the wise do not say so. There is no proof whether Fate exists or not; in fact what is called Fate is invisible; how can it then be seen? Has anybody seen Fate?

चक्रीसमीपे संविष्टा संस्थितापीष्टकारिणी ।

उद्यमेन विना पिटं न भवत्येव सर्वथा ॥ 40 ॥

It is simply a scare for the illiterate; remedy only to console one's mind in times of distress. Simply proximity to a grindmill without any man's effort cannot grind a material.

उद्यमे च कृते कार्यं सिद्धिं यात्येव सर्वथा ।

कदाचित्तस्य न्यूनत्वे कार्यं नैव भवेदपि ॥ 41 ॥

Therefore if exertion be made in proportion to the gravity of the work, success is sure to ensue; if exertion be made less in proportion, the work does not come to a successful issue.

देशं कालं च विज्ञाय स्वबलं शत्रुजं बलम् ।

कृतं कार्यं भवत्येव बृहस्पतिवचो यथा ॥ 42 ॥

If time, place and one's enemies' forces be correctly taken into account and then if the proper attempts be made, success follows; thus Bṛhaspatī has said."

व्यास उवाच

इति निश्चित्य दैत्येन्द्रो रक्तबीजं महासुरम् ।

प्रेषयामास संग्रामे सैन्येन महतावृतम् ॥ 43 ॥

Vyāsa said: O king! Thus making a firm resolve to send the powerful Raktabīja to the battle with a vast army.

शुम्भ उवाच

रक्तबीज महाबाहो गच्छ त्वं समरांगणे ।

कुरु युद्धं महाभाग यथा ते बलमाहितम् ॥ 44 ॥

Śumbha said: "O Raktabīja! You are a very powerful hero; therefore do you go to the battle. O Fortunate One! Fight as you are the strength of your forces.

रक्तबीज उवाच

महाराज न ते कार्या चिन्ता स्वल्पतरापि वा ।

अहमेनां हनिष्यामि करिष्यामि वशे तव ॥ 45 ॥

पश्य मे युद्धचातुर्यं क्वेयं बाला सुरप्रिया ।

दासीं तेऽहं करिष्यामि जित्वेमां समरे बलात् ॥ 46 ॥

Raktabīja said: "O king! You need not be a bit anxious for this work. Certainly I will either slay Her or I will bring Her under your control. Please see my skill in this warfare; that Lady, favourite of the gods, is worth nothing; I will just now conquer Her and make Her your slave.

व्यास उवाच

इत्याभाष्य कुरुश्रेष्ठ रक्तबीजो महासुरः ।
जगाम रथमारुह्य स्वसैन्यपरिवारितः ॥ 47 ॥
हस्त्यश्वरथपादातवृन्दैश्च परिवेष्टितः ।
निर्जगाम रथारूढो देवीं शैलोपरि स्थिताम् ॥ 48 ॥

Vyāsa said: O Best of Kurus! Thus saying, the powerful Raktabīja mounted on his chariot and went to the battle accompanied by his forces. The battalion consisted of cavalry, infantry, chariots and elephants. Thus surrounded he departed from the city for that Devī, seated on a mountain top.

तमागतं समालोक्य देवीशङ्खमवादयत् ।
भयदं सर्वदैत्यानां देवानां मोदवर्धनम् ॥ 49 ॥
श्रुत्वा शङ्खस्वनं चोग्रं रक्तबीजोऽतिवेगवान् ।
गत्वा समीपे चामुण्डां बभाषे वचनं मृदु ॥ 50 ॥

Then the Devī, seeing him coming, blew Her conchshell; the Dānavas were terrified at that sound and the joy of the Devas increased. Hearing that sound Raktabīja came very hurriedly to Cāmuṇḍā and began to speak to Her sweetly.

रक्तबीज उवाच

बाले किं मां भीषयसि मत्वा त्वं कातरं प्रिये ।
शङ्खनादेन तन्वद्भि वेत्सि किं धूम्रलोचनम् ॥ 51 ॥

“O Girl! Do you think me weak and thus want to terrify me with the sound of a conchshell? O Lean One! Have you taken me to be a Dhūmrālocana?

रक्तबीजोऽस्मि नाम्नाऽहं त्वत्सकाशमिहागतः ।
युद्धेच्छा चेत्पिकालापे सज्जा भव भयं न मे ॥ 52 ॥

O Sweet speaking one! My name is Raktabīja; I have come here for Thy sake. If Thou desirest to fight, be prepared; I am not a bit afraid of that.

पश्याद्य मे बलं कान्ते दृष्ट्वा ये कातरास्त्वया ।
नाहं पंक्तिगतस्तेषां कुरु युद्धं यथेच्छसि ॥ 53 ॥

वृद्धाश्च सेविताः पूर्वं नीतिशास्त्रं श्रुतं त्वया ।
पठितं चार्थविज्ञानं विद्वद्गोष्ठी कृताऽथवा ॥ 54 ॥

साहित्यतन्त्रविज्ञानं चेदस्ति तव सुन्दरि ।
शृणु मे वचनं पथ्यं तथ्यं प्रमितिबृंहितम् ॥ 55 ॥

रसानां च नवानां वै द्वावेव मुख्यतां गते ।
शृङ्गारकः शान्तिरसो विद्वज्जनसभासु च ॥ 56 ॥

O Dear! You saw those who were weak; I do not belong to that class. Therefore dost Thou fight as Thou likest and then Thou wilt be able to ascertain my strength. O Beautiful! If Thou didst serve the old persons before, if Thou hadst heard the science of politics and morals, if thou hadst studied the political economy, joined the assemblage of the Paṇḍits or if Thou hast been well versed in literature and Tantras, then hear this my good counsel which will serve as a medicinal diet to Thee.

तयोः शृङ्गार एवादौ नृपभावे प्रतिष्ठितः ।

विष्णुर्लक्ष्म्या सहास्ते वै सावित्र्या चतुराननः ॥ 57 ॥

Out of the nine sentiments, the Śṛṅgāra (Amorous love sentiments) and Śānti (Peace) are considered as the chief by the assemblage of the Paṇḍits. Again out of these two, the love sentiment is the king.

शच्येन्द्रः शैलसुतया शङ्करः सह शेरते ।

वल्ल्या वृक्षो मृगो मृग्या कपोत्या च कपोतकः ॥ 58 ॥

एवं सर्वे प्राणभृतः संयोगरसिका भृशम् ।

अप्राप्तभोगविभवा ये चान्ये कतरा नराः ॥ 59 ॥

Drenched with this sentiment, Viṣṇu lives with Kamalā; Brahmā, the four-faced, lives with Sāvitrī; Indra with Śacī and Śaṅkara resides with his wife Umā. The tree stands with creepers surrounding it, the deer lives with his female deer, the pigeon lives with the female pigeon; thus all the beings are very attached to this sentiment of remaining in couples.

भवन्ति यतयस्ते वै मूढा दैवेन वञ्चिताः ।

असंसाररसज्ञास्ते वञ्चिता वञ्चनापरैः ॥ 60 ॥

Those who cannot enjoy owing to certain disease or illness, they are deprived by Fate of such enjoyments.

मधुरालापनिपुणै रताः शान्तिरसे हि ते ।

क्व तानं क्व च वैराग्यं वर्तमाने मनोभवे ॥ 61 ॥

Those who are ignorant of this love sentiment in couples, they are deprived of it by the sweet

juggler of words of the cheat and yet attached to the Peace sentiment.

लोभे क्रोधे च दुर्धर्षे मोहे सति विनाशके ।

तस्मात्त्वमपि कल्याणि कुरु कान्तं मनोहरम् ॥ 62 ॥

शुम्भं सुराणां जेतारं निशुम्भं वा महाबलम् ।

When delusion, the destroyer of Buddhi, the common sense, when the violent indomitable anger, greed, and lust arise, where, then, is the place for knowledge and dispassion? Therefore, O Auspicious One! Dost Thou marry the beautiful Śumbha or the powerful Niśumbha."

व्यास उवाच

इत्युक्त्वा रक्तबीजोऽसौ विरराम पुरःस्थितः ॥ 63 ॥

श्रुत्वा जहास चामुण्डा कालिका चाम्बिका तथा ।

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

सप्तविंशोऽध्यायः ॥ 27 ॥

Vyāsa said: O King! When Raktabīja spoke all these words, standing before the Devī Kālikā, Ambikā and Cāmuṇḍa began to laugh.

Here ends the Twenty-seventh Chapter of the Fifth Book on the description of the war of Raktabīja in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXVIII

On the Devi's Fighting

व्यास उवाच

कृत्वा हास्यं ततो देवी तमुवाच विशांपते ।

मेघगम्भीरया वाचा युक्तियुक्तमिदं वचः ॥ 1 ॥

पूर्वमेव मया प्रोक्तं मन्दात्मन्किं विकथसे ।

दूतस्याग्रे यथायोग्यं वचनं हितसंयुतम् ॥ 2 ॥

Vyāsa said: O King! The Devī, hearing thus, laughed and spoke the following reasonable words, in a voice deep as a rumbling cloud: "O Dull brained one! Already I told to that messenger before in reply to you; why then do you boast in vain?

सद्दृशो मम रूपेण बलेन विभवेन च ।

त्रिलोक्यां यदि कोऽपि स्यात्तं पतिं प्रवृणोम्यहम् ॥ 3 ॥

If there be any such in the three worlds who can stand equal to Me in appearance, strength, and prosperity, I will marry him.

ब्रूहि शुम्भं निशुम्भं च प्रतिज्ञा मे पुरा कृता ।

तस्माद्बुद्धस्व जित्वा मां विवाहं विधिवत्कुरु ॥ 4 ॥

Go to Śumbha and Niśumbha and inform them that thus I promised before; therefore let any of them conquer Me in battle and then marry Me according to the prescribed rules.

त्वं वै तदाज्ञया प्राप्तस्तस्य कार्यार्थसिद्धये ।

संग्रामं कुरु पातालं गच्छ वा पतिना सह ॥ 5 ॥

You have come here to execute the order of Śumbha; so either stand up and fight or fly to Pātāla with your King.

व्यास उवाच

तच्छ्रुत्वा वचनं देव्याः स दैत्योऽमर्षपूरितः ।

मुमोच तरसा बाणान्सिंहस्योपरि दारुणान् ॥ 6 ॥

Vyāsa said: O King! Hearing the Devī's words, the Dānava was filled with anger and began to shoot dreadful arrows at once on the lion.

अम्बिका ताञ्छरान्वीक्ष्य गगने पन्नगोपमान् ।

चिच्छेद सायकैस्तीक्ष्णैर्लघुहस्ततया क्षणात् ॥ 7 ॥

Ambikā, then, ready-handed, seeing the multitude of arrows coming in the sky like serpents, cut them off in a moment to pieces by Her sharp arrows.

अन्यैर्जघान विशिखै रक्तबीजं महासुरम् ।

अम्बिका चापनिर्मुक्तैः कर्णाकृष्टैः शिलाशितैः ॥ 8 ॥

The Devī, then, drawing Her bow, shot arrows sharpened on stone at the great Asura Raktabīja.

देवीबाणहतः पापो मूर्च्छामाप रथोपरि ।

पतिते रक्तबीजे तु हाहाकारो महानभूत् ॥ 9 ॥

Then that wicked Demon, thus shot at by the arrows, fell unconscious on the chariot. When he lay thus senseless, a great uproar arose amidst his army and the soldiers began to cry aloud saying "Alas! We all are killed."

सैनिकाश्चक्रुः सर्वे हताः स्म इति चाबुवन् ।

ततो बुंवारवं श्रुत्वा शुम्भः परमदारुणम् ॥ 10 ॥

उद्योगं सर्वसैन्यानां दैत्यानामादिदेश ह ।

Then Śumbha, the king of the Asuras, hearing the sound of Boombā (a danger cry by hands and mouth) ordered all the Dānavas to be ready for the battle.

शुम्भ उवाच

निर्यान्तु दानवाः सर्वे कांबोजा स्वबलैर्वृताः ॥ 11 ॥
अन्येऽप्यतिबलाः शूराः कालकेया विशेषतः ।

Then Śumbha said: "Let all Kāmbojas* go to the battle with all their forces; let other powerful heroes, especially the Kālakeyas, too, who are very strong heroes, go up for the battle.

Note: Kāmboja, name of a people and their country. They inhabited the Hindukuśa mountain which separates the Giljit valley from Balkh, and probably extended upto little Tibet and Lādakh. The Kālakeyas may be the Afridis.

व्यास उवाच

इत्याज्ञप्तं बलं सर्वं शुम्भेन च चतुर्विधम् ॥ 12 ॥
निर्जगाम मदाविष्टं देवी समरमण्डले ।

Vyāsa said: O King! Thus ordered, all the fourfold army of Śumbha, viz., cavalry, infantry, elephants and chariots, went out, intoxicated for war, to the battle ground where the Devī existed.

तमागतं समालोक्य चण्डिका दानवं बलम् ॥ 13 ॥
घण्टनादं चकाराशु भीषणं भयदं मुहुः ।

The Devī Caṇḍikā, seeing the Dānava forces coming near, made at once terrible sounds frequently.

ज्यास्वनं शङ्खनादं च चकार जगदम्बिका ॥ 14 ॥
तेन नादेन सा जाता काली विस्तारितानना ।

The Ambikā Devī also made the sound with Her bowstring and blew Her conchshell. Kālī, then, shouted aloud opening Her mouth widely.

श्रुत्वा तन्निरदं घोरं सिंहो देव्याश्च वाहनम् ॥ 15 ॥
जगर्ज सोऽपि बलवाञ्जनयन्भयमद्भुतम् ।

The powerful Lion, the Devī's Vāhana, hearing the terrible sounds, roared so loudly that the Dānavas were struck with strange terror.

तन्निनादमुपश्रुत्य दानवाः क्रोधमूर्छिताः ॥ 16 ॥
सर्वे चिक्षिपुरस्त्राणि देवीं प्रति महाबलाः ।

The powerful Dānavas, then, hearing that sound became impatient with anger and shot arrows after arrows on the Devī.

तस्मिन्नेवायते युद्धे दारुणे लोमहर्षणे ॥ 17 ॥
ब्रह्मादीनां च वेदानां शक्त्यश्चण्डिकां ययुः ।

The wonderful horrible battle, then, ensued, causing horripilation and the Śaktis of Brahmā and the other Devas began to come to Caṇḍikā Devī.

यस्य देवस्य यद्रूपं यथा भूषणवाहनम् ॥ 18 ॥
तादृग्रूपस्तदा देव्यः प्रययुः समराङ्गणे ।

The Devīs, the wives of the several Devas, then went, to the battle-field in their respective forms with ornaments and Vāhanas as generally on such occasions.

ब्रह्माणी वरटारूढा साक्षसूत्रकमण्डलुः ॥ 19 ॥
आगता ब्रह्मणः शक्तिर्ब्रह्माणीति प्रतिश्रुता ।

The Śakti (wife) of Brahmā named Brahmāṇī, mounting on the back of Her Swan came there with a string of beads and Kamaṇḍalu (a wooden waterpot used by ascetics).

वैष्णवी गरुडारूढा शङ्खचक्रगदाधरा ॥ 20 ॥
पद्महस्ता समायाता पीताम्बरविभूषिता ।

The Vaiṣṇavī with Her yellow robes came there mounted on Garuḍa (the sacred bird of Viṣṇu, the carrier of Him) with conch, discus, club, and lotus in Her hands.

शाङ्करी तु वृषारूढा त्रिशूलवरधारिणी ॥ 21 ॥
अर्धचन्द्रधरा देवी तथाऽहिलया शिवा ।

The Devī Śaṅkarī, the wife of Śiva, the Auspicious One, arrived on the back of Her Bull. The emblem of half-moon was on Her forehead while in Her hands She held snake, bracelet, and trident (Triśūla) and the sign of fearlessness for Her devotees.

कौमारी शिखिसंरूढा शक्तिहस्ता वरानना ॥ 22 ॥
युद्धकामा समायाता कार्तिकेयस्वरूपिणी ।

The beautiful wife of Kārtika, Kaumārī Devī,

looking like Kārtika, came to fight there mounted on a peacock.

इन्द्राणी सुष्टुवदना सुश्रेतगजवाहना ॥ 23 ॥
वज्रहस्ताऽतिरोषाढ्या संग्रामभिमुखी ययौ ।

The fairfaced Indrāṇī, decked with ornaments on Her several limbs, came there to fight, with thunderbolt in Her hand, mounted on the elephant Airāvata.

वाराही सूकराकारा प्रौढप्रेतासना मता ॥ 24 ॥
नारसिंही नृसिंहस्य बिभ्रती सदृशं वपुः ।

The Vārāhī Devī looking like a female boar, came also, seated on an elevated seat of departed souls (Preta). The Nārasirhī, resembling Nṛsirhha (the Man-Lion Incarnation) came there.

याम्या च महिषारूढा दण्डहस्ता भयप्रदा ॥ 25 ॥
समायाताऽथ संग्रामे यमरूपा शुचिस्मिता ।

The wife of Yama, looking fearful like Yama arrived there on the battle-field smiling and with staff in Her hand and mounted on the back of a buffalo.

तथैव वारुणी शक्तिः कौबेरी च मदोत्कटा ॥ 26 ॥
एवंविधास्तथाकारा ययुः स्वस्वबलैर्वृताः ।

Thus the wives of Kubera, Varuṇa, and other Devas came there with proper forms, Vāhanas, ornaments, accompanied by their forces and all excited.

आगतास्ताः समालोक्य देवी मुदमवाप च ॥ 27 ॥

स्वस्था मुमुदिरे देवा दैत्याश्च भयमाययुः ।

ताभिः परिवृतस्तत्र शङ्करो लोकशङ्करः ॥ 28 ॥

समागत्य च संग्रामे चण्डिकामित्युवाच ह ।

हन्यन्तामसुराः शीघ्रं देवानां कार्यसिद्धये ॥ 29 ॥

निशुम्भं चैव शुम्भं च ये चान्ये दानवाः स्थिताः ।

Seeing them all, the Devī Ambikā became glad; the Devas, too, became peaceful and expressed their great joy the Dānavas were afraid at the sight of them, Śaṅkara, auspicious to all the beings, came there to the battle-field, surrounded by these goddesses and thus said to Caṇḍikā: "Slay quickly all these Asuras, Śumbha, Niśumbha and all other Dānavas to serve the cause of the Devas.

हत्वा दैत्यबलं सर्वं कृत्वा च निर्भयं जगत् ॥ 30 ॥

स्वानि स्वानि च धिष्यानि समागच्छन्तु शक्तयः ।

Let all the goddesses destroy the Dānava race and thus free the world from dangers; they may, then, return to their own abodes.

देवा यज्ञभुजः सन्तु ब्राह्मणा यजने रताः ॥ 31 ॥

प्राणिनः सन्तु सन्तुष्टाः सर्वे स्थावरजंगमाः ।

Let the Devas get their shares of sacrifices, let the Brāhmaṇas perform the sacrificial acts, and let all the creatures, moving or not moving, be happy.

शमं यान्तु तथोत्पाता ईतयश्च तथा पुनः ॥ 32 ॥

घनाः काले प्रवर्षन्तु कृषिर्बहुफला तथा ।

Let all calamities such as proceed from drought, excessive rain, rats, foreign invasion, locusts and birds, bats, etc., come to an end. Let the clouds bestow rains regularly and let the cultivation yield ample harvests. Note here that rats bring in plague."

व्यास उवाच

एवं बुवति देवेशे शङ्करे लोकशङ्करे ॥ 33 ॥

चण्डिकायाः शरीरात्तु निर्गता शक्तिरद्भुता ।

भीषणाऽतिप्रचण्डा च शिवाशतनिनादिनी ॥ 34 ॥

घोररूपाऽथ पञ्चास्यमित्युवाच स्मितानना ।

Vyāsa said: O King! When Śaṅkara, the Lord of the gods and Auspicious to all, said thus, a wonderful female ensued out of the body of Caṇḍikā, very furious, horrible, with hundreds of jackals surrounding and yelling; then that Śakti of dreadful appearance, said to Śiva, smiling:

देवदेव ब्रजाशु त्वं दैत्यानामधिपं प्रति ॥ 35 ॥

दूतत्वं कुरु कामारे बूहि शुम्भं स्मराकुलम् ।

निशुम्भं च मदोत्सिक्तं वचनान्मम शङ्कर ॥ 36 ॥

मुक्त्वा त्रिविष्टपं यात यूयं पातालमाशु वै ।

O Deva of the Devas! Go quickly to the lord of the Daityas; do the duty of a messenger for us, O Destroyer of lust! O Śaṅkara! Tell that haughty lustful Śumbha and Niśumbha to leave the Heavens and go to Pātāla.

देवाः स्वर्गे सुसंयांतु तुराषाद् स्वासनं शुभम् ॥ 37 ॥
 लभन्तां त्रिदिवं स्थानं यज्ञभागांश्च देवताः ।
 जीवितेच्छा च युष्माकं यदि स्यात्तु महत्तरा ॥ 38 ॥
 तर्हि गच्छत पाताल तरसा यत्र दानवाः ।

Let the Devas reign in the Heavens; Indra go to his own beautiful throne; let all the Devas go to their appropriate places in Heaven and receive their sacrificial offerings duly. And if the Demons desire to live, let them go quickly to the city of Pātāla where other Dānavas are dwelling.

अथवा बलमास्थाय युद्धेच्छा मरणाय चेत् ॥ 39 ॥
 तदाऽऽगच्छन्तु तृप्यन्तु मच्छिवाः पिशितेन वः ।

Else, if they like to die, let them go quickly come to the battle-field and let their flesh be eaten up by Her jackals.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्या शूलपाणिस्त्वरान्वितः ॥ 40 ॥
 गत्वाऽहं दैत्यराजानं शुम्भं सदसि संस्थितम् ।

Vyāsa said: O king! Hearing Her words, Śūlapāṇi went quickly to Śumbha, the lord of the Dānavas, seated in the assembly, and said thus:

शिव उवाच

राजन्दूतोऽहमंबायास्त्रिपुरान्तकरो हरः ॥ 41 ॥
 स्वत्सकाशमिहायातो हितं कर्तुं तवाखिलम् ।
 त्यक्त्वा स्वर्गं तथा भूमिं यूयं गच्छत सत्वरम् ॥ 42 ॥
 पातालं यत्र प्रह्लादो बलिश्च बलिनां वरः ।
 अथवा मरणेच्छा चेत्तर्हागच्छत सत्वरम् ॥ 43 ॥
 संग्रामे वो हनिष्यामि सर्वानेवाहमाशु वै ।
 इत्युवाच महाराज्ञी युष्मत्कल्याणहेतवे ॥ 44 ॥

“O king! I am Hara, the Destroyer of the Asura Tripura; now I have come to you for your good as a messenger of Ambikā Devī. Quit the Heavens and Earth and go quickly to Pātāla where reside the powerful Bali and Prahlāda, or if you like to court Death, come to fight; I will slay you all in a moment. O king! The Great Queen Ambikā Devī has sent me with these instructions for your welfare and information.”

व्यास उवाच

इति दैत्यवरान्देवी वाक्यममृतसन्निभम् ।
 हितकृच्छ्रावयित्वा स प्रत्यायातश्च शूलभृत् ॥ 45 ॥

Vyāsa said: O King! Thus conveying the nectar-like, beneficial words of the Devī to the chief Daityas, Śiva, the Holder of the trident, returned to his own place.

ययाऽसौ प्रेरितः शम्भुर्दूतत्वे दानवान्प्रति ।
 शिवदूतीति विख्याता जाता त्रिभुवनेऽखिले ॥ 46 ॥

The Śakti that sent Śambhu as a messenger to the Dānavas is known in three worlds as Śiva Dūtī. तेऽपि श्रुत्वा वचो देव्याः शङ्कोक्तं तु दुष्करम् ।
 युद्धाय निर्ययुः शीघ्रं दंशिताः शस्त्रपाणयः ॥ 47 ॥

The Daityas, thus hearing the rigorous words of the Devī, put on their coats of armour and taking their bows and arrows quickly went out to fight.

तरसा रणमागत्य चण्डिकां प्रति दानवाः ।
 निर्जघ्नुश्च शरैस्तीक्ष्णैः कर्णाकृष्टैः शिलाशितैः ॥ 48 ॥

They came with great force to the battle field, stretched their bows to their ears and shot piercing arrows, sharpened on stone and tipped with iron, at the Caṇḍikā Devī.

कालिकामूलपातैस्तान् गदाशक्तिविदारितान् ।
 कुर्वती व्यचरत्तत्र भक्षयन्ती च दानवान् ॥ 49 ॥

The Kālikā Devī, too began to strike some with the trident, some with Śakti weapons, and some with clubs and rent them asunder and devoured them all, and began to roam in the field.

कमण्डलुजलाक्षेपगतप्राणान् महाबलान् ।
 ब्रह्मार्णी चाकरोत्तत्र दानवान्समरांगणे ॥ 50 ॥

Brahmāṇī began to pour water from Her Kamaṇḍalu on the powerful Dānavas in the battle-field and thus destroyed them.

माहेश्वरी वृषारूढा त्रिशूलेनातिरंहसा ।
 जघान दानवान्संख्ये पातयामास भूतले ॥ 51 ॥

Māheśvarī, mounting on Her Bull gave violent blows by Her trident and thus lay them dead on the ground.

वैष्णवी चक्रपातेन गदाघातेन दानवान् ।
 गतप्राणांश्चकाराशु चोत्तमांगविवर्जितान् ॥ 52 ॥

Vaiṣṇavī, with the blow of Her club, took away the lives of many Daityas and striking them with Her Discus cut off the heads of several others.

ऐन्द्रीवज्रपहारेण पातयामास भूतले ।
ऐरावतकराघातपीडितान्दैत्यपुंगवान् ॥ 53 ॥

Indrāṇī hurled Her thunderbolt on the chief Dānavas, already struck by the feet of the elephant and lay them dead on the field.

वाराहीतुण्डघातेन दंष्ट्राग्रपातनेन च ।
जघान क्रोधसंयुक्ता शतशो दैत्यदानवान् ॥ 54 ॥

Vārāhi, angrily killed thousands of Daityas with her sharp teeth and trunk.

नारसिंही नखैस्तीव्रैर्दारितान्दैत्यपुंगवान् ।
भक्षयन्ती चचाराजौ ननाद च मुहुर्मुहुः ॥ 55 ॥

Nārasirhī tore the strongest Dānavas with the sharp nails and, devouring them, walked to and fro and made dreadful sounds.

शिवदूती साद्रुहासं पातयामास भूतले ।
तांश्चखादाथ चामुण्डा कालिका च त्वरान्विता ॥ 56 ॥

Śiva Dūtī began to laugh hoarsely and laid the Dānavas flat on the field, when they were atonce devoured by Kālikā and Caṇḍikā.

शिखिसंस्था च कौमारी कर्णाकृष्टैः शिलाशितैः ।
निजघान रणे शत्रून्देवानां च हिताय वै ॥ 57 ॥

Kaumārī, seated on a peacock, by drawing the bowstring to Her ears hurled arrows sharpened on stone on the enemies and killed them to serve the cause of the gods.

वारुणीपाशसम्बद्धान्दैत्यान्समरमस्तके ।
पातयामास तत्पृष्ठे मूर्च्छितान्गतचेतनान् ॥ 58 ॥
एवं मातृगणेनाजावतिवीर्यपराक्रमम् ।
मर्दितं दानवं सैन्यं पलायनपरं ह्यभूत् ॥ 59 ॥

व्यास उवाच

वरदानमिदं तस्य दानवस्य शिवार्पितम् ।
अत्यद्भुततरं राजञ्छृणु तत्प्रब्रवीम्यहम् ॥ 1 ॥

Vyāsa said: O King! Please hear attentively about the extraordinary boon that was given by

Vārūṇī tied down the Dānavas by Her Pāśa weapons in a face to face fighting; thus they lay down senseless on the ground. O King! Thus the Mātṛkās, the goddesses, crushed the forces. Then the other powerful soldiers fled away terrified.

बुंवारवस्तु सुमहानभूत्तत्र बलार्णवे ।
पुष्पवर्ष्टिं तदा देवाश्चक्रुर्देव्या गणोपरि ॥ 60 ॥

The "Boombā" danger cry rose then loudly; on the other hand, the Devas began to shower flowers on the Devīs.

तच्छ्रुत्वा निनदं घोरं जयशब्दं च दानवाः ।
रक्तबीजश्चक्रोपाशु दृष्ट्वा दैत्यान्पलायितान् ॥ 61 ॥

Hearing the distressful agonies of the Asuras and the shouts of victory of the Devas, Raktabīja, the chief of the Dānavas became very angry.

गर्जमानांस्तथा देवान्वीक्ष्य दैत्यो महाबलः ।
रक्तबीजस्तु तेजस्वी रणमभ्याययौ तदा ॥ 62 ॥

Seeing specially the Dānavas flying away and the Devas shouting, that powerful Demon came hurriedly to the battle-field in anger.

सायुधो रथसंविष्टः कुर्वञ्जघाशब्दमद्भुतम् ।
आजगाम तदा देवीं क्रोधरक्तेक्षणोद्यतः ॥ 63 ॥

इति श्रीमदेवीभागवते महापुराणे
पञ्चमस्कन्धेऽष्टाविंशोऽध्यायः ॥ 28 ॥

Then with eyes reddened with anger, and with various weapons came before the Devī, Raktabīja mounting on a chariot, and making sounds unusual with his bowstring.

Here ends the Twenty-eighth Chapter of the Fifth Book on the description of the fighting of the goddesses in Śrīmaddevībhāgavatam the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIX

On the Killing of Raktabīja

Mahādeva, the God of gods, to the great warrior Raktabīja.

तस्य देहाद्रक्तबिंदुर्यदा पतति भूतले ।
समुत्पतन्ति दैतेयास्तद्रूपास्तत्पराक्रमाः ॥ 2 ॥

असंख्याता महावीर्या दानवा रक्तसम्भवाः ।

प्रभवंत्विति रुद्रेण दत्तोऽस्त्यत्यद्भुतो वरः ॥ 3 ॥

Whenever a drop of blood from the body of that great warrior will drop on the surface of the earth, immediately will arise innumerable Dānavas, equal in form and power to him; thus the Deva Rudra granted the Demon the wonderful boon.

स तेन वरदानेन दर्पितः क्रोधसंयुतः ।

अध्यगात्तरसा संख्ये हन्तुं देवीं सकालिकाम् ॥ 4 ॥

Thus elated with the boon, he entered into the battle-field with great force in order to kill Kālikā with Ambikā Devī.

स दृष्ट्वा वैष्णवीं शक्तिं गरुडोपरि संस्थिताम् ।

शक्त्या जघान दैत्येन्द्रस्तां वै कमललोचनाम् ॥ 5 ॥

Seeing the Vaiṣṇavī Śakti, lotus-eyed seated on the bird Garuḍa, the Demon struck Her with a violent weapon (named Śakti).

गदया वारयामास शक्तिः सा शक्तिसंयुता ।

अताडयच्च चक्रेण रक्तबीजं महासुरम् ॥ 6 ॥

She then baffled the weapon by Her club and hurled Sudarśana disc on the great Asura Raktabīja.

रथांगहतदेहान्तु बहु सुस्त्राव शोणितम् ।

वज्राहतगिरेः शृंगान्निर्झरा इव गैरिकाः ॥ 7 ॥

Thus struck by the disc, blood began to ooze out from his body as the red stream of soft red sandstone comes out of a mountain-top.

यत्र यत्र यदा भूमौ पतन्ति रक्तबिंदवः ।

समुत्तस्थुस्तदाकाराः पुरुषाश्च सहस्रशः ॥ 8 ॥

Wherever on the surface of the earth drops of blood fell from his body, then and there sprang out thousands and thousands of demons like him.

ऐन्द्री तमसुरं घोरं वज्रेणाभिजघान च ।

रक्तबीजं क्रुधाविष्टा निःससार च शोणितम् ॥ 9 ॥

Indrāṇi, the wife of Indra, became very angry and struck the terrible Raktabīja with his thunderbolt.

ततस्तत्क्षतजाज्जाता रक्तबीजा ह्यनेकशः ।

तद्दीयांश्च तदाकाराः सायुधा युद्धदुर्मदाः ॥ 10 ॥

Streams of blood then began to ooze out from his body. No sooner the drops of blood fell from the Demon's body, than were instantaneously born from the blood many powerful Asuras, of similar forms, having weapons and hard to be conquered in battle.

ब्रह्मणी ब्रह्मदण्डेन कुपिता ह्यहनद्भृशम् ।

माहेश्वरी त्रिशूलेन दारयामास दानवम् ॥ 11 ॥

Brahmāṇī then becoming enraged struck at him with the staff of Brahmā with greater force. Maheśvarī rent the Dānava asunder by striking him with Her trident.

नारसिंही नखाघातैस्तं विव्याध महासुरम् ।

अहनत्तुण्डघातेन क्रुद्धा तं राक्षसाधमम् ॥ 12 ॥

कौमारी च तथा शक्त्या वक्षस्येनमताडयत् ।

सोऽपि क्रुद्धः शरासारैर्विभेद निशितैश्च ताः ॥ 13 ॥

गदाशक्तिप्रहारैस्तु मातुः सर्वाः पृथक्पृथक् ।

शक्तयस्तं शराघातैर्विव्यधुस्तत्प्रकोपिताः ॥ 14 ॥

Nārasimhī pierced the Asura with Her nails; Vārāhī struck at him with Her teeth. Then the Dānava becoming angry shot at them all with sharpened arrows and pierced them all. Thus when the Mātrkā Devīs were pierced by the club and other various weapons of that great Asura, they got very angry and pierced the Dānavas in return with shots of arrows. Kaumārī, too, struck at his breast with Her weapon, named Śakti. The Dānava then got angry and hurled on them multitude of arrows and began to pierce them.

तस्य शस्त्राणि चिच्छेद चण्डिका स्वशरैः शितैः ।

जघानान्यैश्च विशिख्रैस्तं देवी कुपिता भृशम् ॥ 15 ॥

O King! The Caṇḍikā Devī, getting angry, cut off his weapons into pieces and shot violently at him other arrows.

तस्य देहाच्च सुस्त्राव रुधिरं बहुधा तु यत् ।

तस्मात्तत्सदृशाः शूराः प्रादुरासन्सहस्रशः ॥ 16 ॥

O King! Thus struck by severe blows, when blood began to flow in profuser quantities from his body, thousands and thousands of Dānavas resembling Raktabīja sprang out instantly from it.

रक्तबीजैर्जगद्ग्याप्तं रुधिरौघसमुद्भवैः ।

सन्नादैः सायुधैः कामं कुर्वद्भिर्युद्धमद्भुतम् ॥ 17 ॥

So much so, that the heavens were all covered over with Raktabījas that sprang up from the blood. They all covered all over their bodies with coats of armour, began to fight terribly with weapons in their hands.

प्रहरंतश्च तान्दृष्ट्वा रक्तबीजाननेकशः ।

भयभीताः सुरास्त्रैस्विषण्णाः शोककर्षिताः ॥ 18 ॥

Then the Devas, seeing that innumerable Raktabījas were striking the Devī, became very much frightened and were distressed with sorrow.

कथमद्य क्षयं दैत्या गमिष्यन्ति सहस्रशः ।

महाकाया महावीर्या दानवा रक्तसम्भवाः ॥ 19 ॥

They began to talk with each other with sorrowful countenances that thousands and thousands of huge bodied warriors were springing from the blood. These were all very powerful; so how could they be destroyed!

एकैव चण्डिकाऽत्रास्ति तथा काली च मातरः ।

एताभिर्दानवाः सर्वे जेतव्याः कष्टमेव तत् ॥ 20 ॥

In this battle-field there were now left only the Mātrikās, Kālikā, and Caṇḍikā. It would be certainly extremely difficult for them to conquer all these Dānavas.

निशुम्भो वाऽथ शुम्भो वा सहसा बलसंवृतः ।

आगमिष्यति संग्रामे ततोऽनर्थो महान्भवेत् ॥ 21 ॥

And if at that moment, Śumbha and Niśumbha were to join them with his army, certainly a great catastrophe would occur.

व्यास उवाच

एवं देवा भयोद्विग्नाश्चितामापुर्महत्तराम् ।

यदा तदाम्बिकां प्राह कालीं कमललोचनाम् ॥ 22 ॥

चामुण्डे कुरु विस्तीर्णं वदनं त्वरिता भृशम् ।

मच्छस्त्रपातसम्भूतं रुधिरं पिब सत्त्वरा ॥ 23 ॥

Vyāsa said: O King! When the Devas were thus extremely anxious, out of terror, Ambikā Devī said to the lotus-eyed Kālī: "O Cāmuṇḍā! Open out your mouth quickly, and no sooner I strike

Raktabīja with weapons, you would drink off the blood as fast as it runs out of his body.

भक्षयन्ती चर रणे दानवानद्य कामतः ।

हनिष्यामि शरैस्तीक्ष्णैर्गदासिमुसलैस्तथा ॥ 24 ॥

Instantly I will kill those Dānavas sprung from the blood with sharpened arrows, clubs, swords and Mūsas; and you would then be able to devour them all at your will, and, then, roam in this field as you like.

तथा कुरु विशालाक्षि पान तद्गुधिरस्य च ।

बिंदुमात्रं यथा भूम्यां न पतेदपि साम्प्रतम् ॥ 25 ॥

O Large-eyed One! You would drink off all the jets of blood in such a way that not a drop of it escapes and falls on the ground.

भक्ष्यमाणास्तदा दैत्या न चोत्पत्स्यन्ति चापरे ।

एवमेषां क्षयो नूनं भविष्यति न चान्यथा ॥ 26 ॥

And then when they will all be devoured, no more Dānavas would be able to spring. Thus they will surely be extirpated; otherwise they will never be destroyed.

घातयिष्याम्यहं दैत्यं त्वं भक्षय च सत्त्वरा ।

पिबन्ती क्षतजं सर्वं यतमानाऽरिसंक्षये ॥ 27 ॥

Let me begin to strike blows after blowes on Raktabīja and you better drink off quickly all the blood, being intent on destroying the forces.

इत्थं दैत्यक्षयं कृत्वा दत्त्वा राज्यं सुरालयम् ।

इन्द्राय सुस्थिरं सर्वं गमिष्यामो यथासुखम् ॥ 28 ॥

O Cāmuṇḍā! Thus, the Dānavas being all exterminated, we will hand over to the Indra, the lord of the Devas, his Heavens without any enemy; and, thus, we can go peacefully and happily to our own places.

व्यास उवाच

इत्युक्ताम्बिकया देवी चामुण्डा चण्डविक्रमा ।

पपौ च क्षतजं सर्वं रक्तबीजशरीरजम् ॥ 29 ॥

Vyāsa said: O King! The Cāmuṇḍā Devī, of furious strength, hearing thus the Devī's words began to drink the jets of blood coming out of the body of Raktabīja.

अम्बिका तं जघानाशु खड्गेन मुसलेन च ।

चखाद देहशकलांश्चामुण्डा तान्कृशोदरी ॥ 30 ॥

The Devī Ambikā began to cut the Demon's body into pieces and Cāmuṇḍā, of thin belly, went on devouring them.

सोऽपि क्रुद्धी यदाघातैश्चामुण्डां समघातयत् ।
तथापि सो पपावाशु क्षतजं तमभक्षयत् ॥ 31 ॥

Then Raktabīja, becoming angry, struck Cāmuṇḍā with her club. But though She was thus hurt severely, She drank off the blood and then devoured all the limbs thereof.

येऽन्ये रुधिरजाः क्रूरा रक्तबीजा महाबलाः ।
तेऽपि निष्पातिताः सर्वे भक्षिता गतशोणिताः ॥ 32 ॥

O King! Thus Kālikā Devī drank off the blood of all other powerful wicked Dānava Raktabīja that sprang out of the blood. Ambikā thus destroyed them.

कृत्रिमा भक्षिताः सर्वे यस्तु स्वाभाविकोऽसुरः ।
सोऽपि प्रपातितो हत्वा खड्गेनातिविखण्डितः ॥ 33 ॥
रक्तबीजे हते रौद्रे ये चान्ये दानवा रणे ।
पलायनं ततः कृत्वा गतास्ते भयकम्पिताः ॥ 34 ॥

Thus, all the Dānavas, created out of the blood were devoured; then, there was left, lastly, the real Raktabīja Ambikā Devī then cut him asunder into pieces by Her axe and thus killed him. Thus, when the dreadful Raktabīja was slain in the battle, the Dānavas fled away trembling with fear.

हाहेति विबुवंतस्ते शुम्भं प्रोचुः सुबिह्वलाः ।
रुधिरारक्तदेहाश्च विगतास्त्रा विचेतसः ॥ 35 ॥

Without any weapons, covered all over their bodies with blood, and void of consciousness they uttered dumb confounded "Alas! Alas! What has happened, what has happened."

राजन्नंबिकया रक्तबीजोऽसौ विनिपातितः ।
चामुण्डा तस्य देहात्तु पपौ सर्वं न शोणितम् ॥ 36 ॥

Thus crying, they told their King Śumbha thus: "O King of Kings! Ambikā Devī has killed Raktabīja and Cāmuṇḍā has drunk off all their blood.

ये चान्ये दानवाः शूरा वाहनेनातिरंहसा ।
सिंहेन निहताः सर्वे काल्या च भक्षिताः परे ॥ 37 ॥

The carrier (Vāhana) of Devī, the powerful

ferocious Lion killed other powerful warriors and Kālī devoured the remaining soldiers.

वयं त्वां कथितुं राजन्नागता युद्धचेष्टितम् ।
चरितं च तथा देव्याः संग्रामे परमाद्भुतम् ॥ 38 ॥

O Lord of the Dānavas! We have fled and come to you to give the news of the battle and to describe the wonderful doings of that Caṇḍikā Devī in the battle-field.

अजेयेयं महाराज सर्वथा दैत्यदानवैः ।
गन्धर्वासुरयक्षैश्च पन्नगोरगराक्षसैः ॥ 39 ॥

O King! In our opinion, no one will be able to conquer that Lady, be he a Daitya, Gandharva, Asura, Yakṣa, Pannaga, Cāraṇa, Rākṣasa, or an Uruga.

अन्यास्तत्रागता देव्य इन्द्राणीप्रमुखा भृशम् ।
युध्यमाना महाराज वहिनैरायुधैर्युताः ॥ 40 ॥

O King of Kings! The other Goddesses, Indrāṇī and others, have come to the battle, on their own carriers respectively and are fighting with various weapons.

ताभिः सर्वं हतं सैन्यं दानवानां वरायुधैः ।
रक्तबीजोऽपि राजेन्द्र तरसा विनिपातितः ॥ 41 ॥

O Lord of the Dānavas! The Dānava forces are all slain by them with the excellent weapons in their hands. Even Raktabīja has been slain in no time.

एकाऽपि दुःसहा देवी किं पुनस्ताभिरन्विता ।
सिंहोऽपि हन्ति संग्रामे राक्षसानमितप्रभः ॥ 42 ॥

That Lion, of indomitable prowess, killed the Rākṣasas in the battle; The Devī alone is hard to conquer; how much more would it be impossible to conquer Her, when She has been joined with other goddesses.

अतो विचार्य सचिवैर्युक्तं तद्विधीयताम् ।
न वैरमनया युक्तं सन्धिरेव सुखप्रदः ॥ 43 ॥

So consult with the ministers and do what is reasonable. In our opinion it is better to make treaty with Her and quit your enmity.

आश्चर्यमेतदखिलं यन्नारी हन्ति राक्षसान् ।
रक्तबीजोऽपि निहतः पीतं तस्यापि शोणितम् ॥ 44 ॥

O King! Think over the fact that Lady destroyed all the Dānavas and at last drank off the blood of Raktabīja and at last killed him.

अन्ये निपातिता दैत्याः संग्रामेऽम्बिकया नृप ।

चामुण्डया च मांसं वै भक्षितं सकलं रणे ॥ 45 ॥

What on earth can be more wonderful than this?

O King! The Devī Ambikā killed all the other Daityas and Cāmuṇḍā devoured their blood, flesh, and all.

वरं पातालगमनं तस्याः सेवाऽथवा वरा ।

न तु युद्धं महाराज कार्यमम्बिकया सह ॥ 46 ॥

Considering all this, it is now better for us to serve the Devī Ambikā or fly away to Pātāla. No more fighting is desirable.

न नारी प्राकृता ह्येषा देवकार्यार्थसाधिनी ।

मायेयं प्रबला देवी क्षपयन्तीयमुत्थिता ॥ 47 ॥

She is not an ordinary woman; she is Mahā Māyā, there is not the least doubt in this. Only to serve the cause of the Gods, She has manifested Herself and is now destroying the Rākṣasas' race.

व्यास उवाच

इति तेषां वचस्तथ्यं श्रुत्वा कालविमोहितः ।

मुमुर्षुः प्रत्युवाचेदं शुम्भः प्रस्फुरिताधरः ॥ 48 ॥

Vyāsa said: Hearing thus, Śumbha got confounded by Kāla (Death), as his end was coming nigh, and said the following words, his lips quivering with anger.

शुम्भ उवाच

यूयं गच्छत पातालं शरणं वा भयातुराः ।

हनिष्याम्यहमद्यैव तां च ताश्च समुद्यतः ॥ 49 ॥

"You are struck with fear; so you all take the refuge of Caṇḍikā or fly down to Pātāla; but I will kill Her with all my exertion and effort.

जित्वा सर्वान्सुरानाजौ कृत्वाराज्यं सुपुष्कलम् ।

कथं नारीभयोद्विग्नः पातालं प्रविशाम्यहम् ॥ 50 ॥

I conquered all the hosts of Devas and I have enjoyed their kingdoms; shall I now, out of the fear of one Lady, fly and enter into the Pātāla.

निहत्य पार्षदान्सर्वान् रक्तबीजमुखान् रणे ।

प्राणत्राणाय गच्छामि हित्वा किं विपुलं यशः ॥ 51 ॥

All my attendants, Raktabīja and other heroes, are now slain in the battle and is it possible that I will now fly away out of the sake of preserving my life only.

मरणं त्वनिवार्यं वै प्राणिनां कालकल्पितम् ।

तद्भयं जन्मनोपात्तं त्यजेत्को दुर्लभं यशः ॥ 52 ॥

See! The death of all the beings is ordained by Kāla and it is unavoidable. No sooner a being is born, he is liable to the fear of death.

निशुम्भाहं गमिष्यामि रथारूढो रणाजिरे ।

हत्वा तामागमिष्यामि नागमिष्यमि चान्यथा ॥ 53 ॥

How can a man, then, out of fear of death, quit all his name and fame? O Niśumbha! I will now go immediately to the battle, mounting on my chariot and will return after slaying Her in battle.

त्वं तु सेनायुतो वीर पार्थिवाग्राहो भवस्व मे ।

तरसा तां शरैस्तीक्ष्णैर्नारीं नय यमालये ॥ 54 ॥

And if I cannot kill Her, I will not then return any more. O Best of warriors! Better stand on my side with all your forces and kill that Lady in no time, with sharp arrows.

निशुम्भ उवाच

अहमद्य हनिष्यामि गत्वा दुष्टं च कालिकाम् ।

आगमिष्याम्यहं शीघ्रं गृहीत्वा तामथांबिकाम् ॥ 55 ॥

Niśumbha said: "Today I will go to the battle and slaying that Kālikā, will shortly return here with Ambikā.

मा चिन्तां कुरु राजेन्द्र वराकायास्तु कारणे ।

क्वैषा बाला क्व मे बाहुवीर्यं विश्ववशंकरम् ॥ 56 ॥

O King! Do not think at all for that Lady; see my world-conquering strength and look at that weak woman; there is a vast difference.

त्यक्त्वार्तिं विपुलां भ्रातर्भुक्ष्व भोगानमुत्तमान् ।

आनयिष्याम्यहं कामं मानिनीं मानसंयुताम् ॥ 57 ॥

Cast aside your this great mental anxiety and trouble. Enjoy, O Brother, excellent things. I will bring that dignified Lady with all honours before you.

मयि तिष्ठति ते राजन्न युक्तं गमनं रणे ।
गत्वाऽहमानयिष्यामि तवार्थे वै जयश्रियम् ॥ 58 ॥

O King! You ought not to go to the battle when I am alive. I will presently go to the fight and bring for you that Lady as a sign of our victory.

व्यास उवाच

इत्युक्त्वा भ्रातरं ज्येष्ठं कनीयान्बलगर्वितः ।
रथमास्थाय विपुलं सन्नद्धः स्वबलावृतः ॥ 59 ॥

जगाम तरसा तूर्णं संगरे कृतमंगलः ।
संस्तुतो बन्दिसूतैश्च सायुधः सपरिष्करः ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
एकोनत्रिंशोऽध्यायः ॥ 29 ॥

Vyāsa said: O King! Thus saying, the younger brother, proud of his own strength went hurriedly to the battle-field, mounting on his big chariot. He was protected all over his body by his coat of armour and he was well provided with various weapons and all other accoutrements of war. The bards began to sing hymns to him and various other propitious ceremonies were being performed.

Here ends the Twenty-ninth Chapter of the Fifth Book on the killing of Raktabīja in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXX

On the Killing of Niśumbha

व्यास उवाच

निशुम्भो निश्चयं कृत्वा मरणाय जयाय वा ।
सोद्यमः सबलः शूरो रणे देवीमुपाययौ ॥ 1 ॥

Vyāsa said: O King! Thus making a firm resolve that there would be either victory or death, the great warrior Niśumbha went to fight with the Devī, with great excitement and with all his forces.

तमाजगाम शुम्भोऽपि स्वबलेन समावृतः ।
प्रेक्षकोऽभूद्रणे राजा संग्रामरसपण्डितः ॥ 2 ॥

Śumbha, too the Lord of the Daityas, accompanied by his forces, went after Niśumbha; Śumbha knew full well the rules of warfare; therefore he remained a witness there.

गगने संस्थिता देवास्तदाऽभ्रपटलावृताः ।
दिदृक्षवस्तु संग्रामे सेन्द्रा यक्षगणास्तथा ॥ 3 ॥

Indra and the other Devas and Yakṣas, all stationed themselves in the celestial space, eager to see that fight, covered with clouds.

निशुम्भोऽथ रणे गत्वा धनुरादाय शार्ङ्गकम् ।
चकार शरवृष्टिं स भीषयज्ञगदम्बिकाम् ॥ 4 ॥

Niśumbha came to the field, and, taking the strong bow made of horns, began to shoot arrow after arrows at the Divine Mother with the object of frightening Her.

मुञ्चन्तं शरजालानि निशुम्भं चण्डिका रणे ।
वीक्ष्यादाय धनुःश्रेष्ठं जहास सुस्वरं मुहुः ॥ 5 ॥

Seeing Niśumbha with his excellent bow, shooting arrows, Caṇḍikā began to laugh frequently.

उवाच कालिका देवी पश्य मूर्खत्वमेतयोः ।
मरणायागतौ कालि मत्समीपमिहाधुना ॥ 6 ॥

दृष्ट्वा दैत्यवधं घोरं रक्तबीजात्ययं तथा ।
जयाशां कुरुतस्त्वेतौ मोहितौ मम मायया ॥ 7 ॥

With a soft slow voice She spoke to Kālikā: "O Kāli! See their foolishness! They have come before me, courting death. They are so much deluded by My Māyā, that they yet expect victory when they have already witnessed the death of Raktabīja and many Dānavas.

आशा बलवती ह्येषा न जहाति नरं क्वचित् ।
भग्नं हतं बलं नष्टं गतपक्षं विचेतनम् ॥ 8 ॥

आशापाशनिबद्धौ द्वौ युद्धाय समुपागतौ ।
निहन्तव्यौ मया कालि रणे शुम्भनिशुम्भकौ ॥ 9 ॥

Hope is so very that it never quits a man. How wonderful is this that some of their armies are destroyed, some are wounded, some are rendered senseless, some made powerless, some have fled; seeing all these, yet, they have come to fight, as it were, fastened by the cord of hope of victory. O

Kālī! Today I will certainly slay Niśumbha and Śumbha.

आसन्नमरणावेतौ संप्राप्तौ देवमोहितौ ।

पश्यतां सर्वदेवानां हनिष्याम्यहमद्य तौ ॥ 10 ॥

Their death is nigh; deluded by the Daivī Māyā, they have come to Me. Therefore, in the face of all the Devas, I will kill them to day.

व्यास उवाच

इत्युक्त्वा कालिकां चण्डी कर्णाकृष्टशरोत्करैः ।

छादयामास तरसा निशुम्भं पुरतः स्थितम् ॥ 11 ॥

दानवोऽपि शरांस्तस्याश्चिच्छेद निशितैः शरैः ।

तयोः परस्परं युद्धं भभूवातिभयानकम् ॥ 12 ॥

Vyāsa said: O King! Thus saying, and suddenly drawing Her bow, Caṇḍī covered Niśumbha, in front, all over with a multitude of arrows. Niśumbha, too, cut off those arrows into pieces by his sharp arrows; thus the fight became more and more dreadful between them.

केसरी केशजालानि धुन्वानः सैन्यसागरम् ।

गाहयामास बलवान्सरसीं वारणो यथा ॥ 13 ॥

At this time, the lion of Bhagavatī, came down upon the forces, quivering his manes, like a powerful elephant going down into a lake.

नखैर्दन्तप्रहारैस्तु दानवान्पुरतः स्थितान् ।

चखाद च विशीर्णाङ्गान् गजानिव मदोत्कटान् ॥ 14 ॥

By his nails and teeth, he tore asunder the bodies of the Dānavas that fell before him and devoured them, as if they were infatuated elephants.

एवं विमथ्यमाने तु सैन्ये केसरिणा तदा ।

अभ्यधावन्निशुम्भोऽथ विकृष्टवरकार्मुकः ॥ 15 ॥

अन्येऽपि क्रुद्धा दैत्येन्द्रा देवी हन्तुमुपाययुः ।

सन्दष्टदन्तरसना रक्तनेत्रा ह्यनेकशः ॥ 16 ॥

That lion thus crushing down the soldiers, Niśumbha came forward hurriedly, drawing his excellent bow. Hundreds of other generals of the Dānavas came up there to kill the Devī, biting their lips and with their eyes reddened with anger.

तत्राजगाम तरसा शुम्भः सैन्यसमावृतः ।

निपत्य कालिकां कोपाद्गृहीतुं जगदम्बिकाम् ॥ 17 ॥

In the meantime Śumbha killed Kālīkā and

came very hurriedly there with his forces to capture the Divine Mother.

तत्रागत्य ददर्शाजावंबिकां च पुरःस्थिताम् ।

रौद्ररसयुतां कान्तां शृंगाररससंयुताम् ॥ 18 ॥

Coming to the battle field Śumbha saw that the Divine Mother was standing before him; though She was looking very beautiful, fit for love sentiment, yet She was filled also with the sentiment of fiery wrath.

तां वीक्ष्य विपुलापांगीं त्रैलोक्यवरसुन्दरीम् ।

सुरक्तनयनां रम्यां क्रोधरक्तेक्षणां तथा ॥ 19 ॥

At that time the large eyes of Bhagavatī, the Beautiful in the three worlds, though naturally red, looked more red due to wrath.

विवाहेच्छां परित्यज्य जयाशां दूरतस्तथा ।

मरणे निश्चयं कृत्वा तस्थावाहितकार्मुकः ॥ 20 ॥

When Śumbha saw Her lovely feature, the desire to marry Her and the hope of victory all vanished away from his mind; and he stood there with bow in his hand, firmly holding in his mind that he would die.

तं तथा दानवं देवी स्मितपूर्वमिदं वचः ।

बभावे शृण्वतां तेषां दैत्यानां रणमस्तके ॥ 21 ॥

Seeing the Dānava in that state, She smiled and began to say, so that all the Dānavas could hear.

गच्छध्वं पामरा यूयं पातालं वा जलार्णवम् ।

जीविताशां स्थिरां कृत्वा त्यक्त्वाऽत्रैवायुधानि च ॥ 22 ॥

“O Wretched Fools! If you all want to live, quite all your weapons here, go to the Pātāla or to the middle of the ocean.

अथवा मच्छराघातहतप्राणा रणाजिरे ।

प्राप्य स्वर्गसुखं सर्वे क्रीडंतु विगतज्वराः ॥ 23 ॥

Or be slain in the battle by My arrows and go to heavens and enjoy there without any fear all the enjoyments and sports there.

कातरत्वं च शूरत्वं न भवत्येव सर्वथा ।

ददाम्यभयदानं वै यान्तु सर्वे यथासुखम् ॥ 24 ॥

Weakness and heroism, both cannot be expected at one and the same time and at the same individual; therefore I am ordering you to dispel

your fears. Now go wherever you find your ease and happiness.

व्यास उवाच

इत्याकर्ण्य वचस्तस्या निशुम्भो मदगर्वितः ।
निशितं खड्गमादाय चर्म चैवाष्टचन्द्रकम् ॥ 25 ॥
धावमानस्तु तरसाऽसिना सिंहं मदोत्कटम् ।
जघानातिबलान्मूर्ध्नि भ्रामयञ्जगदम्बिकाम् ॥ 26 ॥

Vyāsa said: O king! Hearing these words of the Devī, that haughty Niśumbha ran forward, holding in his hand the sharpened axe and shield adorned with eight Candras (embossed) and firstly struck with sword violently on the proud lion; then, whirling with great force that sword, hurled it upon the Divine Mother.

ततो देवी स्वगदया वंचयित्वाऽसिपातनम् ।
ताडयामास तं बाहोर्मूले परशुना तदा ॥ 27 ॥

The Devī, then, thwarted off the blow of the sword by Her club and struck at his arm by Paraśu.

खड्गेन निहतः सोऽपि बाहुमूले महामदः ।
संस्तभ्य वेदनां भूयो जघान चण्डिकां तदा ॥ 28 ॥
साऽपि घण्टास्वनं घोरं चकार भयदं नृणाम् ।

The warrior Niśumbha, thus struck at his arm, patiently bore that hurt and struck at Caṇḍikā by his axe. The Devī then made such a terrible noise of bells that all the Daityas were struck with terror.

पपौ पुनः पुनः पानं निशुम्भं हन्तुमिच्छती ॥ 29 ॥
एवं परस्परं युद्धं बभूवातिभयप्रदम् ।
देवानां दानवानां च परस्परजयैषिणाम् ॥ 30 ॥

Then She, desiring to kill Niśumbha, began to drink nectar frequently. O King! Thus the terrible fight went on between the Devas and Dānavas both trying to defeat the other party.

पलादाः पक्षिणः क्रूराः सारमेयाश्च जम्बुकाः ।
ननृतुश्चातिसन्तुष्टा गृधाः कंकाश्च वायसाः ॥ 31 ॥
रणभूर्भाति भूयिष्ठपतितासुरवर्षकैः ।
रुधिरस्त्रावसंयुक्तैर्गजाश्चदेहसंकुला ॥ 32 ॥
पतितान्दानवान्दृष्ट्वा निशुम्भोऽतिरुषान्वितः ।
प्रययौ चण्डिकां तूर्णङ्गदामादाय दारुणाम् ॥ 33 ॥

Then began to dance in the battle-field, the cruel varacious dogs, jackals, vultures, herons, crows

and other birds, very much gladdened. The battle-field was drenched in blood and the dead carcasses of innumerable Dānavas, elephants, and horses were strewn around. Niśumbha, then, seeing the Dānavas dead on the field, became very angry and ran forward with his terrible club before the Devī.

सिंहं जघान गदया मस्तके मदगर्वितः ।
प्रहृत्य च स्मितं कृत्वा पुनर्देवीमताडयत् ॥ 34 ॥
साऽपि तं कुपिताऽतीव निशुम्भं पुरतः स्थितम् ।
प्रहरन्तं समीक्ष्याथ देवी वचनमब्रवीत् ॥ 35 ॥

That proud Asura struck first at the head of the lion with that club and laughed again and again and struck the Devī with that same club. The Devī, too, got very angry seeing Niśumbha before Her and striking at Her. She then spoke thus:

देव्युवाच

तिष्ठ मंदमते तावद्वावत्खड्गमिदं तव ।
ग्रीवायां प्रेरयाम्यस्माद्गन्ताऽसि यमसादनम् ॥ 36 ॥

O You Stupid! Wait till I sever your head from your body by this axe. Soon you will be sent unto death with your head severed off your body.

व्यास उवाच

इत्युक्त्वा तरसा देवी कृपाणेन समाहिता ।
चिच्छेद मस्तकं तस्य निशुम्भस्याथ चण्डिका ॥ 37 ॥

Vyāsa said: O King! Thus saying, the Caṇḍikā Devī instantly cut off the head of Niśumbha by Her axe with great caution.

स छिन्नमस्तको देव्या कबन्धोऽतीव दारुणः ।
बभ्राम च गदापाणिस्त्रासयन्देवतागणान् ॥ 38 ॥

The head thus severed from the body by the blow of the Devī, the headless Demon began to roam there with great force with club in his hand. The Devas then got very much frightened.

देवी तस्य शितैर्बाणैश्चिच्छेद चरणौ करौ ।
पपातोर्व्यां ततः पापी गतासुः पर्वतोपमः ॥ 39 ॥

The Devī, then, cut off the hands and feet of that headless Demon with sharpened arrows. तस्मिन्निपतिते दैत्ये निशुम्भे भीमविक्रमे ।
हाहाकारो महानासीत्तत्सैन्ये भयकम्पिते ॥ 40 ॥

That vicious wretch fell down lifeless, on the ground like a mountain. The powerful Daityas Niśumbha being thus killed, a great uproar arose amidst his panic stricken forces.

त्यक्त्वाऽऽयुधानि सर्वाणि सैनिकाः क्षतजाप्नुताः ।
जग्मुर्बुम्बारवं सर्वे कुर्वाणा राजमन्दिरम् ॥ 41 ॥

The soldiers, covered all over their bodies with blood, left all their weapons in the field, began to make Boombā sound (a piteous cry with mouth and hands as sign of danger) and fled away to the king Śumbha.

तानागतान्सुसंप्रेक्ष्य शुम्भः शत्रुनिषूदनः ।
पप्रच्छ क्व निशुम्भोऽसौ कथं भग्नाः पलायिताः ॥ 42 ॥

He, the tormentor of the foes, then asked them coming: "Where is Niśumbha now? Why have you fled away from the field?"

तच्छ्रुत्वा वचनं राज्ञस्ते प्रोचुः प्रणता भृशम् ।
राजंस्ते निहतो भ्राता शेते समरमूर्धनि ॥ 43 ॥

Thus hearing the King's words, they bowed down and said: "O King! Your brother Niśumbha is lying dead on the battle-field.

तया निपातिताः शूरा ये च तेऽप्यनुजानुगाः ।
वय त्वां कथितुं सर्वं वृत्तान्तं समुपागताः ॥ 44 ॥

O King The Devī killed all the Dānava warriors that attended your brother; only we are left and have come here to give you the information.

निशुम्भो निहतस्तत्र तथा चण्डिकयाऽधुना ।
न हि युद्धस्य कालोऽद्य तव राजन्नरांगणे ॥ 45 ॥

O King! Niśumbha has been killed by the weapons of the Devī. So we think you ought not to go to the battle.

देवकार्यं समुद्दिश्य काऽपीयं परमांगना ।
हन्तुं दैत्यकुलं नूनं प्राप्तेति परिचिंतय ॥ 46 ॥

Know this as certain that the Lady, the Highest Cause of this Universe has come here to destroy the Dānavas, the object being to serve the cause of the Gods.

नैषा प्राकृतयोषैव देवीशक्तिरनुत्तमा ।
अर्चित्यचरिता क्वापि दुर्ज्ञेया दैवतैरपि ॥ 47 ॥

नानारूपधराऽतीव मायामूलविशारदा ।
विचित्रभूषणा देवी सर्वायुधधरा शुभा ॥ 48 ॥

This Lady is not an ordinary woman; She is the Supreme Force; Her doings are inconceivable; what more can be said than the fact that the Devas never can know Her! This Devī can assume various forms; She is the origin of Māyā; She is very clever; She is adorned with various ornaments and is holding various weapons in Her hands.

गहना गूढचरिता कालरात्रिरिवापरा ।
अपारपारगा पूर्णा सर्वलक्षणसंयुता ॥ 49 ॥

Her doings are incomprehensible; She is like a Second Night of Dissolution (at the end of the world); She is Perfect, endowed with all auspicious signs, capable to go beyond the insurmountable.

अन्तरिक्षस्थिता देवास्तां स्तुवंत्यकुतोभयाः ।
देवकार्यं च कुर्वाणां श्रीदेवीं परमाद्भुताम् ॥ 50 ॥

This wonderful Devī is serving the cause of the gods and the Devas from the sky are singing hymns to Her.

पलायनं परो धर्मः सर्वथा देहरक्षणम् ।
रक्षिते किल देहेस्मिन्कालेऽस्मत्सुखताङ्गते ॥ 51 ॥

O King! It is now your paramount duty to fly away and save your life; if you live, you may have the chance for gaining the victory when time will turn out favourable; there is no doubt in this.

संग्रामे विजयो राजन्भविता ते न संशयः ।
कालः करोति बलिनं समये निर्बलं क्वचित् ॥ 52 ॥

It is Time that makes a strong man weak; and it is that very Time that makes that weak man strong again and stimulates him for victory.

तं पुनः सबलं कृत्वा जयायोपदधाति हि ।
दातारं याचकं कालः करोति समये क्वचित् ॥ 53 ॥

भिक्षुकं धनदातारं करोति समयान्तरे ।
विष्णुः कालवशे नूनं ब्रह्मा वा पार्वतीपतिः ॥ 54 ॥

Time makes a generous donor a beggar and it is Time that makes the same beggar again a generous donor. Brahmā, Viṣṇu, Maheśa, Indra and other Devas are all under the sway of this Time; so Time is the Sovereign of all.

इन्द्राद्या निर्जराः सर्वे काल एव प्रभुः स्वयम् ।
तस्मात्कालं प्रतीक्षस्व विपरीतं तवाधुना ॥ 55 ॥

Therefore, O King! Wait for this Time. Now Time is favourable to the Gods and inimical to you.

सम्मुखो देवतानां च दैत्यानां नाशहेतुकः ।
एकैव च गतिर्नास्ति कालस्य किल भूपते ॥ 56 ॥

Therefore Time is destroying now the Daityas. But the course of Time is not the same throughout. O King! The actions of Time are various no doubt.

• नानारूपधराऽप्यस्ति ज्ञातव्यं तस्य चेष्टितम् ।
कदाचित्संभवो नृणां कदाचित्प्रलयस्तथा ॥ 57 ॥

Time creates men and Time destroys them. The time of creation is different from the time of destruction, this is evident to you before your eyes.

उत्पत्तिहेतुः कालोऽन्यः क्षयहेतुस्तथाऽपरः ।
प्रत्यक्षं ते महाराज देव्याः सर्वे सवासवाः ॥ 58 ॥

करदास्ते कृताः पूर्वं कालेन सम्मुखेन च ।
तेनैव विमुखेनाद्य बलिनोऽबलयाऽसुराः ॥ 59 ॥

निहता नितरां कालः करोति च शुभाशुभम् ।
न चात्र कारणं काली नैव देवाः सनातनाः ॥ 60 ॥

See! When Time was favourable to you, you subjected Indra and all other Devas and made them pay taxes to you; and now Time is unfavourable to you; so an ordinary weak woman is killing the powerful Dānavas; Time, therefore, is doing favourable things and also unfavourable things.

The host of Devas or the woman Kālī is not the cause thereof.

यथा ते रोचते राजंस्तथा कुरु विमृश्य च ।
कालोऽयं नात्र हेतुस्ते दानवानां तथा पुनः ॥ 61 ॥
त्वदग्रतो गतः शक्रो भग्नः संख्ये निरायुधः ।
तथा विष्णुस्तथा रुद्रो वरुणो धनदो यमः ॥ 62 ॥

O King! The present Time is not favourable to you and the Daityas; knowing this, do as you like. See! Indra, Viṣṇu, Varuṇa, Yama and other prominent Devas all fled before in battle, quitting their weapons.

तथा त्वमपि राजेन्द्र वीक्ष्य कालवशं जगत् ।
पातालं गच्छ तरसा जीवन्मद्रमवाप्स्यसि ॥ 63 ॥

मृते त्वयि महाराज शत्रवस्ते मुदान्विताः ।
मंगलानि प्रगायंतो विचरिष्यन्ति सर्वतः ॥ 64 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे
त्रिंशोऽध्यायः ॥ 30 ॥

So, knowing this world as subject to the control of Time, you can now fly away and go quickly to the Pātāla. For if you live, you will get in future all the pleasures; and if you be killed, you enemies will all be very glad and roam everywhere fearlessly, singing propitious songs.

Here ends the Thirtieth Chapter of the Fifth Book on the killing of Niśumbha in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXI

On the Death of Śumbha

व्यास उवाच

इति तेषां वचः श्रुत्वा शुम्भो दैत्यपतिस्तदा ।
उवाच सैनिकानांशु कोपाकुलितलोचनः ॥ 1 ॥

Vyāsa said: O King! Śumbha, the Lord of the Daityas, hearing the words of the soldiers, began to say, then, with eyes rolling with anger.

शुम्भ उवाच

जाल्माः किं ब्रूत दुर्वाच्यं कृत्वा जीवितुमुत्सहे ।
निहत्य सचिवान्भ्रातृर्निरलज्जो विचरामि किम् ॥ 2 ॥

Śumbha said: "O Fools! What are you saying

all this? How can I do this unspeakably mean act and then hope to live? How shall I be able to roam in this world when I have become the cause in the slaying of my brothers and ministers?

कालः कर्ता शुभानां वाऽशुभानां बलवत्तरः ।
का चिन्ता मम दुर्वारि तस्मिन्नीशेऽप्यरूपके ॥ 3 ॥

Time is the more powerful cause of all that takes place, good or bad; so when this formless Time is the Supreme Ruler, what use is there in my brooding over the result?

यद्भवति तद्भवतु यत्करोति करोतु तत् ।
न मे चिन्ताऽस्ति कुत्रापि मरणाज्जीवनात्तथा ॥ 4 ॥

Let whatever come that is inevitable, let whatever be done that is destined to take place; death or life, I do not think of either.

स कालोऽप्यन्यथा कर्तुं भावितो नेशते क्वचित् ।
न वर्षति च पर्जन्यः श्रावणे मासि सर्वदा ॥ 5 ॥

The more so when Time is never able, even when worshipped, to thwart off death or life when their proper moment arrives.

कदाचिन्मार्गशीर्षे वा पौषे माघेऽथ फाल्गुने ।
अकाले वर्षतीवाशु तस्मान्मुख्यो न चास्त्ययम् ॥ 6 ॥

See! The God of rain gives up rain in the rainy season; but, it is seen that sometimes it does not rain in the month of Śrāvaṇa (the rainy season); whereas it rains sometimes in the month of Agraḥāyaṇa, Pauṣa, Māgha, or Phālguna (not the rainy season).

कालो निमित्तमात्रं तु दैवं हि बलवत्तरम् ।
दैवेन निर्मितं सर्वं नान्यथा भवतीत्यदः ॥ 7 ॥

Therefore it is evident that Time is not the chief factor. Fate is stronger than Time; Time is merely the instrumental cause.

दैवमेव परं मन्ये धिक्पौरुषमनर्थकम् ।
जेता यः सर्वदेवानां निशुम्भोऽप्यनया हतः ॥ 8 ॥

It is this Fate that has created all this universe; it cannot be rendered otherwise. I consider Fate as Supreme; Fie on this one's own exertion! For, Lo! Niśumbha, who had before conquered all the Devas, is slain today by an ordinary woman!

रक्तबीजो महाशूरः सोऽपि नाशं गतो यदा ।
तदाहं कीर्तिमुत्सृज्य जीविताशां करोमि किम् ॥ 9 ॥

Alas! When Raktabīja, too, had been slain, how can I desire to hold on to my life, foregoing all my name and fame!

प्राप्ते काले स्वयं ब्रह्मा परार्धद्वयसम्मिते ।
निधनं याति तरसा जगत्कर्ता स्वयं प्रभुः ॥ 10 ॥

Even Brahmā, who has created all this universe, will not sooner come to an end than his longevity expires.

चतुर्युगसहस्रं तु ब्रह्मणो दिवसे किल ।
पतन्ति भवनात्पंच नव चेन्द्रास्तथा पुनः ॥ 11 ॥
तथैव द्विगुणे विष्णुर्मरणायोपकल्पते ।
तथैव द्विगुणे काले शङ्करः शान्तिमेति च ॥ 12 ॥

Four thousand Yugas constitute one day of Brahmā; and in that one day fourteen Indras perished; so twice the life of Brahmā constitute the life of Viṣṇu; similarly twice the life period of Viṣṇu constitutes the life period of Maheśa; and when their longevity expire, they come to an end.

का चिन्ता मरणे मूढा निश्चले दैवनिर्मिते ।
मही महीधराणां च नाशः सूर्यशशाङ्कयोः ॥ 13 ॥

This visible earth, mountains, sun and moon all will perish; so it has been specially ordained by the Destiny; therefore, O Fools! I do not care a bit for death.

जातस्य हि ध्रुवं मृत्युध्रुवं जन्म मृतस्य च ।
अध्रुवेऽस्मिञ्छरीरे तु रक्षणीयं यशः स्थिरम् ॥ 14 ॥

When a being is born, he must die; and when anyone dies, he will be born again, there is no doubt in this.

रथो मे कल्प्यतां शीघ्रं गमिष्यामि रणाजिरे ।
जयो वा मरणं वापि भवत्वद्यैव दैवतः ॥ 15 ॥

So one ought to preserve one's name and fame which is more permanent in this transitory body. Prepare my chariot; I will go today to the battlefield; let victory or defeat come as it may, as Fate has ordained. I will soon go to fight."

इत्युक्त्वा सैनिकाञ्छुम्भो रथमास्थाय सत्वरः ।
प्रययावम्बिका यत्र संस्थिता तु हिमाचले ॥ 16 ॥

Thus saying, Śumbha mounted on the chariot quickly and went where the Devī Ambikā was staying. Then the four-fold army, cavalry, infantry, chariots, horses and elephants and innumerable soldiers, followed him with weapons in their hands.

सैन्यं प्रचलितं तस्य संगे तत्र चतुर्विधम् ।
हस्त्यश्वरथपादातिसंयुतं सायुधं बहु ॥ 17 ॥

Going there to the Himālaya mountain, he saw the Divine Mother sitting on Her Lion. She

appeared so very lovely as to enchant the three worlds.

तत्र गत्वाऽचले शुभः संस्थितां जगदम्बिकाम् ।
त्रैलोक्यमोहिनीं कान्तामपश्यत्सिंहवाहिनीम् ॥ 18 ॥
सर्वाभरणभूषाढ्यां सर्वलक्षणसंयुताम् ।
स्तूयमानां सुरैः खस्थैर्गन्धर्वयक्षकिन्नरैः ॥ 19 ॥

Her body was decorated with various ornaments, all the auspicious gems were manifest; the Devas, Gandharvas, Yakṣas and Kinnaras in the heavens were all worshipping Her with hymns and Pārijāta flowers, and the Devī was making beautiful sounds with bells and conches, indicative of Her victory.

पुष्पैश्च पूज्यमानां च मन्दारपादपोद्भवैः ।
कुर्वाणां शंखनिनदं घण्टानादं मनोहरम् ॥ 20 ॥
दृष्ट्वा तां मोहमगमच्छुभः कामविमोहितः ।
पञ्चबाणाहतः कामं मनसा समर्चितयत् ॥ 21 ॥

Seeing Her Śumbha was very much enchanted with passionate love and struck with, the five arrows of cupid, thought thus: How wonderful is Her lovely countenance! See! How wonderful and amazing is Her skilfulness! Delicacy and capability to endure the hardships of war, though quite contrary to each other, are both in Her.

अहो रूपमिदं सम्यगहो चातुर्यमद्भुतम् ।
सौकुमार्यं च धैर्यं च परस्परविरोधि यत् ॥ 22 ॥

What a wonder is this! Her bodies are extremely delicate and limbs are lean and thin; besides She is lately blooming into womanhood; still She does not feel any passion; this is undoubtedly very wonderful!

सुकुमाराऽतितन्वंगी सद्यः प्रकटयौवना ।
चित्रमेतदसौ बाला कामभावविवर्जिता ॥ 23 ॥
कामकान्तासमा रूपे सर्वलक्षणलक्षिता ।
अम्बिकेयं किमेतत्तु हन्ति सर्वान्महाबलान् ॥ 24 ॥

She is exquisitely beautiful that can be desired of in one's mind; and though She is endowed with all the auspicious signs, yet She has no inclinations for all the pleasure and allurements of the world and is now slaying the powerful Asuras; this is wonderful indeed!

उपायः कोऽत्र कर्तव्यो येन मे वशगा भवेत् ।
न मन्त्रा वा मरालाक्षीसाधने सन्निधौ मम ॥ 25 ॥

Now what steps are to be taken so that this Lady comes under my control? All the Mantrams also are not with me now to bring over this Swan-eyed Lady unto me.

सर्वमन्त्रमयी ह्येषा मोहिनी मदगर्विता ।
सुन्दरीयं कथं मे स्याद्वशगा वरवर्णिनी ॥ 26 ॥
पातालगमनं मेऽत्र न युक्तं समरांगणात् ।
सामदानविभेदैश्च नेयं साध्या महाबला ॥ 27 ॥

This proud lovely Lady is the incarnate of all Mantrams; how will She come under my control? This heroic Lady cannot be controlled by conciliatory words, allurements, dissensions; it is not advisable, too, to fly away from the battle-field and to go to Pātāla.

किं कर्तव्यं क्व गन्तव्यं विषमे समुपस्थिते ।
मरणं नोत्तमं चात्र स्त्रीकृतं तु यशोऽपहृत् ॥ 28 ॥
मरणं ऋषिभिः प्रोक्तं संगरे मंगलास्पदम् ।
यत्तत्समानबलयोर्योर्धयोर्युध्यतोः किल ॥ 29 ॥

What am I to do? Where shall I go in this critical moment? And if I die at the hands of this Lady, that death is not a glorious one; it will take away my fame. The death in a battle-field is conducive to one's well being, so the sages say, when both the parties are equally strong.

प्राप्तेयं दैवरचिता नारी नरशतोत्तमा ।
नाशायास्मत्कुलस्येह सर्वथाऽतिबलाऽबला ॥ 30 ॥
वृथा किं सामवाक्यानि मया योज्यानि साम्प्रतम् ।
हननायागता ह्येषा किं नु साम्ना प्रसीदति ॥ 31 ॥

The Devas have created this Lady stronger than even hundred strong men; She is a woman merely in name. This Lady is very powerful and has come here to destroy the Dānavas; there is no doubt in this. What effect will conciliatory words now produce on Her; She has come to slay us; Will She be appeased with good words?

न दानैश्चालितुं योग्या नानाशस्त्रविभूषिता ।
भेदस्तु विफलः कामं सर्वदेववशानुगा ॥ 32 ॥

Neither will allurements of precious things be

of any avail, for She is decked with various arms and weapons; nor will it be of any use to sow dissensions between the Devas and Her. Further all the Devas are under Her control.

तस्मात्तु मरणं श्रेयो न संग्रामे पलायनम् ।
जयो वा मरणं वाऽद्य भवत्वेव यथाविधि ॥ 33 ॥

Therefore it is far better to die than to fly; victory or death would come unto me today as Fate has ordained.

व्यास उवाच

इति संचिंत्यमानः स शुम्भः सत्त्वाश्रितोऽभवत् ।
युद्धाय सुस्थिरो भूत्वा तामुवाच पुरः स्थिताम् ॥ 34 ॥
देवि युध्यस्व कान्तेऽद्य वृथाऽयं ते परिश्रमः ।
मूर्खाऽसि किल नारीणां नायं धर्मः कदाचन ॥ 35 ॥

Vyāsa said: O King! Thus thinking in his mind, Śumbha became ready to shew his strength; and firmly resolved to fight, he said to the Devī before him: "O Devī! Fight. But, O One of delicate limbs! Thy so much toil is in vain. Thou hast no sense at all; for Thou art doing contrary to the doings of woman-kind.

नारीणां लोचने बाणा भुवावेव शरासनम् ।
हावभावास्तु शस्त्राणि पुमाल्लक्ष्यं विचक्षणः ॥ 36 ॥
सन्नाहश्चांगरागोऽत्र रथश्चापि मनोरथः ।
मन्दप्रजल्पितं भेरीशब्दो नान्यः कदाचन ॥ 37 ॥

The pair of eyes of women are their arrows; the eyebrows are their bows; their gestures and postures are their weapons and their hits are those persons who are skilled in amorous love sentiments. The dyes used in painting the bodies are their amorous, their mental desires are their chariots, so sweet soft words and conversations are their trumpet sounds; women have no other things for their war preparations.

अन्यास्त्रधारणं स्त्रीणां विडम्बनमसंशयम् ।
लज्जैव भूषणं कान्ते न च धाष्ट्यं कदाचन ॥ 38 ॥

Therefore, O Beloved! Any other weapons are mere mockeries and ridiculous; their modesty is their ornament; impudence can never grace them.

युध्यमाना वरा नारी कर्कशेवाभिदृश्यते ।
स्तनौ संगोपनीयौ वा धनुषः कर्षणे कथम् ॥ 39 ॥

An exquisitely beautiful woman, if engaged in a fight will look harsh; especially when Thou wilt draw Thy bow, how wilt Thou be able to hide Thy breasts?

क्व मन्दगमनं कुत्र गदामादाय धावनम् ।
बुद्धिदा कालिका तेऽत्र चामुण्डा परनायिका ॥ 40 ॥

When Thou wilt run with Thy club, where will Thy gentle treadings go? O Beautiful! Thy councillors are this Kālikā and the stupid Cāmūṇḍā.

चण्डिकामन्त्रमध्यस्था लालनेऽसुस्वरा शिवा ।
वाहनं मृगराडास्ते सर्वसत्त्वभयंकरः ॥ 41 ॥

Caṇḍikā is Thy adviser her voice is very hoarse; how can then she be able to nurse Thee? Again this Lion, the terror of all the beings, is Thy carrier. Therefore.

वीणानादं परित्यज्य घण्टानादं करोषि यत् ।
रूपयौवनयोः सर्वं विरोधि वरवर्णिनि ॥ 42 ॥

O Dear! Leave aside all these and come over unto me. O Beautiful One! That Thou art ringing Thy bells and dost not sound Thy lute goes quite against Thy beauty and youth.

यदि ते संगरेच्छाऽस्ति कुरुरूपा भव भामिनी ।
लम्बोष्ठी कुनखी क्रूरा ध्वांक्षवर्णा विलोचना ॥ 43 ॥

लम्बपादा कुदन्ती च मार्जारिनयनाकृतिः ।
ईदृशं रूपमास्थाय तिष्ठ युद्धे स्थिरा भव ॥ 44 ॥

O Sensitive One! If Thou likest to fight, better assume an ugly appearance, let Thy nature be ferocious and cruel; let Thy colour be black like a crow; lips elongated, legs long, nails ugly, teeth horrible, and let Thy eyes be ugly or yellow like those of a cat.

कर्कशं वचनं ब्रूहि ततो युद्धं करोम्यहम् ।
ईदृशीं सुदतीं दृष्ट्वा न मे पाणिः प्रसीदति ॥ 45 ॥

हन्तुं त्वां मृगशावाक्षि कामकान्तोपमे मृधे ।

O Devī! Assume such an ugly appearance and stand firmly for the fight. O Deer-eyed One! Speak first harsh words unto me; then I will fight with

Thee; my hand does not get up to strike Thee with handsome teeth, in the battle-field, Who art like a second Rati.”

व्यास उवाच

इति बुवाणं कामार्तं वीक्ष्य तं जगदम्बिका ॥ 46 ॥
स्मितपूर्वमिदं वाक्यमुवाच भरतोत्तम ।

Vyāsa said: O Best of the descendants of Bharata! When Śumbha said thus, the Divine Mother, seeing him passionate, smiled and said:

देव्युवाच

किं विधीदसि मन्दात्मन्कामबाणविमोहितः ॥ 47 ॥
प्रेक्षिकाऽहं स्थिता मूढ कुरु कालिकया मृधम् ।
चामुण्डया वा कुर्वते तव योग्ये रणांगणे ॥ 48 ॥
प्रहरस्व यथाकामं नाहं त्वां योन्दुमुत्सहे ।

“O Stupid One! Why are you so much distressed with passion? O Fool! If your hand does not come forward to strike weapons at Me, then fight with this ugly Kālikā or Cāmuṇḍā; they are your best compeers in the battle-field; they will fight with you; I will stand as a mere Witness.

इत्युक्त्वा कालिकां प्राह देवी मधुरया गिरा ॥ 49 ॥
जह्येनं कालिके क्रूरे कुरूपप्रियमाहवे ।

Thus saying, the Devī Bhagavatī said to Kālikā in sweet words: “O Kālikā! Your nature is fierce; this Śumbha likes also the fierce; so kill him.”

व्यास उवाच

इत्युक्त्वा कालिका कालप्रेरिता कालरूपिणी ॥ 50 ॥
गदां प्रगृह्य तरसा तस्थावाजौ कृतोद्यमा ।

Vyāsa said: O King! That Kālikā, the incarnate of Death, thus ordered, took up Her club immediately and became ready to fight, as if sent there direct by the God of Death.

तयोः परस्परं युद्धं बभूवातिभयानकम् ॥ 51 ॥
पश्यतां सर्वदेवानां मुनीनां च महात्मनाम् ।

A dreadful fight then ensued between the two; and the high-souled Munis and the Devas were present there and witnessed the great event.

गदामुद्यम्य शुम्भोऽथ जघान कालिकां रणे ॥ 52 ॥
कालिका दैत्यराजानं गदया न्यहनद्भृशम् ।

बभञ्जास्य रथं चण्डी गदया कनकोज्ज्वलम् ॥ 53 ॥
खरान्हत्वा जघनाशु दारुकं दारुणस्वना ।

Śumbha first struck at Kālikā, raising his club. Kālikā, then, struck Śumbha in return with her club violently. Instantly she made a dreadful sound, broke down his chariot, glittering like gold, into pieces, killed the horse of the chariot and slew the charioteer.

स पदातिर्गदां गुर्वी समादाय क्रुधान्वितः ॥ 54 ॥
कालिकाभुजयोर्मध्ये प्रहसन्नहनत्तदा ।

Walking, then, on foot with a very heavy club in his hand, Śumbha struck with great anger on the breast of Kālikā and began to laugh.

वञ्चयित्वा गदाघातं खड्गमादाय सत्त्वरा ॥ 55 ॥
चिच्छेदास्य भुजं सव्यं सायुधं चन्दनार्चितम् ।

Kālikā, in the meanwhile, rendering his stroke useless, soon took up Her axe and cut off his left hand, pasted with sandal and decked with arms and weapons.

स छिन्नबाहुर्विरथो गदापाणिः परिप्लुतः ॥ 56 ॥
अचिरेण समागत्य कालिकामहनत्तदा ।

His left hand thus cut off, his whole body was drenched with torrents of blood; yet he came up with club in his hand and struck Kālikā with it.

काली च करवालेन भुजं तस्याथ दक्षिणम् ॥ 57 ॥
चिच्छेद प्रहसंती सा सगदं किल सांगदम् ।

Kālikā, too, laughed and with Her scimitar cut off his right arm holding the club and ornamented with armlet.

कर्तुं पादप्रहारं स कुपितः प्रययौ जवात् ॥ 58 ॥
काली चिच्छेद चरणौ खड्गेनास्य त्वरान्विता ।

Śumbha became angry and came up violently to kick Her when Kālikā quickly cut off his two legs.

सच्छिन्नकरपादोऽपि तिष्ठ तिष्ठेति च बुवन् ॥ 59 ॥
धावमानो ययावाशु कालिकां भीषयन्निव ।

His arms and legs thus severed from his body, the Demon frightened Kālikā and told Her. “Wait, wait.” And soon he came up before Her.

तमागच्छन्तमालोक्य कालिका कमलोपमम् ॥ 60 ॥
चकर्त मस्तकं कंठाद्बुधिरौघवहं भृशम् ।

Seeing the Demon coming, Kālikā severed his neck from his body like a lotus; blood began to gush out in continuous streams.

छिन्नेऽसौ मस्तके भूमौ पपात गिरिसन्निभः ॥ 61 ॥

प्रणा विनिर्ययुस्तस्य देहादुत्क्रम्य सत्वरम् ।

O King! The head of Śumbha, thus severed from his body, fell on the ground like a mountain. Immediately the life left the body.

गतासुं पतितं दैत्यं दृष्ट्वा देवाः सवासवाः ॥ 62 ॥

तुष्टुवुस्तां तदा देवीं चामुण्डां कालिकां तथा ।

Seeing the Dānava fell down lifeless, Indra and the other hosts of Devas began to worship the Devī Bhagavatī, Cāmuṇḍā, and Kālikā and chanted lovely hymns to them.

ववुर्वाताः शिवास्तत्र दिशश्च विमला भृशम् ॥ 63 ॥

बभूवुश्चाग्नयो होमे प्रदक्षिणशिखाः शुभाः ।

The winds then began to blow pleasantly; all the quarters looked very clear and Fire in sacrificial altars, being circumambulated, became very propitious.

हतशेषाश्च ये दैत्याः प्रणम्य जगदम्बिकाम् ॥ 64 ॥

त्यक्त्वाऽऽयुधानि ते सर्वे पातालं प्रययुर्नृप ।

On the other hand, those Daityas that remained alive quitted their arms and weapons, bowed down to the Divine Mother, and fled away one and all to the Pātāla.

एतत्ते सर्वमाख्यातं देव्याश्चरितमुत्तमम् ॥ 65 ॥

शुम्भादीनां वधं चैव सुराणां रक्षणं तथा ।

O King! I have now described in regular order to you how the Devī protected the Devas and destroyed Śumbha and other Asuras.

एतदाख्यानकं सर्वं पठन्ति भुवि मानवाः ॥ 66 ॥

शृण्वन्ति च सदा भक्त्या ते कृतार्था भवन्ति हि ।

Those human beings on the surface of the earth that read this anecdote from the beginning to the very end or hear it constantly, get all their desires fulfilled; there is no doubt in this.

अपुत्रो लभते पुत्रान्निर्धनश्च धनं बहु ॥ 67 ॥

रोगी च मुच्यते रोगात्सर्वान्कामानवाप्नुयात् ।

O King! Verily he gets a son who has not got any son; he gets abundance of wealth who is without any wealth; the diseased become cured of their diseases; what more can be said than the fact that he who hears this glorious deed of the Devī in its entirety, gets all that he desires.

शत्रुतो न भयं तस्य य इदं चरितं शुभम् ।

शृणोति पठते नित्यं मुक्तिमाप्नायते नरः ॥ 68 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

शुम्भवधो नाम एकत्रिंशोऽध्यायः ॥ 31 ॥

O King! That man who reads daily this holy anecdote or hears it, has never to fear from his enemies; in addition he gets liberation after leaving his this body.

Here ends the Thirty-first Chapter of the Fifth Book on the death of Śumbha in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXII

On the King Suratha's Going to the Forest

जनमेजय उवाच

महिमा वर्णयते सम्यक्चण्डिकायास्त्वया मुने ।

केन चाराधिता पूर्वं चरित्रत्रययोगतः ॥ 1 ॥

Janamejaya said: O Best of Munis! The glory of Caṇḍikā has been fully described by you. By whom was She worshipped in the ancient times after the reading and hearing of Her three glorious deeds (the killing of Madhu Kaiṭabha, etc.)?

प्रसन्ना कस्य वरदा केन प्राप्तं फलं महत् ।

आराध्य कामदां देवीं कथयस्व कृपानिधे ॥ 2 ॥

उपासनाविधिं ब्रह्मस्तथा पूजाविधिं वद ।

विस्तरेण महाभाग होमस्य च विधिं पुनः ॥ 3 ॥

Who was it that derived the best effects by worshipping the Devī, the Bestower of all desires? When and with whom was She pleased and then offered boons? O Ocean of mercy! Kindly narrate fully all these things to me. O Brāhmaṇa! Describe

to me also the rules how the meditation, worship and Homa of the Great Devī are conducted.

सुत उवाच

इति भूपवचः श्रुत्वा प्रीतः सत्यवतीसुतः ।

प्रत्युवाच नृपं कृष्णो महामायाप्रपूजनम् ॥ 4 ॥

Sūta said: "O R̥ṣi! Kṛṣṇa Dvaipāyana, the son of Satyavatī, was very glad to hear these questions of Janamejaya and began to describe how the worship, etc., of the Mahā Māyā, the Devī Bhagavatī are to be done.

व्यास उवाच

स्वारोचिषेऽन्तरे पूर्वं सुरथो नाम पार्थिवः ।

बभूव परमोदारः प्रजापालनतत्परः ॥ 5 ॥

Vyāsa said: O King! In days of yore in Svārociṣa Manvantara there was a king, named Suratha, very liberal-minded and devoted to govern well his subjects.

सत्यवादी कर्मपरो ब्राह्मणानां च पूजकः ।

गुरुभक्तिरतो नित्यं स्वदारगमने रतः ॥ 6 ॥

He was truthful, active and energetic, and devoted to his Guru; he always served the twice-born and he never used to hold any sexual intercourse except with his legal wife.

दानशीलोऽविरोधी च धनुर्वेदैकपारगः ।

एवं पालयतो राज्यं म्लेच्छाः पर्वतवासिनः ॥ 7 ॥

He was generous, not liking to quarrel with anybody, and expert in the science of archery. While he was thus governing his kingdom, the Mlecchas, the hill tribes, turned out his enemies.

बलाच्छत्रुत्वमापन्नाः सैन्यं कृत्वा चतुर्विधम् ।

हस्त्यश्चरथपादातिसहितास्ते मदोत्कटाः ॥ 8 ॥

कोलाविध्वंसिनः प्राप्ताः पृथ्वीग्रहणतत्पराः ।

सुरथः सैन्यमादाय सम्मुखः समपद्यत ॥ 9 ॥

They destroyed the city of Kolā, became very haughty and turbulent and desired to conquer the whole earth by their sheer force. Thus accompanied by the great four-fold army elephants, chariots, cavalry and infantry they came to conquer the dominion of the King Suratha.

युद्धं समभवद्घोरं तस्य तैरतिदारुणैः ।

म्लेच्छानां तु बलं स्वल्पं राज्ञस्तद्वलमद्भुतम् ॥ 10 ॥

तथापि तैर्जितो युद्धे दैवाद्राजा पराजितः ।

भग्नश्च स्वपुरं प्राप्तः सुरक्षं दुर्गमण्डितम् ॥ 11 ॥

A dreadful fight then ensued between the King and the dreadful Mlecchas. O King! The Mleccha forces were not at all numerous whereas the king were large; still the Mlecchas were lucky to win the battle. The King, defeated, fled to his own city which was a strongly fortified place.

चितयामास मेधावी राजा नीतिविचक्षणः ।

प्रधानान्विमना दृष्ट्वा शत्रुपक्षसमाश्रितान् ॥ 12 ॥

स्थानं गृहीत्वा विपुलं परिखादुर्गमण्डितम् ।

कालप्रतीक्षा कर्तव्या किं वा युद्धं वरं मतम् ॥ 13 ॥

The good King, wise in statesmanship when he saw that his ministers had gone over to the enemies' party, became very anxious and thought whether it was advisable for him to wait for a better opportunity, remaining within his own extensive city, well guarded by a strong wall and ditch or it would be better to fight on.

मन्त्रिणः शत्रुवशगा मन्त्रयोग्या न ते किल ।

किं करोमीति मनसा भूपतिः समर्चिंतयत् ॥ 14 ॥

The King thought also that it would not at all be advisable to consult with his ministers who were, then, under the control of his enemies; what then would he do under the circumstances?

कदाचित्ते गृहीत्वा मां पापाचाराः पराश्रिताः ।

शत्रुभ्योऽथ प्रदास्यन्ति तदा किं वा भविष्यति ॥ 15 ॥

Those vicious ministers could at any time deliver him to the hands of his enemies; what would then happen to him!

पापबुद्धिषु विश्वासो न कर्तव्यः कदाचन ।

किं ते वै प्रकुर्वन्ति ये लोभवशगा नराः ॥ 16 ॥

Those men, that are avaricious, can do anything in this world; therefore it would never be advisable to trust them.

भ्रातरं पितरं मित्रं सुहृदं बांधवं तथा ।

गुरुं पूज्यं द्विजं द्वेष्टि लोभाविष्टः सदा नरः ॥ 17 ॥

The people under the sway of greed commit

injury to their fathers, brothers, friends, acquaintances, their Gurus and the adored Brāhmanas.

तस्मान्मया न कर्तव्यो विश्वासः सर्वथाऽधुना ।
मंत्रिवर्गेऽतिपापिष्ठे शत्रुपक्षसमाश्रिते ॥ 18 ॥

When the ministers had joined with his enemies, they could well be classed with the vicious; no doubt in this. Never could they be trusted under the above circumstances.

इति सञ्चित्य मनसा राजा परमादुर्मनाः ।
एकाकी हयमारुह्य निर्जगाम पुरात्ततः ॥ 19 ॥
असहायोऽथ निर्गत्य गहनं वनमाश्रितः ।
चिन्तयामास मेधावी क्व गंतव्यं मया पुनः ॥ 20 ॥

Thus pondering over the matter, the King became absentminded, and, finding no remedy, went out of the city alone, mounted on a horse. The intelligent King, helpless, entered into a dense forest and thought where would he go now?

योजनत्रयमात्रे तु मुनेराश्रममुत्तमम् ।
ज्ञात्वा जगाम भूपालस्तापसस्य सुमेधसः ॥ 21 ॥

Knowing, then, that there was, at a distance of three Yojanas from that place, a hermitage of the great ascetic, the Sumedhā Ṛṣi, the King went there.

Note: A Yojana is a distance measuring four Krośas or eight or nine miles.

बहुवृक्षसमायुक्तं नदीपुलिनसंश्रितम् ।
निर्वैरलाश्रापदाकीर्णं कोकिलारावमण्डितम् ॥ 22 ॥
शिष्याध्ययनशब्दाढ्यं मृगयूथशतावृतम् ।
नीवारान्नसुपक्वाढ्यं सुपुष्पफलपादपम् ॥ 23 ॥

O King! That hermitage was more beautiful than even the Heavens; it was on the bank of a river; various kinds of trees were there; it was frequented with wild animals having no enmity with each other; the whole place was echoed with the sounds of cuckoos.

होमधूमसुगन्धेन प्रीतिदं प्राणिनां सदा ।
वेदध्वनिसमाक्रान्तं स्वर्गादिपि मनोहरम् ॥ 24 ॥
दृष्ट्वा तमाश्रमं राजा बभूवासौ मुदान्वितः ।
भयं त्यक्त्वा मतिं चक्रे विश्रामाय द्विजाश्रमे ॥ 25 ॥

The students were studying and reverberating

the atmosphere with their Vedic chants; hundreds of herds of deer were running there; rice trees had grown there wildly at places and their harvests were collected at places; good flowery trees and others with delicious fruits were seen there; at places fragrant smells of oblations of ghee, etc., were coming; all these were delighting to any man who went or stayed there. The King Suratha was very glad to see that Āśrama; he became fearless and wanted to stay there in the hermitage of the Brāhmin.

आसज्य पादपेऽश्वं तु जगाम विनयान्वितः ।
दृष्ट्वा तं मुनिमासीनं सालच्छायासु संश्रितम् ॥ 26 ॥

Fastening his horse at the root of a tree, the King approached humbly to the Ṛṣi, and saw that the Muni was seated on a deer skin under the shade of dense Sāl trees.

मृगाजिनासनं शान्तं तपसाऽतिकृशं ऋतुम् ।
अध्यापयन्तं शिष्यांश्च वेदशास्त्रार्थदर्शिनम् ॥ 27 ॥

He was peaceful, lean and thin by tapasyā. His stature was straight; and he was teaching his disciples and explaining to them the meaning of the Veda Śāstras.

रहितं क्रोधलोभाद्यैर्द्विधातीतं विमत्सरम् ।
आत्मज्ञानरतं सत्यवादिनं शमसंयुतम् ॥ 28 ॥

He was void of anger, greed, etc., beyond all the dualities, without any jealousy, always devoted to the contemplation of his Self, truthful and full of peace.

तं वीक्ष्य भूपतिर्भूमौ पपात दण्डवत्तदा ।
तदग्रेऽश्रुजलापूर्णनयनः प्रेमसंयुतः ॥ 29 ॥

उत्तिष्ठोत्तिष्ठ भद्रं ते तमुवाच तदा मुनिः ।
शिष्यो ददौ बृसीं तस्मै गुरुणा नोदितस्तदा ॥ 30 ॥

Seeing him the King was filled with tears and prostrated before him and fell like a stick before him. The Muni, seeing him thus, asked him to get up and enquired about his welfare. A disciple then, at the sign of the Guru, gave him a kuśāsana, to take his seat.

उत्थाय नृपतिस्तस्यां समासीनस्तदाज्ञया ।
अर्घ्यपाद्याहणं चक्रे सुमेधा विधिपूर्वकम् ॥ 31 ॥

The King got up and at his permission took his seat on that kuśāsana; then the Muni worshipped the King duly by offering to him water to wash his feet, and Arghya (an offer of green grass, rice, etc).

पप्रच्छात्र कुतः प्राप्तः कस्त्वं चिंतापरः कथम् ।

कथयस्व यथाकामं संवृत्तं कारणं त्विह ॥ 32 ॥

Then the Muni asked him "Who are you? What for are you come here? Why are you so anxious? Tell frankly all these that are not yet known to me.

किमागमनकृत्यं ते ब्रूहि कार्यं मनोगतम् ।

करिष्ये वाञ्छितं काममसाध्यमपि यत्तव ॥ 33 ॥

What do you want? Speak out your mind. Even if that be impracticable, I will no doubt try my best to accomplish your desired ends."

राजोवाच

सुरथो नाम राजाऽहं शत्रुभिश्च पराजितः ।

त्यक्त्वा राज्यं गृहं भार्यामहं ते शरणं गतः ॥ 34 ॥

The King said: "O Muni! I am the King Suratha; defeated by my enemy, I have left my kingdom, palace, and wife and wife and have come to your refuge."

यदाज्ञापयसे ब्रह्मंस्तदहं भक्तितत्परः ।

करिष्यामि न मे त्राता त्वदन्यः पृथिवीतले ॥ 35 ॥

O Brāhmaṇa! I am ready to do whatever you order me; on this surface of the earth there is no one but you who can protect me.

शत्रुभ्यो मे भयं घोरं प्राप्तोऽस्म्यद्य तवातिकम् ।

त्रायस्व मुनिशार्दूल शरणागतवत्सल ॥ 36 ॥

Now I am very much terrified by my enemy; therefore I have come to you. O Muni! You protect those who come to seek your refuge; I have now come here to seek your shelter; so save me from this danger."

ऋषिरुवाच

निर्भयं जस राजेन्द्र नात्र ते शत्रवः किल ।

आगमिष्यन्ति बलिनो निश्चयं तपसो बलात् ॥ 37 ॥

The Mahārṣi said: "O King! Stay here without

any fear; none of your enemies would be able to enter this hermitage by my power of tapasyā, even if they be very powerful.

नात्र हिंसा प्रकर्तव्या वनवृत्त्या नृपोत्तम ।

कर्तव्यं जीवनं शस्तैर्नीवारफलमूलकैः ॥ 38 ॥

O Best of Kings! You will not be allowed to kill animals here; you will have to sustain yourself on this wild rice, roots and fruits, etc., as the rules of the forest living permit.

व्यास उवाच

इति तस्य वचः श्रुत्वा निर्भयः स नृपस्तदा ।

उवासाश्रम एवासौ फलमूलाशनः शुचिः ॥ 39 ॥

Vyāsa said: Thus hearing his words, the King began to live there, with all purity and without any fear, on roots and fruits.

कदाचित्स नृपस्तत्र वृक्षच्छायां समाश्रितः ।

चिन्तयामास चिंतातो गृह एव गताशयः ॥ 40 ॥

राज्यं मे शत्रुभिः प्राप्तं म्लेच्छैः पापरतैः सदा ।

संपीडिताः स्युर्लोकास्तैर्दुराचारैर्गतत्रपैः ॥ 41 ॥

Once the King, while taking rest under the shade of a tree, while thinking of various things, thought of his own house thus: "My enemies have, no doubt, acquired my kingdom, but they are vicious and wicked, shameless Mlecchas and always addicted to sinful deeds; certainly they are tormenting my subjects.

गजाश्च तुरगाः सर्वे दुर्बला भक्ष्यवर्जिताः ।

जाताः स्युर्नात्र सन्देहः शत्रुणा परिपीडिताः ॥ 42 ॥

My elephants and horses are not regularly getting their food and have all become powerless; certainly they are suffering very much from my enemies.

सेवका मम सर्वे ते शत्रूणां वशवर्तिनः ।

दुःखिता एव जाताः स्युः पालिता ये मया पुरा ॥ 43 ॥

All the servants that were nourished by me before are now all suffering from troubles, having been subjected by my enemies.

धनं मे सुदुराचारैरसद्भयपरैः परैः ।

द्यूतासवभुजिष्यादिस्थाने स्यात्प्रापितं किल ॥ 44 ॥

The wicked enemies are certainly squandering

away my hoarded wealth to bad immoral purposes in gambling, drinking and in revelling with prostitutes.

कोशक्षयं करिष्यन्ति व्यसनैः पापबुद्धयः ।

न पात्रदाननिपुणा म्लेच्छास्ते मन्त्रिणोऽपि मे ॥ 45 ॥

Those Mlecchas and my ministers are always intent on vicious acts; they do not know who are the proper persons to be given charities; so they will no doubt exhaust away my coffers in doing sinful acts."

इति चिन्तापरो राजा वृक्षमूलस्थितो यदा ।

तदाजगाम वैश्यस्तु कश्चिदार्तिपरस्तथा ॥ 46 ॥

While the King was thus meditating, seated at the root of a tree, there came one man of the Vaiśya caste looking very distressed.

नृपेण पुरतो दृष्टः पार्श्वे तत्रोपवेशितः ।

पप्रच्छ तं नृपः कोऽसि कुत एवागतो वनम् ॥ 47 ॥

The King saw and instantly bade him take his seat beside him; then the King asked the Vaiśya: "O Noble One! Of what caste are you? Whence are you coming to this forest? What is your name? What for you look so pale and distressed? What calamity has befallen to you?"

कोऽसि कस्माच्च दीनोऽसि हरितः शोकपीडितः ।

बूहि सत्यं महाभाग मैत्री साप्तपदी मता ॥ 48 ॥

O Good One! Two persons become friends whenever they speak seven words amongst them; according to this rule I am your friend; tell me, therefore, truly all these things."

व्यास उवाच

तच्छ्रुत्वा वचनं राजस्तमुवाच विशोत्तमः ।

उपविश्य स्थिरो भूत्वा मत्वा साधुसमागमम् ॥ 49 ॥

Vyāsa said: The Vaiśya, hearing these words from the King, took his seat and felt himself much relieved and thinking that he has met with a saint, began to speak thus:

वैश्य उवाच

मित्राहं वैश्यजातीयः समाधिर्नाम विश्रुतः ।

धनवान्धर्मनिपुणः सत्यवागनसूयकः ॥ 50 ॥

"O my Friend! I belong to the Vaiśya caste; my name is Samādhi; I was rich, never I had my any jealousy towards anybody; always I used to speak truth and was devoted to religious acts.

पुत्रदारैर्निरस्तोऽहं धनलुब्धैरसाधुभिः ।

'कृपणेति मिषं कृत्वा त्यक्त्वा मायां सुदुस्त्यजाम् ।'

स्वजनेन च संत्यक्तः प्राप्तोऽस्मि वनमाशु वै ॥ 51 ॥

कोऽसि त्वं भाग्यवान्भासि कथयस्व प्रियाधुना ।

My wife and sons are very greedy of money and are irreligious; so they cut off all their affections and connections with me, very difficult to cut though, and have driven me out of the house on the pretext that I am very miserly. Thus forsaken by my relatives, I have now come to this forest. You look to be a fortunate man; therefore kindly, O Dear One! give me now your introduction and oblige.

राजोवाच

सुरथो नाम राजाऽहं दस्युभिः पीडितोऽभवम् ॥ 52 ॥

प्राप्तोऽस्मि गतराज्योऽत्र मन्त्रिभिः परिवञ्चितः ।

दिष्ट्या त्वमत्र मित्रं मे मिलितोऽसि विशोत्तम ॥ 53 ॥

The King said: "I am the King Suratha; lately I had a defeat from the dacoits; moreover my ministers deceived me; consequently I am deprived of my kingdom and have now come here. O Best of Vaiśyas! Fortunately you have come to me today as my friend.

सुखेन विहरिष्यावो वनेऽत्र शुभपादपे ।

शोकं त्यज महाबुद्धे स्वस्थो भव विशोत्तम ॥ 54 ॥

अत्रैव च यथाकार्मं सुखं तिष्ठ मया सह ।

We two will repose here gladly in this beautiful forest covered with trees. O Intelligent One! Now quite your sorrow; be calm and quiet and rest with me, at your leisure, here happily."

वैश्य उवाच

कुटुम्बं मे निरालम्बं मया हीनं सुदुःखितम् ।

भविष्यति च चिन्तार्तं व्याधिशोकोपतापितम् ॥ 55 ॥

The Vaiśya said: "O King! My friends and relatives must have been helpless, very sorrowful

and they are distressed at my absence; they must have been troubled very much by diseases and misfortunes no doubt and have become very anxious.

भार्यादेहे सुखं नो वा पुत्रदेहे न वा सुखम् ।

इति चिन्तातुरं चेतो न मे शाम्यति भूमिप ॥ 56 ॥

O King! I cannot remain quiet; my mind is being troubled with the thought how my wife and sons are spending their times now—in pain or happiness?

कदा द्रक्ष्ये सुतं भार्यां गृहं स्वजनमेव च ।

स्वस्थं न मन्मनो राजन्गृहचिन्ताकुलं भृशम् ॥ 57 ॥

I am always thinking when I would see again my sons, wife, relatives, friends, acquaintances and my house? I cannot make me calm and quiet."

राजोवाच

यैर्निरस्तोऽसि पुत्राद्यैरसद्वृत्तैः सुबालिशैः ।

तान्दृष्ट्वा किं सुखं तेऽद्य भविष्यति महामते ॥ 58 ॥

The King said: "O Intelligent One! What pleasure can you expect to see your wicked sons and treacherous relatives who have driven you out of your house?

हितकारी वरः शत्रुर्दुःखदाः सुहृदः कुतः ।

तस्मात्स्थिरं मनः कृत्वा विहरस्व मया सह ॥ 59 ॥

Even the enemies are far better, provided they do good to us; what sorts of friends are they who impose on us afflictions and sorrows. Do you, therefore, make your mind calm and quiet and remain here in greatest peace and happiness."

वैश्य उवाच

मनो मे न स्थिरं राजन्भवत्यद्य सुदुःखितम् ।

चिन्तयाऽत्र कुटुम्बस्य दुस्त्यजस्य दुरात्मभिः ॥ 60 ॥

CHAPTER XXXIII

On the Greatness of the Devi

राजोवाच

मुने वैश्योऽयमधुना वने मे मित्रतां गतः ।

पुत्रदारैर्निरस्तोऽयं प्राप्तोऽत्र मम संगमम् ॥ 1 ॥

The king Suratha said: "O Muni! This Vaiśya

The Vaiśya said: "O King! Even those that are wicked and cruel cannot quit their relatives. Today my mind is greatly agitated with the thought of my relatives; I cannot remain quiet."

राजोवाच

ममापि राज्यजं दुःखं दुनोति किल मानसम् ।

पृच्छावोऽद्य मुनिं शान्तं शोकनाशनमौषधम् ॥ 61 ॥

The King said: "My mind too, is incessantly troubled with the thought of my kingdom. Come; let both of us go to the Muni and ask him what is the medicine for the cure of these our mental agonies."

व्यास उवाच

इति कृत्वा मतिं तौ तु राजा वैश्यश्च जग्मतुः ।

मुनिं तौ विनयोपेतौ प्रष्टुं शोकस्य कारणम् ॥ 62 ॥

Vyāsa said: "O King! Thus making their determinations, they went humbly to the Muni to ask him what were the causes of their sorrows?

रात्वा तं प्रणिपत्याह राजा ऋषिमनुत्तमम् ।

आसीनं सम्यगासीनः शान्तं शान्तिमुपागतः ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

द्वाविंशोऽध्यायः ॥ 32 ॥

The King then went close to him and bowing down before him, took his seat and began to ask calmly and quietly the Muni who was sitting calm and serene.

Here ends the Thirty-second Chapter of the Fifth Book on the King Suratha's going to the forest in the Mahāpurāṇam,

Śrīmaddevībhāgavatam of 18,000 verses

by Mahārṣi Veda Vyāsa.

is now become a friend of mine in this forest; he has been expelled from his home by his sons and wife and he has come lately here in this forest.

"कुटुम्बविरहेणासौ दुःखितोऽतीव दुर्मनाः ।

न शान्तिमुपयात्प्रेष तथैव मम साम्प्रतम् ।
 गतराज्यस्य दुःखेन शोकार्तोऽस्मि महामते ॥”
 निष्कारणं च मे चिंता हृदयान्न निवर्तते ।
 ह्या मे दुर्बलाः स्युः किं गजाः शत्रुवशं गताः ॥ 2 ॥

He is now suffering very much from the bereavement of his family and has become very much troubled in his mind. He is not getting any peace whatsoever. I am also become like him and have become very distressed owing to my kingdom being robbed away. This thought, though really devoid of any substantial cause, is not leaving my heart now. Oh! My elephants and horses, now under my enemies, have become weak.

श्रुत्यवर्गस्तथा दुःखी जातः स्यात्तु मया विना ।
 कोशक्षयं करिष्यन्ति रिपवोऽतिबलात्क्षणात् ॥ 3 ॥
 इत्येवं चिन्तयानस्य च मे निद्रा तनौ सुखम् ।
 जानामीदं जगन्मिथ्या स्वप्नवत्सर्वमेव हि ॥ 4 ॥

My servants are suffering very much owing to my absence! My enemies will, within no time, squander away forcibly all my hoarded riches. This thought is not giving me any happiness; nay, I cannot get any sleep owing to this care and anxiety.

जानतोऽपि मनो भ्रान्तं न स्थिरं भवति प्रभो ।
 कोऽहं केऽश्वा गजाः केऽमी न ते मे च सहोदराः ॥ 5 ॥
 न पुत्रा न च मित्राणि येषां दुःखं दुनोति माम् ।
 भ्रमोऽयमिति जानामि तथापि मम मानसः ॥ 6 ॥

O Lord! I know that this world is false as a dream; yet my mind is so deluded that I cannot make me quiet. Who am I? What are those horses and elephants to me? They are not my brothers, sons, nor friends; yet I feel very much for them and am troubled with their troubles. O Muni! I know these all are delusions; still I am not able to make my mind free from them.

मोहो नैवापसरति किं तत्कारणमद्भुतम् ।
 स्वामिस्त्वमसि सर्वज्ञः सर्वसंशयनाशकृत् ॥ 7 ॥
 कारणं ब्रूहि मोहस्य ममास्य च दयानिधे ।

This is very wonderful indeed! What is the

cause of all this? O Lord! Nothing is veiled from your sight, you are fully able to solve all these doubts. Therefore, O Ocean of mercy! Kindly explain to me and this Vīśya the cause of all this delusion.”

व्यास उवाच

इति पृष्ठस्तदा राजा सुमेधा मुनिसत्तमः ॥ 8 ॥
 तमुवाच परं ज्ञानं शोकमोहविनाशनम् ।

Vyāsa said: “O King! When the King Suratha asked thus, the Muni in reply said to him the following words, full of wisdom, so that his delusion and sorrow might vanish.”

ऋषिरुवाच

शृणु राजन्प्रवक्ष्यामि कारणं बन्धमोक्षयोः ॥ 9 ॥
 महामायेति विख्याता सर्वेषां प्राणिनामिह ।

The Muni said: “O King! I am telling you the cause of bondage as well the cause of release of all the beings in this Universe. She is known as Mahā Māyā. She is the Mūlā Prakṛti, the state of equilibrium of the three Guṇas, Sattva, Rajas and Tāmas.

ब्रह्मा विष्णुस्तथेशानस्तुराषाड्वरुणोऽनिलः ॥ 10 ॥
 सर्वे देवा मनुष्याश्च गन्धर्वोरगराक्षसाः ।
 वृक्षाश्च विविधा बल्लभ्यः पशवो मृगपक्षिणः ॥ 11 ॥
 मायाधीनाश्च ते सर्वे भाजनं बंधमोक्षयोः ।

Even Brahmā, Viṣṇu, Maheśvara, Indra, Varuṇa, Vāyu, and the other Devas, Gandharvas, Nāgaṣ, Rākṣasas, men, deer, animals, birds, trees and various kinds of creepers all are under Māyā; thus they are all bound; again they all get release when they are released by that Māyā.

तया सृष्टमिदं सर्वं जगत्स्थावरजंगमम् ॥ 12 ॥
 तद्वशे वर्तते नूनं मोहजालेन यंत्रितम् ।

By Her is created all this world, moving and not moving, all the beings are caught in Her net and all are under the control of Her.

त्वं कियान्मानुषेष्वेकः क्षत्रियो रजसाऽऽविलः ॥ 13 ॥
 ज्ञानिनामपि चेतांसि मोहयत्यनिशं हि सा ।

You are a Kṣatriya; so Rajoguṇa preponderates

in you and your heart is thus rendered impure. She, by Her Māyā, deludes even the minds of those who are Jñānins or wise; you are but an ordinary man compared to them.

ब्रह्मेशवासुदेवाद्या ज्ञाने सत्यपि शेषतः ॥ 14 ॥
तेऽपि रागवशाल्लोके ध्रमंति परिमोहिताः ।

Even Brahmā, Viṣṇu and Maheśa, though possessed of vast wisdom, still roam, under the sway of Māyā, in the three worlds completely deluded by their attachments to the sensual objects.

पुरा सत्ययुगे राजन्विष्णुर्नारायणः स्वयम् ॥ 15 ॥
श्वेतद्वीपं समासाद्य चकार विपुलं तपः ।

O King! In the Satya Yuga, in ancient times Viṣṇu Nārāyaṇa himself performed a very hard tapasyā in Śvetadvīpa.

वर्षाणामयुतं यावद् ब्रह्मविद्याप्रसक्तये ॥ 16 ॥
अनश्चरसुखायासौ चिन्तयानस्ततः परम् ।

He passed away full ten thousand years in meditation, with the object of attaining the unbroken everlasting Bliss and becoming steadfastly attached to Brāhma Vidyā.

एकस्मिन्निर्जने देशे ब्रह्माऽपि परमाद्भुते ॥ 17 ॥
स्थितस्तपसि राजेन्द्र मोहस्य विनिवृत्तये ।

O King! Brahmā, too, became engaged in performing a tapasyā, meditating the Primordial Force, Ādyā Śakti, in a very wonderful solitary place for the cessation of delusion.

कदाचिद्वासुदेवोऽसौ स्थलांतरमतिर्हरिः ॥ 18 ॥
तस्माद्देशात्समुत्थाय जगामान्यदिदृक्षया ।

चतुर्मुखोऽपि राजेन्द्र तथैव निःसृतः स्थलात् ॥ 19 ॥
मिलितौ मार्गमध्ये तु चतुर्मुखचतुर्भुजौ ।

Once on a time Vāsudeva Hari wanted to go to another place; he got up and started to see other places. Brahmā, also, left his place and started for another destination.

अन्योन्यं पृष्टवन्तौ तौ कस्त्वं कस्त्वमिति स्म ह ॥ 20 ॥
ब्रह्मा प्रोवाच तं देवं कर्ताऽहं जगतः किल ।

When they met each other in their way, each one asked the other "Who are you?" The Prajāpati answered: "I am the Creator Brahmā."

विष्णुस्तमाह भो मूर्खं जगत्कर्ताऽहमच्युतः ॥ 21 ॥
त्वं कियान्बलहीनोऽसि रजोगुणसमाश्रितः ।

Hearing thus the Brahmā's words, Viṣṇu said: "O You Stupid! I am Acyuta Viṣṇu; therefore I am the Creator of this world." You are inferior to Me as there is so much of Rajoguṇa in preponderance in you.

सत्त्वाश्रितं हि मां विद्धि वासुदेवं सनातनम् ॥ 22 ॥
मया त्वं रक्षितोऽद्यैव कृत्वा युद्धं सुदारुणम् ।

शरणं मे समायातो दानवाभ्यां प्रपीडितः ॥ 23 ॥
मया तौ निहतौ कामं दानवौ मधुकैटभौ ।

Know Me as the eternal Vāsudeva, preponderating in Sattva Guṇa. Do you not remember that I fought a dreadful battle for you and thus saved your life a short while ago. I slew the two Dānavas Madhu and Kaiṭabha when you were much distressed by them and took My refuge.

कथं गर्वायसे मंद मोहोऽयं त्यज साम्प्रतम् ॥ 24 ॥
न मत्तोऽप्यधिकः कश्चित्संसारेऽस्मिन्प्रसारिते ।

How then do you boast now! O Fool! Quit your this vain boasting now. In this wide world, there is none superior to Me.

ऋषिरुवाच

एवं प्रवदमानौ तौ ब्रह्मविष्णु परस्परम् ॥ 25 ॥
स्फुरदोष्ठौ वेपमानौ लोहिताक्षौ बभूवतुः ।

The Ṛṣi said: "Thus engaged in disputing with each other, their lips were quivering with anger and their eyes got red.

प्रादुर्बभूव सहसा तयोर्विवदमानयोः ॥ 26 ॥
मध्ये लिङ्गं सुधाश्वेतं विपुलं दीर्घमद्भुतम् ।

When, Behold! there appeared suddenly between two disputants, a nectar-like white phallic emblem (Liṅgam), wonderfully long and extensive.

आकाशे तरसा तत्र वागुवाचाशरीरिणी ॥ 27 ॥
तौ संबोध्य महाभागौ विवदन्तौ परस्परम् ।

Then a voice, from without anybody, broke out in the Heavens and addressed Brahmā and Viṣṇu who were quarrelling thus?

ब्रह्मन्विष्णो विवादं मा कुरुतां वां परस्परम् ॥ 28 ॥
लिङ्गस्यास्य परं पारमधस्तादुपरि ध्रुवम् ।

यो याति युवयोर्मध्ये स श्रेष्ठो वां सदैव हि ॥ 29 ॥

एकः प्रयातु पातालमाकाशमपरोऽधुना ।

Whoever amongst you will be able to go to the other end of this Liṅgam whether beyond its top or below its bottom, he is certainly the superior of you two; let one of you therefore go down to Pātāla and let the other go up to you Heavens.

प्रमाणं मे वचः कार्यं त्वक्त्वा वादं निरर्थकम् ॥ 30 ॥

मध्यस्थः सर्वदा कार्यो विवादेऽस्मिन्द्वयोरिह ।

Leave off your useless disputations and take my word as proof. It is always advisable to select an umpire to decide such a quarrel as this that has sprung up between you two.

ऋषिरुवाच

तच्छ्रुत्वा वचनं दिव्यं सज्जीभूतौ कृतोद्यमौ ॥ 31 ॥

जग्मतुर्मातुमग्रस्थं लिङ्गमद्भुतदर्शनम् ।

The Ṛṣi said: O King! Hearing thus the divine word, both of them became ready and began energetically to measure the length of the wonderful Liṅgam that stood in front of them.

पातालमगमद्विष्णुर्ब्रह्माऽप्याकाशमेव च ॥ 32 ॥

परिमातुं महालिङ्गं स्वमहत्त्वविवृद्धये ।

Viṣṇu went down to Pātāla and Brahmā went up to Ākāśa to measure the Liṅgam and thus to ascertain their superiority.

विष्णुर्गत्वा कियद्देशं श्रान्तः सर्वात्मना यतः ॥ 33 ॥

न प्रापान्तं स लिङ्गस्य परिवृत्य ययौ स्थलम् ।

Going down some distance Viṣṇu got tired and doing his best, when he not find out the end of the Liṅgam, he returned and remained at the desired meeting place.

ब्रह्माऽगच्छत्ततश्चोर्ध्वं पतितं केतकीदलम् ॥ 34 ॥

शिवस्य मस्तकात्प्राप्य परावृत्तो मुदावृतः ।

On the other hand, Brahmā was ascending to the skies when he got one Ketakī flower dropping from the head of the Liṅgam. He became over glad and returned also to the desired meeting place.

आगत्य तरसा ब्रह्मा विष्णवे केतकीदलम् ॥ 35 ॥

दर्शयित्वा च वितथमुवाच मदमोहितः ।

Brahmā became very much elated with vanity and when he returned, he at once showed that flower to Viṣṇu and spoke thus the false words:

लिङ्गस्य मस्तकादेतद्गृहीतं केतकीदलम् ॥ 36 ॥

अभिज्ञानाय चानीतं तव चित्तप्रशान्तये ।

“O Viṣṇu! This Ketakī flower has been obtained from the head of the Liṅgam. I have brought this to you simply that you would recognise it and be convinced in your heart.

श्रुत्वा तद्ब्रह्माणो वाक्यं दृष्ट्वा च केतकीदलम् ॥ 37 ॥

हरिस्तं प्रत्युवाचेदं साक्षी कः कथयाधुना ।

यथार्थवादी मेधावी सदाचारः शुचिः समः ॥ 38 ॥

साक्षी भवति सर्वत्र विवादे समुपस्थिते ।

Hearing these words of Brahmā, Viṣṇu saw the Ketakī flower and said: “O Brahmā! Who is your witness in this matter? He whose words are true, who is equal to all, who is intelligent, pure, and always of good conduct, he can be the witness in such matters of dispute.

ब्रह्मोवाच

दूरदेशात्समायाति साक्षी कः समयेऽधुना ॥ 39 ॥

यत्सत्यं तद्वचः सेयं केतकी कथयिष्यति ।

इत्युक्त्वा प्रेरिता तत्र ब्रह्मणा केतकी स्फुटम् ॥ 40 ॥

वचनं प्राह तरसा शार्ङ्गिणं प्रत्यबोधयत् ।

शिवमूर्ध्नि स्थितां ब्रह्मा गृहीत्वा मां समागतः ॥ 41 ॥

सन्देहोऽत्र न कर्तव्यस्त्वया विष्णो कदाचन ।

Brahmā said: “Who will come now as witness from that far off place? This Ketakī flower is the witness; this will give evidence.” Thus saying, Brahmā requested Ketakī to give evidence; Ketakī soon replied thus to convince Viṣṇu. “O Viṣṇu! I was on the head of Mahādeva; Brahmā has brought me from there down to this place; you ought not therefore to have any doubt on this point.

मम वाक्यं प्रमाणं हि ब्रह्मा पारङ्गतोऽस्य ह ॥ 42 ॥

गृहीत्वा मां समायातः शिवभक्तैः समर्पिताम् ।

My word is the evidence; Brahmā has gone to the other end of the Liṅgam. Some devotee of Śiva put me on His head and Brahmā has got me down from there.”

केतक्या वचनं श्रुत्वा हरिराह स्मयन्निव ॥ 43 ॥
महादेवः प्रमाणं मे यद्यसौ वचनं वदेत् ।

Hearing thus the words of Ketakī, Viṣṇu was very much astonished and said this: "I cannot trust your word; if Mahā Deva comes and speaks this himself, then I can trust and take it as a proof."

ऋषिरुवाच

तदाकर्ण्य हरेर्वाक्यं महादेव सनातनः ॥ 44 ॥
कुपितः केतकीं प्राह मिथ्यावादिनि मा वद ।

The Ṛṣi said: O King! The eternal Mahā Deva, hearing the words of Viṣṇu, spoke thus to Ketakī with great anger "O Liar! Do not utter such false words : You dropped down from My head and Brahmā while ascending up, picked you up on the way.

गच्छतो मध्यतः प्राप्ता पतिता मस्तकान्मम ॥ 45 ॥
मिथ्याभिभाषिणी त्यक्त्वा मया त्वं सर्वदेव हि ।
ब्रह्मा लज्जापरो भूत्वा ननाम मधुसूदनम् ॥ 46 ॥
शिवेन केतकी त्यक्त्वा तदिनात्कुसुमेषु वै ।

Now as you have told a lie, I will never take you; you are henceforth forsaken by Me." Brahmā was then very much put to shame; he bowed down to Viṣṇu; Mahā Deva, forsook the Ketakī flower from that date.

एवं मायाबलं विद्धि ज्ञानिनामपि मोहदम् ॥ 47 ॥
अन्येषां प्राणिनां राजन्का वार्ता विभ्रमं प्रति ।

O King! Such is the power of Māyā; when need to speak of other ordinary mortals!

दैवानां कार्यसिद्ध्यर्थं सर्वदैव रमापत्तिः ॥ 48 ॥
दैत्यान्वञ्चयते चाशु त्यक्त्वा पापभयं हरिः ।

See! Viṣṇu, the Lord of Lakṣmī, is self-deluded and is always deceiving the Daityas for the welfare of the Devas, without any fear whatsoever of the sin that he is thereby incurring.

अवतारकरो देवो नानायोनिषु माधवः ॥ 49 ॥
त्यक्त्वाऽऽनन्दसुखं दैत्यैर्युद्धं चैवाकरोद्विभुः ।

Though He is the Lord of all yet He has to take several incarnations in several wombs, forsaking the pleasures of the Heavens and fighting with the

Daityas. O King! Viṣṇu is omniscient and He is the Lord of this world; specially

नूनं मायाबलं चैतन्माधवेऽपि जगद्गुरौ ॥ 50 ॥
सर्वज्ञे देवकार्यांशे का वार्ताऽन्यस्य भूपते ।

He is the only One, Supreme in the creation of the Gods. Now when Māyā exercises such a powerful influence on Viṣṇu, what wonder is there that the other ordinary beings would be deluded by Her?

ज्ञानिनामपि चेतांसि परमा प्रकृतिः किल ॥ 51 ॥
बलादाकृष्य मोहाय प्रयच्छति महीपते ।

O King! That Highest Prakṛti draws away violently the hearts of the wise and drags them down into the ocean of world.

यया व्याप्तमिदं सर्वं भगवत्या चराचरम् ॥ 52 ॥
मोहदा ज्ञानदा सैव बन्धमोक्षप्रदा सदा ।

That Omnipresent Bhagavatī is ever the cause of bondage of all when She casts Her net of delusion and She is again ever the cause of liberation when She imparts Her knowledge to them.

राजोवाच

भगवन्ब्रूहि मे तस्याः स्वरूपं बलमुत्तमम् ॥ 53 ॥
उत्पत्तिकारणं चापि स्थानं परमकं च यत् ।

The King said: "O Brahmā! What is the nature of Her? and what is the Supreme Force? What is the Cause of this creation? And where is Her highest place? Kindly narrate all these to me.

ऋषिरुवाच

न चोत्पत्तिरनादित्वाद्युप तस्याः कदाचन ॥ 54 ॥
नित्यैव सा परा दैवी कारणानां च कारणम् ।

The Ṛṣi said: "O King! She is beginningless; therefore She had no origin at any time; that Highest Devī is Eternal and She is always the Cause of all Causes. (How then can any other be powerful like Her).

वर्तते सर्वभूतेषु शक्तिः सर्वात्मना नृप ॥ 55 ॥
शववच्छक्तिहीनस्तु प्राणी भवति सर्वथा ।

O King! She resides in all the beings as the

essential vital Force; deprived of that Force, every being is reduced a dead carcass.

धिच्छक्तिः सर्वभूतेषु रूपं तस्यास्तदेव हि ॥ 56 ॥
आविर्भावतिरोभावौ देवानां कार्यसिद्धये ।

She is pervading as the Universal Force of Consciousness in all the beings. The form of this Śakti (Force) is the form made up of consciousness itself, the Brahma. (For the force of Fire is Fire itself; it is not seen in any other form).

यदा स्तुवंति तां देवा मनुजाश्च विशांपते ॥ 57 ॥
प्रादुर्भवति भूतानां दुःखनाशाय चाम्बिका ।

Her appearances and disappearances at times are simply for serving the purposes of the Gods. O King! Whenever the Devas and men worship Her, Ambikā makes Her appearance visible to destroy their pains and sufferings.

नानारूपधरा देवी नानाशक्तिसमन्विता ॥ 58 ॥
आविर्भवति कार्यार्थं स्वेच्छया परमेश्वरी ।

She assumes various forms and possesses various powers. That Highest Īśvarī comes down of Her free will to serve Her some purpose or other.

दैवाधीना न सा देवी यथा सर्वे सुरा नृप ॥ 59 ॥
न कालवशगा नित्यं पुरुषार्थप्रवर्तिनी ।

अकर्ता पुरुषो द्रष्टा दृश्यं सर्वमिदं जगत् ॥ 60 ॥

She is not like the Devas, under the control of Daiva or Fate; She is not under the influence of Time (as both Fate and Time are created by Her). She puts always every being to action according to his capacity. Puruṣa is not the Doer; He is simply the Witness.

दृश्यस्य जननी सैव देवी सदसदात्मिका ।
पुरुषं रंजयत्येका कृत्वा ब्रह्माण्डनाटकम् ॥ 61 ॥

This whole Universe is the object seen. That Devī is the Mother of all this that is witnessed. She is the Manifested and She is the Unmanifested and She is the Effect also. She alone is the Actress and manifests thus the world and thus gives the colouring to the Puruṣa.

रंजिते पुरुषे सर्वं संहरत्यतिरंहसा ।
तथा निमित्तभूतास्ते ब्रह्मविष्णुमहेश्वराः ॥ 62 ॥
कल्पिताः स्वस्वकार्येषु प्रेरिता लीलया त्वमी ।

When the Puruṣa is coloured thus, She destroys quickly these worlds. It is said that Brahmā, Viṣṇu and Maheśa are respectively the Creator, Preserver and Destroyer of the world; but this is merely a statement; really they are merely instruments in Her hands.

स्वांशं तेषु समारोप्य कृतास्ते बलवत्तराः ॥ 63 ॥
दत्ताश्च शक्तयस्तेभ्यो गीर्लक्ष्मीर्गिरिजा तथा ।

Bhagavatī has created them in reality for Her Pastime and stationed them in their respective posts. She has bestowed to them Her part manifestations, i.e., Sarasvatī to Brahmā, Lakṣmī to Viṣṇu, and Girijā to Maheśa and has thus rendered them more powerful.

ते तां ध्यायन्ति देवेशाः पूजयन्ति परां मुदा ॥ 64 ॥
ज्ञात्वा सर्वेश्वरीं शक्तिं सृष्टिस्थितिविनाशिनीम् ।

एतत्ते सर्वमाख्यातं देवीमाहात्म्यमुत्तमम् ।

मम बुद्ध्यनुसारेण नान्तं जानामि भूपते ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

त्रयस्त्रिंशोऽध्यायः ॥ 33 ॥

They, the lords of the Devas, always meditate and worship Her as Creatrix, Preservrix and Destructrix of this Universe. O King! I have thus described to you, as far as my intelligence and knowledge go, the holy greatness and the excellent glory of Her (in reality, I have not been able to come to the end of it).

“Aim, Hrīm, Klīm Cāmuṇḍāyai bicche” is the (9) nine lettered mantra.

Here ends the Thirty-third Chapter of the Fifth Book on the description of the greatness of the Devī in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXIV

On the Worship of the Devi

राजोवाच

भगवन्ब्रूहि मे सम्यक्तस्या आराधने विधिम् ।
पूजाविधिं च मन्त्रांश्च तथा होमविधिं वद ॥ 1 ॥

The King said: O Bhagavan! Kindly narrate to me in detail now the methods how to serve and worship the Goddess and the Mantrams that are used on such occasions.

ऋषिरुवाच

शृणु राजन्प्रवक्ष्यामि तस्याः पूजाविधिं शुभम् ।
कामदं मोक्षदं नृणां ज्ञानदं दुःखनाशनम् ॥ 2 ॥

The Rṣi said: "O King! I am now describing the method how to worship the Goddess. Hear. This leads to the fulfilment of all desires, to the liberation from one's bondage, to self-realisation and to the destruction of all miseries.

आदौ स्नानविधिं कृत्वा शुचिः शुक्लाम्बरो नरः ।

आचम्य प्रयतः कृत्वा शुभमायतनं निजम् ॥ 3 ॥

The worshipper has to perform his bath; then putting on a white cloth, he will have to perform his Vaidika and Tāntrika Sandhyā; then he should, with his heart controlled, perform his Ācamana a ceremony and select a good auspicious site for his own Pūjā purposes.

ततोऽवलिप्तभूम्यां तु संस्थाप्यासनमुत्तमम् ।
तत्रोपविश्य विधिवत्त्रिराचम्य मुदान्वितः ॥ 4 ॥

पूजाद्रव्यं सुसंस्थाप्य यथाशक्त्यनुसारतः ।
प्राणायामं ततः कृत्वा भूतशुद्धिं विधाय च ॥ 5 ॥

कुर्यात्प्राणप्रतिष्ठां तु संभारं प्रोक्ष्य मंत्रतः ।
कालज्ञानं ततः कृत्वा न्यासं कुर्याद्द्वयाविधि ॥ 6 ॥

शुभे ताम्रमये पात्रे चन्दनेन सितेन च ।
षट्कोणं विलिखेद्व्यंत्रं चाष्टकोणं ततो बहिः ॥ 7 ॥

नवाक्षरस्य मन्त्रस्य बीजानि विलिखेत्ततः ।
कृत्वा यन्त्रप्रतिष्ठां च वेदोक्तां संविधाय च ॥ 8 ॥

अर्चा वा धातवीं कुर्यात्पूजामन्त्रैः शिवोदितैः ।
पूजनं पृथिवीपाल भगवत्याः प्रयत्नतः ॥ 9 ॥

कृत्वा वा विधिवत्पूजामागमोक्तां समाहितः ।
जपेन्नवाक्षरं मन्त्रं सततं ध्यानपूर्वकम् ॥ 10 ॥

होमं दशांशतः कुर्याद्दशांशेन च तर्पणम् ।

भोजनं ब्राह्मणानां च तद्दशांशेन कारयेत् ॥ 11 ॥

चरित्रत्रयपाठं च नित्यं कुर्याद्विसर्जयेत् ।

नवरात्रव्रतं चैव विधेयं विधिपूर्वकम् ॥ 12 ॥

Next he should plaster the site with cow-dung and spread his sacred carpet (Āsana) whereon he is to take his seat with a cheerful mind and sip water for Ācamana three times. Then he is to collect the articles for worship according to his best capacity and place them duly in their respective position. He is to perform Prāṇāyāma (regulated his breath); and then follows the Bhūta Śuddhi, the purification of the old and the formation of the celestial body and Jīva-Śuddhi by which the Sādhaka becomes the Devatāmaya; he then proceeds to Māṭṛkā Nyāsa (i.e., setting mentally in their several places in the six Cakras and then externally by physical action the letters of the alphabet which form the different parts of the body of the Devatā. He then places his hand on different parts of his body, uttering distinctly at the same time the appropriate Māṭṛkā for that part).

Bhūta-Śuddhi: Dissolve earth into water, water into fire, fire into air, air into ether into Ahaṅkāra, Ahaṅkāra into Mahat and Mahat into Prakṛti, the final Cause. This process is called Bhūta-Śuddhi.

He is to mention then the time, date, tithi, and month of the year and make his Saṅkalapa; then he will have to assign to the different parts of his body the Māṭṛkā Mantras duly as well as his own Mantram; next he is to meditate in his own body the seat of the different Devatās and do the internal worship. He is to breathe life into the Deity outside to be worshipped as well as within himself to be meditated and worshipped; then he is to do the same with the articles for worship and purify them

by sprinkling with water and Astra or Phaṭ Mantram, thus removing all sources of obstacles that are likely to interfere with the act. Next, on an auspicious copper plate, he is to draw inside a six-angled (hexagonal) figure (two triangles crossing each other with their vertices one upward and the other below) with white sandal paste or with eight perfumed things and outside this figure, an octagonal figure of eight petals; outside this he is to draw the boundary lines that is called the Bhūpura. On each of the eight petals he is to write each letter of the nine-lettered Bīja (Seed) Mantram and the ninth letter in the central ovum. Next by the Mantram by which breath is infused or by the Vedic Mantram he will have to place the Yantra in the proper position and then worship the Ādhāra Śakti (the Vital Force) in the central ovum and the holy seat with the Piṭha Mantrams. He will have to invoke the Devī, uttering the Seed Mantram over a golden plate or figure and carefully worship Her by offering seats and other articles duly as enunciated in the Yāmala Tantras etc. Then he will have to perform the six-fold worship of the Gaṇas in the six angles and worship Indra, etc., and Vajra and others in the Bhūpura (the boundary), and thus finish the Pūjā of the Yantra. (For the Pūjā see the Prapañca Sāra.) *Note*.—Bhūpura is what is thought over outside front or in the beginning. Here the Gaṇa Devatās are first thought over and worshipped. Worship outside, worship inside and See the Deity in and out, everywhere and be free” is the motto of the worship. In the absence of the Yantra, one will have to make a metallised image of Bhagavatī and worship Her with the greatest caution with the Mantras as expounded by Śiva in the Tantrams (of Yāmala and others). *Note*: Yantra is that which restrains. This human body is the Yantra. And its imitators is placed outside in various shapes and figures. The Yantra is the mystical diagram used by the devotees for worship.—Or one may use

the Vaidika Mantrams in worshipping the Deity in accordance with the prescribed rules and with his mind controlled; then, merged in meditation, one is to mutter silently (perform the Japam of) the nine-lettered Mantram. (The Mantram is Krīm, Dakṣiṇe, Kālike, Svāhā). Japam (muttering or repeating silently the Mantram) is of two kinds—Nitya (daily) and Pauraścaraṇik (repetition of the name of the deity accompanied with burnt offerings). In the Nitya Japam, Nitya Homas are performed and in the occasional Pauraścaraṇik Japam, one-tenth of this is offered; Abhiṣeka, too, is one-tenth of this Homa; Tarpaṇam is one-tenth of Abhiṣeka and the feeding of the Brāhmaṇas is one-tenth of what is done in the Tarpaṇam. O King! Thus completing the Japam one is to read daily the Caṇḍī (do the Caṇḍipāṭha) where the three glorious deeds of the Devī are narrated; next he will have to allow the Deity invoked to depart to Her own place. The Navarātra Vrata (nine night vow) is next to be observed according to the proper rites and ceremonies. Hrīm Mahiṣa Mardinyai Svāhā is the Mantra.

आश्विने च तथा चैत्रे शुक्ले पक्षे नराधिप ।

नवरात्रापवासो वै कर्तव्यः शुभमिच्छता ॥ 13 ॥

In the bright fortnight of the month of Āśvin or Caitra, is to be observed the fasting of the Navarātra by those who desire for their own welfare.

होमः सुविपुलः कार्यो जप्यमन्त्रैः सुपायसैः ।

शर्कराघृतमिश्रैश्च मधुयुक्तैः सुसंस्कृतैः ॥ 14 ॥

Homas are to be offered, many in number, and Mantrams are to be recited, the same as in one's own Mantram, good Pāyasam with sugar, ghee, and honey mixed is to be offered in this ceremony.

छागमांसेन वा कार्यो बिल्वपत्रैस्तथा शुभैः ।

ह्यारिकुसुमै रक्तैस्तिलैर्वा शर्करायुतैः ॥ 15 ॥

Goat meat, or holy leaves of the Bel tree, or red Karavīra flowers or til (sesamum seed) mixed with honey can be used instead in the Homa ceremony.

अष्टम्यां च चतुर्दश्यां नवम्यां च विशेषतः ।

कर्तव्यं पूजनं देव्या ब्राह्मणानां च भोजनम् ॥ 16 ॥

The special days for the worship of the Devī are the eighth, ninth, or fourteenth day (lithi) of the half month. The feeding of the Brāhmins must be done on each occasion.

निर्धनो धनमाप्नोति रोगी रोगात्प्रमुच्यते ।

अपुत्रो लभते पुत्राञ्छुभांश्च वशवर्तिनः ॥ 17 ॥

O King! Thus the poor become wealthy, the diseased get cured, and the persons that have no issue get obedient and well qualified sons.

राज्यभ्रष्टो नृपो राज्यं प्राप्नोति सार्वभौमिकम् ।

शत्रुभिः पीडितो हन्ति रिपुं मायाप्रसादतः ॥ 18 ॥

The King, expelled from his kingdom, gets back by the grace of Mahā Māyā, dominion over the whole earth and becomes able to destroy all those enemies of his, by whom he was before vanquished, when he worships the Devī.

विद्यार्थी पूजनं यस्तु करोति नियतेंद्रियः ।

अनवद्यां शुभां विद्यां विंदते नात्र संशयः ॥ 19 ॥

The persons, desirous of learning, get undoubtedly the learning honourable and auspicious, provided he worships the Devī with his senses restrained.

ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा भक्तिसंयुतः ।

पूजयेज्जगतां धार्त्रीं स सर्वसुखभागभवेत् ॥ 20 ॥

Persons of all castes, Brāhmins, Kṣatriyas, Vaiśyas or Śūdras can become masters of all pleasures and happiness provided they worship with devotion the Devī, the Preserver of the World (the Jagaddhātṛī).

नवरात्रव्रतं कुर्यान्नरनारीगणश्च यः ।

वाञ्छितं फलमाप्नोति सर्वदा भक्तितत्परः ॥ 21 ॥

आश्विने शुक्लपक्षे तु नवरात्रव्रतं शुभम् ।

करोति भावसंयुक्तः सर्वान्कामानवाप्नुयात् ॥ 22 ॥

A man or woman whoever performs the Navarātra vow always full of devotion, gets all the desired fruits. Whoever celebrates the holy Navarātra ceremony in the bright fortnight of the

month of Āśvīn with his heart full of the thought of the Devī, gets all his desired fruits.

विधिवन्मण्डलं कृत्वा पूजास्थानं प्रकल्पयेत् ।

कलशं स्थापयेत्तत्र वेदमन्त्रविधानतः ॥ 23 ॥

O King! Now I am describing the rites and ceremonies; here a square raised platform or altar is to be made according to the prescribed rules; a water jar is then to be placed on it with the Vedic mantrams and due rites and ceremonies.

यन्त्रं सुरुचिरं कृत्वा स्थापयेत्कलशोपरि ।

वापयित्वा यवांश्चारून्पार्श्वतः परिवर्तितान् ॥ 24 ॥

One will have to make a beautiful Yantra according to the previously laid rules and the water-jar is to be placed on it; then spread the beautiful Yava grains all around the jar.

कृत्वोपरि वितानं च पुष्पमालासमावृतम् ।

धूपदीपसुसंयुक्तं कर्तव्यं चण्डिकागृहम् ॥ 25 ॥

An awning or paṇḍāla is to be erected over the altar and the place of worship, and the site is to be decorated with flowers. Lights and Dhūpas, incense and perfumes are then to be used in the hall of the Caṇḍikā Devī.

त्रिकालं तत्र कर्तव्या पूजा शक्त्यनुसारतः ।

वित्तशाठ्यं न कर्तव्यं चण्डिकायाश्च पूजने ॥ 26 ॥

O King! The Devī is to be worshipped thrice; morning, midday and evening; no miserliness is to be shown in spending wealth for this purpose.

धूपैर्दीपैः सुनैवेद्यैः फलपुष्परत्नैकशः ।

गीतवाद्यैः स्तोत्रपाठैर्वेदपारायणैस्तथा ॥ 27 ॥

उत्सवस्तत्र कर्तव्यो नानावादित्रसंयुतैः ।

Light, dhūp, good presents of rice and other edibles, flowers, and fruits of various kinds are to be offered in this worship of the Devī; the chanting of the hymns of the Vedas, songs, and music with the various instruments are to be done and a grand festivity is to be made.

कन्यकानां पूजनं च विधेयं विधिपूर्वकम् ॥ 28 ॥

चन्दनैर्भूषणैर्वस्त्रैर्भक्ष्यैश्च विविधैस्तथा ।

सुगन्धतैलमाल्यैश्च मनसो रुचिकारकैः ॥ 29 ॥

Moreover, note this carefully that virgins are

to be worshipped duly with sandal, ornaments, clothing, various edibles, sweet scented oil, and beautiful garlands. (This worship of the virgins of the virgins is one of the essentials.)

एवं सम्पूजनं कृत्वा होमं मन्त्रविधानतः ।

अष्टम्यां वा नवम्यां वा कारयेद्विधिपूर्वकम् ॥ 30 ॥

Thus completing the worship of the Devī, Homa is to be done duly with Mantrams and other necessary articles on the eighth or the ninth tithi.

ब्राह्मणान्भोजयेत्पश्चात्पारणं दशमीदिने ।

कर्तव्यं शक्तितो दानं देयं भक्तिपरैर्नृपैः ॥ 31 ॥

Lastly the Brāhmins are to be fed duly; then the worshipper is to take his first meal after fasting (i.e., make pāraṇam) on the tenth day; then presents and various articles are to be offered to the Brāhmins according to one's might and with devotion.

एवं यः कुरुते भक्त्या नवरात्रव्रतं नरः ।

नारी वा सधवा भक्त्या विधवा वा पतिव्रता ॥ 32 ॥

O King! Any man, or any chaste married woman or a chaste widow whoever performs thus the Navarātra Vrata gets in this world all the desired fruits and enjoys all sorts of enjoyments and gets unbounded happiness and after death goes to the highest place.

इह लोके सुखं भोगान्प्राप्नोति मनसेप्सितान् ।

देहान्ते परमं स्थानं प्राप्नोति व्रततत्परः ॥ 33 ॥

जन्मान्तरेऽम्बिकाभक्तिर्भवत्यव्यभिचारिणी ।

जन्मोत्तमकुले प्राप्य सदाचारो भवेद्धि सः ॥ 34 ॥

And if, owing to some cause or other, he has to take his birth again in this world, he would be born in an excellent and would become endowed with good conduct and qualifications and get the unflinching devotion towards the Ambikā Devī.

नवरात्रव्रतं प्रोक्तं व्रतानामुत्तमं व्रतम् ।

आराधनं शिवायास्तु सर्वसौख्यकरं परम् ॥ 35 ॥

O King! I have thus described to you the rules of the Navarātra ceremony; this vow is the best of all; highest and greatest pleasures and happinesses are obtained in worshipping thus the auspicious Mahā Māyā.

अनेन विधिना राजन्समाराधय चण्डिकाम् ।

जित्वा रिपूनस्खलितं राज्यं प्राप्स्यत्यनुत्तमम् ॥ 36 ॥

सुखं च परमं भूय देहेऽस्मिन्स्वगृहे पुनः ।

पुत्रदारान्समासाद्य लप्स्यसे नात्र संशयः ॥ 37 ॥

O King! Better worship Caṇḍikā duly according to the prescribed rules; then you would be able, by Her grace, to conquer all your enemies and you will regain your excellent dominion, unshaken by any, and you will get again the highest pleasure and happiness when you will be reunited with your wife and sons in your own palace; there is no doubt in this.

वैश्योत्तम त्वमेवाद्य समाराधय कामदाम् ।

देवीं विश्वेश्वरीं मायां सृष्टिसंहारकारिणीम् ॥ 38 ॥

O Vaiśya! You, too, better worship the same Mahā Māyā, the Goddess of the Universe, worshipping Whom leads to the fructification of all desires.

स्वजनानां च मान्यस्त्वं भविष्यसि गृहे गतः ।

सुखं सांसारिकं प्राप्य यथाभिलषितं पुनः ॥ 39 ॥

देवीलोके शुभे वासो भविता ते न संशयः ।

You will then be able to regain all your worldly pleasures in your own home and be respected by your relatives and acquaintances and finally, after your death, you will go to the holy abode of the Devī.

नाराधिता भगवती यैस्ते नरकभागिनः ॥ 40 ॥

इह लोकेऽतिदुःखार्ता नानारोगैः प्रपीडिताः ।

There is no doubt in this. Those that do not worship the Devī, go to Naraka or hell; moreover they suffer much from various diseases in this world.

भवन्ति मानवा राजञ्छत्रुभिश्च पराजिताः ॥ 41 ॥

निष्कलत्रा ह्यपुत्राश्च वृष्णार्ताः स्तब्धबुद्धयः ।

Those that do not worship the Devī are always defeated by their enemies, are void of wife and sons, become stupid and suffer pains from their unsatisfied desires.

बिल्वीदलैः करवीरैः शतपत्रैश्च चम्पकैः ॥ 42 ॥

अर्चिता जगतां धात्री यैस्तेऽतीव विलासिनः ।

And those that worship the Preservrix of this

world the Bel leaves, Karavīra flowers, Śatapatra and Campaka flowers, that blessed man, devoted to the Devī, gets filled with all sorts of enjoyments.

भवन्ति कृतपुण्यास्ते शक्तिभक्तिपरायणाः ॥ 43 ॥

धनविभवसुखाढ्या मानवा मानवंतः

सकलगुणागणानां भाजनं भारतीशाः ।

निगमपठितमन्त्रैः पूजिता चैर्भवानी

नृपतितिलकमुख्यास्ते भवन्तीह लोके ॥ 44 ॥

इति श्रीमद्देवीभागवते महापुराणे पञ्चमस्कन्धे

चतुस्त्रिंशोऽध्यायः ॥ 34 ॥

O King! What more can I say than this, that

those who have worshipped the Devī Bhavānī with the Mantrams approved by the Nigama Śāstras, those very persons get honour in this world and are filled with all sorts of power and wealth. Verily, they stand foremost in the rank of best men, becoming the only repositories of all the best qualities in this world.

Here ends the Thirty-fourth Chapter of the Fifth Book on the methods of the worship of the Devī in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXXV

On the King Suratha's Getting the Boons and on the Vaiśya Samādhi

व्यास उवाच

इति तस्य वयः श्रुत्वा दुःखितौ वैश्यपार्थिवौ ।

प्रणिपत्य मुनिं प्रीत्या प्रश्रयावनतौ भृशम् ॥ 1 ॥

Vyāsa said: "O King! Hearing thus the Ṛṣi's words, the king Suratha and Vaiśya, who were very distressed in their minds, became very much comforted and bowed down to the Muni with great humility and modesty.

हर्षेणोत्फुल्लनयनावूचतुर्वाक्यकोविदौ ।

कृताञ्जलिपुटौ शान्तौ भक्तिप्रवणचेतसौ ॥ 2 ॥

Their eyes expressed their gladness and their hearts were filled with loving devotion. Both of them, then, clever in speaking and of calm and quiet temper, began to address him with their folded hands.

भगवन्पावितावद्य शान्तौ दीनौ शुचान्वितौ ।

तव सूक्तसरस्वत्या गङ्गयेव भगीरथः ॥ 3 ॥

साधवः सम्भवन्तीह परोपकृतितत्पराः ।

अकृत्रिमगुणारामाः सुखदाः सर्वदेहिनाम् ॥ 4 ॥

O Bhagavan! We were passing our days in a very humble and distressed spot; we are today purified by your good words, just as the country was entered pure by Bhagīratha when he brought down the river Ganges here.

पूर्वपुण्यप्रसङ्गेन प्राप्तोऽयमाश्रयः शुभः ।

तवावाभ्यां महाभाग महादुःखविनाशकः ॥ 5 ॥

The saints, adorned with purely good qualities, are incessantly engaged in doing good to others and how the people can be made happy.

भवन्ति मानवा भूमौ बहवः स्वार्थतत्पराः ।

परार्थसाधने दक्षाः केचित्क्वापि भवादृशाः ॥ 6 ॥

O Intelligent One! Surely we have come to this auspicious Āśrama owing to our past good deeds (in previous births) and all our miseries are therefore brought to their ends today.

दुःखितोऽहं मुनिश्रेष्ठ वैश्योऽयं चातिदुःखितः ।

उभौ संसारसंतप्तौ तवाश्रमपदे मुदा ॥ 7 ॥

There are good many persons that roam in this world for their selfish ends; very few there exist like you who are always ready to do good to others. O Muni! True that I am very much distressed but this Vaiśya is more distressed than me.

दर्शनादेव हे विद्वन्नातं दुःखमिहावयोः ।

देहजं मानसं वाक्यश्रवणादेव साम्प्रतम् ॥ 8 ॥

Both of us, very much afflicted by the miseries of world, have come gladly to your Āśrama and are relieved of our bodily sufferings by your sight; and now, hearing your words, we are relieved also of our mental pain and sufferings.

धन्यावावां कृतकृत्यौ जातौ सूक्तिसुधारसात् ।

पावितौ भवता ब्रह्मन्कृपया करुणार्णव ॥ 9 ॥

O Brāhmaṇa! We are very much blessed and

our objects have been gained by your nectar-like words; O Thou, the Ocean of mercy! You have purified us, out of your unbounded mercy.

गृहाणास्मत्करौ साधो नय पारं भवार्णवात् ।

मनौ श्रान्ताविति ज्ञात्वा मन्त्रदानेन सांप्रतम् ॥ 10 ॥

We are quite tired of this world; knowing this, do you lead us beyond this world by holding our hands and by initiating us with Mantrams.

तपः कृत्वाऽतिविपुलं समाराध्य सुखप्रदाम् ।

संप्राप्य दर्शनं भूयो चास्यावो निजमन्दिरम् ॥ 11 ॥

O Best of Munis! We will first of all practise a very hard Tapasyā (asceticism) and worship Bhagavatī, the Awarder of happiness; then, seeing Her, we will go to our respective abodes.

वदनात्तव सम्प्राप्य देवीमन्त्रं नवाक्षरम् ।

स्मरणं च करिष्यावो निराहारौ धृतव्रतौ ॥ 12 ॥

Now we expect the nine-lettered Mantram of the Devī from your mouth and practising the Navarātra varam we will fast and meditate on the Mantram.

Note: The nine-lettered Mantram is "Om Mahiṣamardinyai Svāhā." Instead of Om, any of the following may be used: "Hrīm, Klīm Aīm, Strīm, or Hūm mentioned in Śāradā Tilaka, Nārāyaṇī Tantra, or in Viśvasāra Tantra (see page 125 of Tantra Sāra).

व्यास उवाच

इति सञ्छोदितस्ताभ्यां सुमेधा मुनिसत्तमः ।

ददौ मन्त्रं शुभं ताभ्यां ध्यानबीजपुरःसरम् ॥ 13 ॥

Vyāsa said: O King! When the king and Vaiśya prayed thus to the Muni Sumedha, the best of that Munis, gave them the auspicious Mantram with its seed (Bīja) and as well what is to be meditated (Dhyāna).

तौ च प्राप्य मुनेर्मन्त्रं सम्मन्त्र्य गुरुदैवतौ ।

जग्मतुर्वैश्वराजानौ नदीतीरमनुत्तमम् ॥ 14 ॥

On getting the Mantram (with Rṣi, Chanda, seed Śakti, and Devatā) duly, they welcomed the Muni and with his permission went to the holy bank of a river.

एकान्ते विजने स्थाने कृत्वासनपरिग्रहम् ।

उपविष्टौ स्थिरप्रज्ञौ तावतीव कृशोदरौ ॥ 15 ॥

Both of them were of delicate frames and both of them were fully determined; they went to a very solitary place and selected their place and took their seats there.

मन्त्रजाप्यरतौ शान्तौ चरित्रत्रयपाठकौ ।

निन्यतुर्मासमेकं तु तत्र ध्यानपरायणौ ॥ 16 ॥

There they spent one month in repeating silently the Mantram and in chanting the three glorious deeds of Caṇḍī.

तयोर्मासव्रतेनैव जाता प्रीतिरनुत्तमा ।

पदाम्बुजे भवान्यास्तु स्थिरा बुद्धिस्तथाप्यलम् ॥ 17 ॥

In this short period of one month, they became very much attached to the lotus-feet of Bhavānī and their minds were also much pacified.

कदाचित्पादयोर्गत्वा मुनेस्तस्य महात्मनः ।

कृतप्रणामावागत्य तस्थतुश्च कुशासने ॥ 18 ॥

नान्यकार्यपरौ क्वापि बभूवतुः कदाचन ।

देवीध्यानपरौ नित्यं जपमन्त्ररतौ सदा ॥ 19 ॥

They attended to no other business; only they used to go to the Muni once a day and bowing down before him they returned to their own seats of Kuśa grass and gave themselves up to the meditation of the Devī and always repeated silently their Matrams.

एवं जाते तदा पूर्णे तत्र संवत्सरे नृप ।

बभूवतुः फलाहारं त्यक्त्वा पर्णाशनौ नृप ॥ 20 ॥

O King! One year thus passed away; they then abstained from taking fruits and subsisted on the leaves of trees.

वर्षमेकं तपस्तत्र चक्रतुर्वैश्वरार्थिवौ ।

शुष्कपर्णाशनौ दान्तौ जपध्यानपरायणौ ॥ 21 ॥

Thus engaged in meditation and asceticism they passed away another year sustaining themselves with dry leaves only.

पूर्णे वर्षद्वये जाते कदाचिद्दर्शनं च तौ ।

प्रापतुः स्वप्नमध्ये तु भगवत्या मनोहरम् ॥ 22 ॥

O King! When the two years thus passed, they got in their dreams the beautiful vision of the Goddess Bhagavatī.

रक्ताम्बरधरां देवीं चारुभूषणभूषिताम् ।
कदाचिन्नृपतिः स्वप्नेऽप्यपश्यज्जगदम्बिकाम् ॥ 23 ॥
वीक्ष्य स्वप्ने च तौ देवीं प्रीतियुक्तौ बभूवतुः ।
जलाहारैस्तृतीये तु स्थितौ संवत्सरे तु तौ ॥ 24 ॥

They were very much delighted to see in their dreams the Ambikā Devī in red robes and decorated with various ornaments. They practised tapasyā in the third year with water as their only food.

एवं वर्षत्रयं कृत्वा ततस्तौ वैश्यपार्थिवौ ।
चक्रतुस्तौ तदा चिन्तां चित्ते दर्शनलालसौ ॥ 25 ॥

Thus when they found that, after practising the tapas for three years, they could not see face to face the Devī they became very anxious to see the Devī and thought thus.

प्रत्यक्षदर्शनं देव्या न प्राप्तं शान्तिदं नृणाम् ।
देहत्यागं करिष्यावो दुःखितौ भृशमातुरौ ॥ 26 ॥

“When we have not been so fortunate as to see the Devī, Who art the Bestower of peace and happiness to the human beings, we will then leave our bodies, in deep distress and sorrow!”

इति संचिन्त्य मनसा राजा कुण्डं चकार ह ।
त्रिकोणं सुस्थिरं सौम्यं हस्तमात्रप्रमाणतः ॥ 27 ॥
संस्थाप्य पावकं राजा तथा वैश्योऽतिभक्तिमान्
गुहावासो निजं मांसं छित्त्वा छित्त्वा पुनः पुनः ॥ 28 ॥

Thus thinking, the King prepared a beautiful triangular Kuṇḍa (pit), firm and of one hand measure. Lighting a fire in that pit, the King began to cut off slices of flesh from his own body and offered them as oblations to the fire.

तथा वैश्योऽपि दीप्तेऽग्नौ स्वमांसं प्रापक्षिपत्तदा ।
रुधिरेण बलिं चास्यै ददतुस्तौ कृतोद्यमौ ॥ 29 ॥

The Vaiśya, too, then did the same. O King! Both of them were very much excited and began to offer their blood as oblation to the Devī.

तदा भगवती दत्त्वा प्रत्यक्षं दर्शनं तयोः ।
प्राह प्रीतिभरोदध्नांतौ दृष्ट्वा तौ दुःखितौ भृशम् ॥ 30 ॥

The Devī Bhagavatī, then, seeing then thus grieved, and that their hearts were overflowed with devotion towards Her, appeared direct before them and said thus:

श्रीदेव्युवाच

वरं वरय भो राजन् यत्ते मनसि वाञ्छितम् ।
तुष्टाऽहं तपसा तेऽद्य भक्तोऽसि त्वं मतो मम ॥ 31 ॥
वैश्यं प्राह तदा देवी प्रसन्नाऽहं महामते ।
किं तेऽभीष्टं ददाम्यद्य प्रार्थयाशु मनोगतम् ॥ 32 ॥

“O King! You are my favourite devotees; I am pleased with your Tapasyā; now ask whatever you desire; I will grant you that boon.” Then She spoke to the Vaiśya: “O Highly Fortunate One! I am pleased; ask without any delay any boon; I will grant that just now.

व्यास उवाच

तच्छ्रुत्वा वचनं राजा तामुवाच मुदान्वितः ।
देहि मेऽद्य निजं राज्यं हतशत्रुबलं बलात् ॥ 33 ॥
तमुवाच तदा देवी गच्छ राजन्निजं गृहम् ।
शत्रवः क्षीणसत्त्वास्ते गमिष्यन्ति पराजिताः ॥ 34 ॥

Vyāsa said: O King! Hearing thus the words of the Devī, the king Suratha was very much delighted and said thus: “O Devī! Grant me this boon that I be able today to conquer my enemies with my own power and that I may regain my kingdom.” The Devī then spoke to him thus: “O King! Go to your own abode; your enemies are now enfeebled and will certainly be defeated.

Note: The Devī, has now withdrawn Her own power from the enemies with which they were filled before. This is the result of the real sacrifice to the Devī.

मन्त्रिणस्तु समागत्य ते पतिष्यन्ति पादयोः ।
कुरु राज्यं महाभाग नगरे स्वं यथासुखम् ॥ 35 ॥

O Fortunate One! Your ministers will all come and prostrate themselves before your feet and will be obedient to you; you can now go back to your city and govern your subjects happily.

कृत्वा राज्यं सुविपुलं वर्षाणामयुतं नृप ।
देहान्ते जन्म संप्राप्य सूर्याच्च भविता मनुः ॥ 36 ॥

O King! Thus reign for Ayuta years (10,000 years) over your widely extended dominion; then when, you quit your body, you will again be born from Sūrya, and be known widely as Sāvartī Manu.

व्यास उवाच

वैश्यस्तामप्युवाचेदं कृताञ्जलिपुटः शुचिः ।
न मे गृहेण कार्यं वै न पुत्रेण धनेन वा ॥ 37 ॥
सर्वं बन्धकरं मातः स्वप्नवन्नश्वरं स्फुटम् ।

Vyāsa said: O King! The pure-natured Vaiśya said with folded hands: "O Devī! I have nothing to do with house, sons, nor wealth. O Mother! The house, wealth and sons, all these are so many sources of bondage to this world and are very transitory like dreams.

ज्ञानं मे देहि विशदं मोक्षदं बन्धनाशनम् ॥ 38 ॥
असारेऽस्मिंश्च संसारे मूढा मज्जन्ति पामराः ।
पण्डिताः संतरंतीह तस्मान्नेच्छन्ति संसृतिम् ॥ 39 ॥

Therefore give me knowledge so that my ties to this world be cut asunder. Persons who are devoid of knowledge, those fools are merged in this ocean of world. The wise never prefer this Samsāra; therefore they can cross this world."

व्यास उवाच

तदाकर्ण्य महामाया वैश्यं प्राह पुरःस्थितम् ।
वैश्वर्यं तव ज्ञानं भविष्यति न संशयः ॥ 40 ॥

Vyāsa said: O King! Hearing this, the Mahāmāyā said to the Vaiśya, that stood in front of Her thus: "O Vaiśya! No doubt you will acquire knowledge."

इति दत्त्वा वरं ताभ्यां तत्रैवांतरधीयत ।
अदर्शनं गतायां तु राजा तं मुनिसत्तमम् ॥ 41 ॥
प्रणम्य हयमारुह्य गमनाय मनो दधे ।

Thus granting boons to them, the Devī then and there disappeared. After the Devī had disappeared, the King bowed down to the Muni, mounted on his horse and expressed a desire to go back to his kingdom.

तदैव तस्य सचिवास्तत्रागत्य नृपं प्रजाः ॥ 42 ॥

प्रणोमुर्विनयोपेतास्तमूचुः प्राञ्जलिस्थिताः ।
राजंस्ते शत्रवः सर्वे पापाच्च निहता रणे ॥ 43 ॥

राज्यं निष्कंटकं भूप कुरुष्व पुरमास्थितः ।

Just at that time all his ministers and subjects came humbly before him, bowed down to him and

standing before him with folded hands, said: "O King! Your enemies all had acted very sinfully; hence they were all slain in battle; you be pleased now to remain in your city, free from any enemy and govern your subjects.

तच्छ्रुत्वा वचनं राजा नत्वा तं मुनिसत्तमम् ॥ 44 ॥

आपृच्छ्य निर्ययौ तत्र मन्त्रिभिः परिवारितः ।

The King, hearing thus, bowed down to the Muni and with his permission, started towards his kingdom, surrounded by his ministers.

संप्राप्य च निजं राज्यं दारान्स्वजनबांधवान् ॥ 45 ॥

बुभुजे पृथिवीं सर्वां ततः सागरमेखलाम् ।

On regaining his own kingdom, wife, relatives and kinsmen he began to enjoy the sea-girt earth.

वैश्योऽपि ज्ञानमासाद्य मुक्तसंगः समंततः ॥ 46 ॥

कालातिवाहनं तत्र मुक्तबन्धश्चकार ह ।

तीर्थेषु विचरन्नायन्भगवत्या गुणानथ ॥ 47 ॥

On the other hand, the Vaiśya became illumined with the Spiritual Knowledge and all his connections and attachments being completely severed, became free from all bondages. He became liberated in his life-time and travelled always from one place of pilgrimage to another and passed away his time in singing the glorious deeds of the Devī.

एतत्ते कथितं देव्याश्चरितं परमाद्भुतम् ।

आराधनफलप्राप्तिर्यथावद्भूपवैश्ययोः ॥ 48 ॥

दैत्यानां हननं प्रोक्तं प्रादुर्भावस्तथा शुभः ।

O King! Thus I have described to you the most wonderful character of the Devī, what fruits were obtained by the King and the Vaiśya on their worshipping Her, how the Daityas were killed by Her and about her auspicious appearances on this earth.

एवंप्रभावा सा देवी भक्तानामभयप्रदा ॥ 49 ॥

यः शृणोति नरो नित्यमेतदाख्यानमुत्तमम् ।

संप्राप्नोति नरः सत्यं संसारसुखमद्भुतम् ॥ 50 ॥

Oh! Such is the glory of the Devī, leading to fearlessness amongst Her devotees. The mortal who hears constantly this excellent pure narrative

of the Devī Bhagavatī, gets truly all the best and wonderful pleasures of this world.

ज्ञानदं मोक्षदं चैव कीर्तिदं सुखदं तथा ।

पावनं श्रवणात्नूनमेतदाख्यानमद्भुतम् ॥ 51 ॥

No doubt anybody who hears this wonderful incident, will obtain knowledge, liberation, fame, happiness and purity.

अखिलार्थप्रदं नृणां सर्वधर्मसमावृतम् ।

धर्मार्थकाममोक्षाणां कारणं परमं मतम् ॥ 52 ॥

The essence of all religious lies in this narration; therefore it leads, above all, to Dharma, Artha, Kāma, and Mokṣa (religion, wealth, desire and liberation). It grants all desires to human beings.

सूत उवाच

जनमेजयेन राज्ञाऽसौ पृष्टः सत्यवतीसुतः ।

उवाच संहितां दिव्यां न्यासः सर्वार्थतत्त्ववित् ॥ 53 ॥

Sūta said: O Ṛṣis! The Mahārṣi Vyāsa, the son of Satyavatī, versed in all the departments to him this divine Saṁhitā.

चरितं चण्डिकायास्तु शुम्भदैत्यवधाश्रितम् ।

कथयामास भगवान्कृष्णः कारुणिको मुनिः ।

इति वः कथितः सारः पुराणानां मुनीश्वराः ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां
पञ्चमस्कन्धे पञ्चत्रिंशोऽध्यायः ॥ 35 ॥

व्योमांकाद्द्विसंख्यातैः 2090 श्लोकैर्व्यासेन धीमता

श्रीमद्देवीभागवतस्यास्य पञ्चमस्कन्ध इरितः ॥ 5 ॥

समाप्तोऽयं पञ्चमः स्कन्धः

The character of Caṇḍikā, the killing of the Daitya Śumbha, were thus narrated by the merciful Muni Veda Vyāsa. O Munis! I, too, have described to you the main points of this Purāṇa.

Here ends the Thirty-fifth Chapter of the Fifth Book on the receiveing of the boons by the King

Suratha and the Vaiśya Samādhi in the

Śrīmaddevībhāgavatam, the Maha Purāṇam,

of 18,000 verses by Mahārṣi

Veda Vyāsa.

Śrīmaddevībhāgavatam

Six Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On Triśīrā's Austerlities

ऋषय ऊचुः

सूत सूत महाभाग मिष्टं ते वचनामृतम् ।
न तृप्ताः स्पो वयं पीत्वा द्वैपायन कृतं शुभम् ॥ 1 ॥

The Ṛṣis (of the Naimiṣa forest) addressed Sūta (fondly): O highly Fortunate One! Your nectar-like words are very sweet. We are not satiated with what you have described to us as the auspicious saying of Dvaipāyana Vyāsa.

पुनस्त्वां प्रष्टुमिच्छामः कथां पौराणिकीं शुभाम् ।
वेदेऽपि कथितां रम्यां प्रसिद्धां पापनाशिनीम् ॥ 2 ॥

O Sūta! We desire to ask you again to narrate to us the auspicious saying of this Purāṇa, beautiful, famous, and sin-destroying and authorised by the holy Vedas.

वृत्रासुर इति ख्यातो वीर्यवांस्त्वष्टुरात्मजः ।
स कथं निहतः संख्ये वासवेन महात्मना ॥ 3 ॥
Viśvakarmā had a son, named Vṛtrāsura, who was very well known, and very powerful. How was it that he had been slain by the high-souled Indra? Viśvakarmā was a powerful Brāhmin and belonged to the gods' party; his son was stronger.

त्वष्टा वै सुरपक्षीयस्तत्पुत्रो बलवत्तरः ।
शक्रेण घातितः कस्माद्बह्वयोनिर्महाबलः ॥ 4 ॥
How was it that he had been killed by Indra! The Devas are born of the Sattva qualities; men are born from the Rājasic qualities; and all the birds, etc., are born of the Tāmasic qualities.

देवाः सत्त्वगुणोत्पन्ना मानुषा राजसाः स्मृताः ।
तिर्यञ्जस्तामसाः प्रोक्ताः पुराणागमवादिभिः ॥ 5 ॥
विरोधोऽत्र महान्भाति नूनं शतमखेन ह ।
छलेन बलवान्वृत्रः शक्रेण विनिपातितः ॥ 6 ॥

This is the opinion of the Paṇḍits, versed in the Purāṇas and Āgamas. But in this act of slaying Vṛtrāsura, a great contradiction arises; for the powerful Vṛtra was killed merely under a pretext by Indra, the performer of the hundred sacrifices, and endowed with Sattva qualities.

विष्णुः प्रेरयिता तत्र स तु सत्त्वधरः परः ।
प्रविष्टः पविमध्ये स छद्मना भगवान्प्रभुः ॥ 7 ॥
संधि विधाय स ह्येवं मन्त्रितोऽसौ महाबलः ।
हरिभ्यां सत्यमुत्पृज्य जलफेनेन शातितः ॥ 8 ॥

And Indra was prompted to do so by Viṣṇu, the head of those who possess Sattva qualities; while Viṣṇu himself entered in disguise into the thunderbolt so that he could kill Vṛtra. The powerful Vṛtra entered into a treaty and kept himself peaceful when Indra and Viṣṇu violated truth and treacherously killed him by Jalaphena (the watery foams).

कृतमिन्द्रेण हरिणा किमेतत्सूत साहसम् ।
महान्तोऽपि च मोहेन वञ्चिताः पापबुद्ध्यः ॥ 9 ॥

O Sūta! The great wonder is this: That Indra and Viṣṇu turned out so bold as to forsake the truth. This, then, is therefore very clear that the

high souled persons become deluded and act sinfully.

अन्यायवर्तिनोऽत्यर्थं भवन्ति सुरसत्तमाः ।

सदाचारेण युक्तेन देवाः शिष्टत्वमागताः ॥ 10 ॥

एवं विशिष्टधर्मेण शिष्टत्वं कीदृशं पुनः ।

The Heads of the Devas act very wrongly; they are reckoned as polite simply because they observe the mere outward forms of good conduct as approved by the Śāstras. How can the mere observance of outward forms constitute politeness?

हत्वा वृत्रं तु विश्वस्तं शक्रेण छद्मना पुनः ॥ 11 ॥

प्राप्तं पापफलं नो वा ब्रह्महत्यासमुद्भवम् ।

किं च त्वया पुरा प्रोक्तं वृत्रासुरवधः कृतः ॥ 12 ॥

श्रीदेव्या इति तच्चापि चित्तं मोहयतीह नः ।

Had Indra, who killed in disguise Vṛtra relying on his words, to suffer any punishment for the sin that he incurred in killing a Brāhmaṇa? It was told by you before that Vṛtra had been slain by the Devī Bhagavatī; but the general belief is that Indra killed him. Our minds are puzzled on this point. (So clear our doubts on this point.)

सूत उवाच

शृण्वन्तु मुनयो वृत्तं वृत्रासुरवधाश्रयम् ॥ 13 ॥

यथेन्द्रेण च सम्प्राप्तं दुःखं हत्यासमुद्भवम् ।

Sūta said: O Munis! Hear the incident of the killing of Vṛtrāsura and the punishment that Indra had to suffer due to his sin of Brahmahatyā (killing a Brāhmin.)

एवमेव पुरा पृष्टो व्यासः सत्यवतीसुतः ॥ 14 ॥

पारीक्षितेन राज्ञाऽपि स यदाह च तद्ब्रुवे ।

This question was asked by the King Parīkṣit and replied by Vyāsa, the son of Satyavatī. I will tell you what Vyāsa had told before.

जनमेजय उवाच

कतं वृत्रासुरः पूर्वं हतो मघवता मुने ॥ 15 ॥

सहायं विष्णुमासाद्य छद्मना सात्त्विकेन ह ।

कथं च देव्या निहतो दैत्योऽसौ केन हेतुना ॥ 16 ॥

कथमेकवधो द्वाभ्यां कृतः स्यान्मुनिपुंगव ।

Janamejaya asked: "O Best of Munis! How was

it that in former days Indra, endowed with the Sattva qualities, killed Vṛtrāsura, with the aid of Viṣṇu? And how and why was it that he was killed again by the Goddess Bhagavatī? O Lord of Munis! How could one body be killed by the two; our curiosity has been excited to hear the truth,

तदेतच्छ्रोतुमिच्छामि परं कौतूहलं हि मे ॥ 17 ॥

महतां चरितं शृण्वन्को विरज्येत मानवः ।

कथयाम्बावैभवं त्वं वृत्रासुरवधाश्रितम् ॥ 18 ॥

What man is there that does not like to hear any more of the glorious deeds of the high-souled persons! Kindly narrate to us the slaying of Vṛtra by the Devī Bhagavatī.

व्यास उवाच

धन्योऽसि राजंस्तव बुद्धिरीदृशी

जाता पुराणश्रवणेऽतिसादरा ।

पीत्वाऽमृतं देववरास्तु सर्वथा

पाने वितृष्णाः प्रभवन्ति वै पुनः ॥ 19 ॥

Vyāsa said: "O King! You are blessed, since your taste to hear the events of Purāṇa has grown so much; the Devas even get their thirst for drinking nectar; but when quenched, they do not like to drink any more.

दिने दिने तेऽधिकभक्तिभावः

कथासु राजन्महनीयकीर्तः ।

श्रोता यदैकप्रवणः शृणोति

वक्ता तदा प्रीतमना ब्रवीति ॥ 20 ॥

O King! Your name and fame are widely spread. Your Bhakti (devotion) to the Purāṇas is growing more and more daily. A speaker gets very much delighted when his audience hears him with undivided attention.

युद्धं पुरा वासववृत्रयोर्यद्वेदे प्रसिद्धं च तथा पुराणे ।

दुःखं सुरेन्द्रेण तथैव लब्धं हत्वा रिपुं त्वाद्भ्रमपापमेव ॥ 21 ॥

O Lord of the earth! The fight between Vṛtra and Vāsava that occurred in days of yore is famous in the passages of the Vedas and the Purāṇas; as well as the suffering that Indra had to encounter as his punishment when he had killed the innocent son of Viśvakarmā.

चित्रं किमत्र नृपते हरिवज्रभृद्भ्यां
यच्छब्दना विनिहतस्त्रिशिरोऽथ वृत्रः ।

मायाबलेन मुनयोऽपि विमोहितास्ते
चक्रुश्च निंद्यमनिशं किल पापभीताः ॥ 22 ॥

O King! The Munis, who fear sin very much, commit yet blameable act under Māyā; then what wonder is there that Viṣṇu, and Indra would kill Trīśirā and Vṛtra merely under a plea.

विष्णुः सदैव कपटेन जघान
दैत्यान्सत्त्वात्ममूर्तिरपि मोहमवाप्य कामम् ।

कोन्योऽस्ति तां भगवतीं मनसाऽपि जेतुं
शक्तः समस्तजनमोहकर्त्री भवानीम् ॥ 23 ॥

When Viṣṇu, the incarnate of Sattva qualities, gets deluded by Māyā and kills deceitfully the Daityas always, then how can you expect any other man to conquer even mentally the Mahā Māyā Bhavānī, Who deludes all the beings!

मत्स्यादियोनिषु सहस्रयुगेषु सद्यः
साक्षाद्भवत्यपि यथा विनियोजितोऽत्र ।

नारायणो नरसखो भगवाननंतः कार्यं
करोति विहिताविहितं कदाचित् ॥ 24 ॥

O King! It is under the compulsion of this Māyā that the Bhagavān, the Infinite, the friend of Nara, Nārāyaṇa, takes incarnations in thousands and thousands of Yugas in this Samsāra as Fish, etc., and does deeds sometimes lawful and sometimes unlawful.

देहं धनं गृहमिदं स्वजना मदीयं
पुत्राः कलत्रमिति मोहमुपेत्य सर्वः ।

पुण्यं करोत्यथ च पापचयं करोति
मायागुणैरतिबलैर्विकलीकृतो यत् ॥ 25 ॥

The Devas and men, being confounded by his Māyā, become upset and disordered and say "that this body, wealth, house, sons, wife and relatives are all mine" and being thus deluded sometimes do virtuous and sometimes sinful deeds.

न जातु मोहं क्षपितुं नरः क्षमः
कश्चिद्भवेद्भूत परावरार्थवित् ।

विमोहितस्तैस्त्रिभिरेव मूलतो
वशीकृतात्मा जगतीतले भृशम् ॥ 26 ॥

O King! There is not even one, on the surface of this earth, though he may be well versed in finding out cause and effect, the knowledge of the high and low, that can be free from this Great Delusion; he is from the very beginning tied up by the three Guṇas of this Māyā and thus remains under Her control.

अथ तौ मायया विष्णुवासवौ मोहितौ भृशम् ।
जघ्नतुश्छब्दना वृत्रं स्वार्थसाधनतत्परौ ॥ 27 ॥

This explains that Viṣṇu and Indra both were deluded by Māyā and engaged in fulfilling their own selfish ends. They killed Vṛtrāsura under a pretext.

तदहं संप्रवक्ष्यामि वृत्तांतमवनीपते ।
कारणं पूर्ववैरस्य वृत्रवासवयोर्मिथः ॥ 28 ॥

त्वष्टा प्रजापतिर्ह्यासीद्देवश्रेष्ठो महातपाः ।
देवानां कार्यकर्ता च निपुणो ब्राह्मणप्रियः ॥ 29 ॥

O King! Hear! I am now describing to you the cause of enmity between Indra and Vṛtra. Viśvakarmā, the Prajāpati, was the great architect of the Gods, he was skilled, he was superior amongst the gods, a great ascetic and endeared by the Brāhmins.

स पुत्रं वै त्रिशिरसमिन्द्रद्वेषात्किलासृजत् ।
विश्वरूपेति विख्यातं नाम्ना रूपेण मोहनम् ॥ 30 ॥

त्रिभिः स वदनैः श्रेष्ठैर्व्यरोचत मनोहरैः ।
त्रिभिर्भिन्नानि कार्याणि मुखैः समकरोन्मुनिः ॥ 31 ॥

वेदानेकेन सोऽधीते सुरां चैकेन सोऽपिबत् ।
तृतीयेन दिशः सर्वा युगपच्च निरीक्षते ॥ 32 ॥

He had enmity with Indra; and out of this enmity he created a son, very beautiful and named him Trīśirasa Viśvarūpa. That son had three faces very beautiful and lovely. Viśvarūpa performed three different functions with his three different faces; with one, he used to study the Vedas, with the second he used to drink nectar (wine), and with the third he used to see simultaneously all the directions.

त्रिशिरा भोगमुत्सृज्य तपश्चक्रे सुदुष्करम् ।
तपस्वी स मृदुर्दातो धर्ममेव समाश्रितः ॥ 33 ॥

Triśirā renounced the pleasures of the world and began to practise a hard tapasyā; he became a great ascetic, gentle, restrained in his passions and entirely devoted to his religion.

पञ्चाग्निसाधनं काले पादपाग्र निवेशनम् ।

जलमध्ये निवासं च हेमन्ते शिशिरे तथा ॥ 34 ॥

He practised Pañcāgni Sādhana in the summer season, tying his feet upwards on the branch of a tree with his head downwards; he remained in dew in the cold season, and, under water in the winter season.

निराहरो जितात्माऽसौ त्यक्तसर्वपरिग्रहः ।

तपश्चचार मेधावी दुष्करं मन्दबुद्धिभिः ॥ 35 ॥

Thus he abstained from food and conquered his self and, forsaking all the worldly connections, practised a very hard tapasyā; very difficult, indeed, for those who are of dull intellects.

तं च दृष्ट्वा तपस्यन्तं खेदमाप शचीपतिः ।

विषादमगमत्तत्र शक्रोऽयं मास्मभूदिति ॥ 36 ॥

दृष्ट्वा तस्य तपो वीर्यं सत्यं चामिततेजसः ।

चिन्तां च महतीं प्राप ह्यनिशं पाकशासनः ॥ 37 ॥

विवर्धमानस्त्रिशिरा मामयं शातयिष्यति ।

नोपेक्ष्यः सर्वथा शत्रुर्वर्धमानबलो बुधैः ॥ 38 ॥

Indra became very sad and dispirited to see him practise such a Tapasyā and thought of the means so that he might not acquire his Indraship. The Pākāśāsana Indra remained always very anxious to see the energetic penance practised by that ascetic of unbounded glory and his steady attachment towards it.

तस्मादुपायः कर्तव्यस्तपोनाशाय साम्प्रतम् ।

कामस्तु तपतां शत्रुः कामात्रश्रयति वै तपः ॥ 39 ॥

He thought thus: "This Triśirā is becoming stronger day by day with his penance, so he will kill me. The wise never look an enemy with indifference whose strength daily becomes greater and greater."

तथैवाद्य प्रकर्तव्यं भोगासक्तो भवेद्यथा ।

इति संचिंत्य मनसा बुद्धिमान्बलमर्दनः ॥ 40 ॥

It is now my urgent duty to invent means on how to baffle his Tapasyā and he at last settled

that lust is the great enemy of asceticism; the practice of devout austerities is destroyed completely by lust; so I must try this very day that some how the Muni becomes attached to worldly lusts and enjoyments.

आज्ञापयत्सोऽप्सरसस्त्वाष्ट्रपुत्रप्रलोभने ।

उर्वशीं मेनकां रम्भां घृताचीं च तिलोत्तमाम् ॥ 41 ॥

The intelligent Indra, thinking thus, called the Apsarās Urvaśī, Menakā, Rambhā, Ghṛtācī, and Tilottamā and others proud of their beauties so that they might seduce Triśirā, the son of Viśvakarmā.

समाहूयाब्रवीच्छक्रस्तास्तदा रूपगर्वितः ।

प्रियं कुरुध्वं मे सर्वाः कार्येऽद्य समुपस्थिते ॥ 42 ॥

"O Apsarās! I have now got a very grave task to fulfil; all of you help me in this respect. A great enemy of mine, difficult to conquer is practising penance with his self-controlled.

यतो मेऽद्य महाञ्छत्रुस्तपस्तपति दुर्जयः ।

कार्यं कुरुत गच्छध्वं प्रलोभयत माचिरम् ॥ 43 ॥

Start at once and with your dress suited to various amorous gestures and try hard to seduce him. Be all well with you; seduce him and remove the fever of my heart.

शृंगारवेषैर्विविधैर्हावैर्देहसमुद्भवैः ।

प्रलोभयत भद्रं वः शमयध्वं ज्वरं मम ॥ 44 ॥

O Apsarās! What more shall I say, I am restless since I have heard of his strength in performing such hard austerities.

अस्वस्थोऽहं महाभागास्तस्य ज्ञात्वा तपोबलम् ।

बलवानासनं मेऽद्य ग्रहीष्यत्यविलंबितः ॥ 45 ॥

O Weak Ones! That powerful ascetic may acquire my place and thus dispossess me; this fear has possessed me.

भयं मे समुपायातं क्षिप्रं नाशयताबलाः ।

उपकुर्वन्तु सहिताः कार्येऽद्य समुपस्थिते ॥ 46 ॥

Therefore destroy my fear as quickly as possible. This is the task now given to you; get united and do this good to me."

तच्छ्रुत्वा वचनं नार्य ऊचुस्तं प्रणताः पुरः ।

मा भयं कुरु देवेश यतिष्यामः प्रलोभने ॥ 47 ॥

The Apsarās, hearing him, bowed down and said: "O Lord of the Devas! Do not be afraid! We will try our best to seduce him.

यथा न स्याद्भयं तस्मात्तथा कार्यं महाद्युते ।
नृत्यगीतविहारैश्च मुनेस्तस्य प्रलोभने ॥ 48 ॥

O highly Lustrous One! For the enticing away of the Muni, we will do all the things, dancing, music, and other amorous gestures and practices, that will discard your fear.

कटाक्षैरङ्गभेदैश्च मोहयित्वा मुनि विभो ।
लोलुपं वशमस्माकं करिष्यामो नियन्त्रितम् ॥ 49 ॥

O King of the Gods! We will unsettle the mind of the Muni by our side glances and passionate gestures and postures, delude and tie him and then bring him under our control.

व्यास उवाच

इत्याभाष्य हरिं नार्यो ययुस्त्रिशिरसोऽतिकम् ।
कुर्वन्त्यो विविधान्भावान्कामशास्त्रोचितानपि ॥ 50 ॥

Vyāsa said: "O King! Thus saying, the Apsarās went to Trīśirā and began to exhibit various amorous gestures and postures as stated in the Kāma Śāstra.

गायन्त्यस्तालभेदैस्ता नृत्यन्त्यः पुरतो मुनेः ।
तं प्रलोभयितुं चक्रुर्नानाभावान् वरांगना ॥ 51 ॥

They began to sing sometimes, sometimes to dance in tune with musical measures before the Muni. In short, they practised various amorous gestures to entice him away.

नापश्यत्स तपोराशिरंगनानां विडम्बनम् ।
इन्द्रियाणि वशे कृत्वा मूकान्धबधिरः स्थितः ॥ 52 ॥

But that asceting, blazing with the fire of Tapas, did not notice even the Apsarās' various attempts; rather he kept all his senses under control and remained like a deaf, dumb, and blind man.

दिनानि कतिचित्तस्थुर्नार्यस्तस्याश्रमे वरे ।
कुर्वन्त्यो गाननृत्यादि प्रपञ्चानतिमोहदान् ॥ 53 ॥

In that lovely hermitage of the Muni, the Apsarās sang and danced ravishingly and remained a few day there.

न चचाल यदा कामं ध्यानाच्च त्रिशिरा मुनिः ।
परावृत्य तदा देव्यः पुनः शक्रमुपस्थिताः ॥ 54 ॥
कृताञ्जलिपुटाः सर्वा देवराजमथाबुवन् ।
श्रान्ता दीना भयत्रस्ता विवर्णवदना भृशम् ॥ 55 ॥

But when they saw that the Muni Trīśirā did not swerve a bit from his meditative posture they returned tired, distressed to Indra and all, very fearful, began to address Indra with folded hands: "O King! We tried our best and we could not in any way make the Muni unsteady, very hard to surmount."

देवदेव महाराज यत्नश्च परमः कृतः ।
न स शक्यो दुराधर्षो धैर्याच्चालयितुं विभो ॥ 56 ॥

उपायोऽन्यः प्रकर्तव्यः सर्वथा पाकशासन ।
नास्माकं बलमेतस्मिंस्तापसे विजितेन्द्रिये ॥ 57 ॥

O Pākaśāsana! Please invent other means; we could not make the self-controlled Muni move away an inch from his position; it is our good luck that that high-souled Muni, an incarnate of blazing fire has not cursed us! "

दिष्ट्या वयं न शप्ताः स्म यदनेन महात्मना ।
मुनिना वह्नितुल्येन तपसा द्योतितेन हि ॥ 58 ॥

Then dismissing the Apsarās, the evil-minded and dull Indra began to devise means, though totally unlawful on how to kill that good Muni.

विसृज्याप्सरसः शक्रश्चिन्तयामास मन्दधीः ।
तस्यैव च वधोपायं पापबुद्धिरसाम्प्रतम् ॥ 59 ॥

विसृज्य लोकलज्जां स तथा पापभयं भृशम् ।
चकार पापबुद्धिं तु तद्वधाय महीपते ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
प्रथमोऽध्यायः ॥ 1 ॥

O King! That Indra abandoned all shame, and fear of sin and ultimately came to a highly blameable and sinful conclusion how to kill him.

Here ends the First Chapter of the Sixth Book on Trīśirā's austerities in Śrīmaddevībhāgavatam the Mahā Purāṇam, of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER II

On the Birth of Vṛtrāsura

व्यास उवाच

अथ स लोभमुपेत्य सुराधिपः
समधिगम्य गजासनसंस्थितः।
त्रिशिरसं प्रति दुष्टमतिस्तदा
मुनिमपश्यदभेयपराक्रमम् ॥ 1 ॥

Vyāsa said: The extremely covetous Indra, then, mounted on his Airāvata elephant and determined to kill the Muni.

तमभिवीक्ष्य दृढासनसंस्थितं
जितगिरं सुसमाधिवशं गतम् ।
रविविभावसुसन्निभमोजसा
सुरपतिः परमापदमभ्यगात् ॥ 2 ॥

He went to him and saw him immersed in deep Samādhi, firmly seated in his posture and with his speech controlled. At that time, a halo of light emanated from his body and he looked like a second Sun and a blazing fire. Indra became very sad and dejected when he saw that.

कथमसौ विनिहन्तुमहो
मया मुनिरपापमति किल सम्मतः।
रिपुरयं सुसमिद्धितपोबलः
कथमुपेक्ष्य इहासनकामुकः ॥ 3 ॥

Indra then thought within himself thus: "Oh! Can I slay this Muni, free from any vicious inclinations, and endowed with the power of Tapas, blazing like a fire! This is quite against the Dharma.

इति विचिन्त्य पविं परमायुधं
प्रतिमुमोच मुनिं तपसि स्थितम् ।
शशिदिवाकरसन्निभमाशुगं
त्रिशिरसं सुरसंघपतिः स्वयम् ॥ 4 ॥

But, Alas! He wants to usurp my position; how can I, then, neglected such an enemy? Thus cogitating, Indra hurled at the Muni his swift-going, infallible thunderbolt, the Muni remaining engaged in his penance and shining like the Sun and Moon.

तदभिधातहतः स धरातले किल
पपात ममार च तापसः ।

शिखरिणः शिखरं कुलिशार्दितं
निपतितं भुवि चाद्भुतदर्शनम् ॥ 5 ॥
तं निहत्य मुदमाप
सुरेशश्चक्रुश्च मुनयस्तु संस्थिताः ।
हा हतेति भृशमार्तनिस्वनाः
किं कृतं शतमखेन पापिना ॥ 6 ॥

विनापराधं तपसां निधिर्हतः शचीपतिः पापमतिर्दुरात्मा ।
फलं किलायं तरसा कृतस्य प्राप्नोतु पापो हननोद्भवस्य ॥ 7 ॥

The ascetic, struck thus, fell on the ground and died, like a mountain peak struck by thunder falling on the ground and presenting a wonderous sight. Indra became very glad when he killed the Muni; but the other Munis then cried aloud: "Oh! We are killed! Alas! What a crime has Indra committed today! Oh! The vicious Indra has killed today this jewel amongst the Munis without any offence! Let, then, this sinner reap the fruits of his sinful act without any delay."

तं निहत्य तरसा सुरराजो
निर्जगाम निजमन्दिरमाशु ।
स हतोऽपि विरराज महात्मा
जीवमान इव तेजसां निधिः ॥ 8 ॥

तं दृष्ट्वा पतितं भूमौ जीवन्तमपि वृत्रहा ।
चिन्तामापातिखिन्नांगः किं वा जीवेदयं पुनः ॥ 9 ॥

Indra, then, went back soon to his own abode; on the other hand, the high-souled Muni, though killed, looked as it were, living by the lustre of his own body. Indra, then, seeng him lying like a living man thought that the Muni might get alive and so became very sad.

विमृश्य मनसाऽतीव तक्षाणं पुरतः स्थितम् ।
मथवा वीक्ष्य तं प्राह स्वकार्यसदृशं वचः ॥ 10 ॥
तक्षंश्छिधि शिरांस्यस्य कुरुष्व वचनं मम ।
मा जीवतु महातेजा भाति जीवन्नैव स्वयम् ॥ 11 ॥
इत्याकर्ण्य वचस्तस्य तक्षोवाच विगर्हयन् ।

While he was thus arguing in his mind, he saw before him a wood cutter named Takṣa and began to speak to him for his own selfish ends thus "O

Artisan! Cut all the heads of this Muni and keep my word; this highly lustrous Muni is looking as if it were alive; therefore; if you sever his heads, he cannot be alive." Takṣa then cursed him and spoke thus.

तक्षोवाच

महास्कन्धो भृशं भाति परशुर्न तरिष्यति ॥ 12 ॥

ततो नाहं करिष्यामि कार्यमेतद्विगर्हितम् ।

त्वया वै निन्दितं कर्म कृतं सद्भिर्विगर्हितम् ॥ 13 ॥

अहं बिभेमि पापाद्वै मृतस्यैव च मारणे ।

मृतोऽयं सुनिरस्त्येव शिरसः कृतनेन किम् ॥ 14 ॥

भयं किं तेऽत्र संजातं पाकशासन कथ्यताम् ।

"O King of the Devas! The neck of this Muni is very hard and therefore cannot be severed; my axe is not at all fit for this work. Specially I cannot do such a blameable act." You have done a very heinous crime, quite against the law of the good persons; I fear sin; I will not be able to cut the heads of a dead man. This Muni is lying dead; what use is there in severing his head again? O Pākāśāsana! The killer of the demon Pāka! Why do you fear in this?"

इन्द्र उवाच

सजीव इव देहोऽयमाभाति विशदाकृतिः ॥ 15 ॥

तस्माद्विभेमि मा जीवेन्मुनिः शत्रुरयं मम ।

Indra said: "O Artisan! This Muni is my dire enemy. Life seems to be still lingering in his body; his body is still lustrous, I fear if the Muni be alive again! "

तक्षोवाच

नात्र किं त्रपसे विद्वन्कूरेणानेन कर्मणा ॥ 16 ॥

ऋषिपुत्रमिमं हत्वा ब्रह्महत्याभयं न किम् ।

Takṣā told: "Do you not feel shame in doing this heinous crime, when you know everything? Do you not fear God for the crime of killing a Brāhmin?"

इन्द्र उवाच

प्रायश्चित्तं करिष्यामि पश्चात्पापक्षयाय वै ॥ 17 ॥

शत्रुस्तु सर्वथा वध्यश्छलेनापि महामते ।

Indra said: "I will make Prāyaścitta (penance) afterwards for the washing away of my sins; but my duty at present is to kill my enemy. O Fortunate One! The wise men, clever in polity, say that enemies must be killed by any excuse whatsoever."

तक्षोवाच

त्वं लोभाभिहतः पापं करोषि मघवन्निह ॥ 18 ॥

तं विनाऽहं कथं पापं करोमि वद मे विभो ।

Takṣa then replied: "O Maghavan! You are doing this sinful deed out of your avarice; but, O Lord! I have no cause whatsoever; how then without any cause, can I engage myself in such a vicious act?"

मखेषु खलु भागं ते करिष्यामि सदैव हि ॥ 19 ॥

शिरः पशोस्तु ते भागं यज्ञे दास्यंति मानवाः ।

शुल्केनानेन छिधि त्वं शिरांस्यस्य कुरु प्रियम् ॥ 20 ॥

Indra said: "O Takṣan! I will allot a share to you wherever there will be a sacrifice. The human beings will invariably offer to you the head of the animal killed at any sacrifice. Now cut his head according to this rule.

व्यास उवाच

एतच्छ्रुत्वा महेन्द्रस्य वचस्तक्षा मुदान्वितः ।

कुठारेण शिरांस्यस्य चकर्त सुदृढेन हि ॥ 21 ॥

Vyāsa said: "O King! That Takṣa became very glad when he heard thus from Indra and struck off the heads of the Muni with his very strong axe.

छिन्नानि त्रीणि शीर्षाणि पतितानि यदा भुवि ।

तेभ्यस्तु पक्षिणः क्षिप्रं विनिष्येतुः सहस्रशः ॥ 22 ॥

O powerful King! When the three heads, thus severed, fell to the ground, thousands and thousands of birds came out of those heads in quick succession.

कलविंकास्तित्तिरयस्तथैव च कर्पिजलाः ।

पृथक्पृथग्विनिष्येतुर्मुखतस्तरसा तदा ॥ 23 ॥

The three groups of birds Kalaviṅkas, Tittiris and Kapiñjalas come out very rapidly from the three heads in due succession.

येन वेदानधीते स्म सोमं च पिबते तथा ।

तस्माद्वक्त्रत्किलोत्पेतुः सर्व एव कर्पिजलाः ॥ 24 ॥

येन सर्वा दिशः कामं पिबन्निव निरीक्षते ।

तस्मात्तु तित्तिरास्तत्र निःसृतास्तिग्मतेजसः ॥ 25 ॥

The Kapinjala birds came out of that mouth that used to chant the Vedas and used to drink Soma; the Tittiri birds came out of that mouth that used to see all the quarters as if it drank them; and the Kalaviṅka birds came out of that face that used to drink one.

यत्सुरापं तु तद्वक्त्रं तस्मात्तु चटकाः किल ।

विनिष्येतुस्त्रिशिरस एवं ते विहगा नृप ॥ 26 ॥

Indra became very glad to see the birds thus coming out of his mouths and went back at once to his Heavens.

एवं विनिःसृतान्दृष्ट्वा तेभ्यः शक्रस्तदाण्डजान् ।

मुमोद मनसा राजज्ञगाम त्रिदिवं पुनः ॥ 27 ॥

O King! No sooner Indra went back, than Takṣa came back to his own house and felt himself very pleased to receive his share of sacrificial things.

गते शक्रे तु तक्षाऽपि स्वगृहं तरसा ययौ ।

यज्ञभागं परं लब्ध्वा मुदमाप महीपते ॥ 28 ॥

On returning to his home, Indra thought that he had done his duty in slaying his powerful enemy.

इन्द्रोऽथ स्वगृहं गत्वा हत्वा शत्रुं महाबलम् ।

मेने कृतार्थमात्मानं ब्रह्महत्यामचितयन् ॥ 29 ॥

It did not pass in his mind that he had committed the Brahmahatyā sin (*i. e.*, that he had killed a Brāhmin.

तं श्रुत्वा निहतं त्वष्टा पुत्रं परमधार्मिकम् ।

चुकोपातीव मनसा वचनं चेदमब्रवीत् ॥ 30 ॥

अनागसं मुनिं यस्मात्पुत्रं निहतवान्मम ।

तस्मादुत्पादयिष्यामि तद्वधार्थं सुतं पुनः ॥ 31 ॥

When Viśvakarmā heard that his virtuous son had been killed, he became very angry (in his mind) and said that as Indra had killed his qualified son engaged in asceticism without any offence, he would create another son to kill Indra.

सुराः पश्यन्तु मे वीर्यं तपसश्च बलं तथा ।

जानातु सर्वं पापात्मा स्वकृतस्य फलं महत् ॥ 32 ॥

इत्युक्त्वाऽग्निं जुहावाथ मन्त्रैराथर्वणोदितैः ।

पुत्रस्योत्पादनार्थाय त्वष्टा क्रोधसमाकुलः ॥ 33 ॥

Let the Devas see his strength and power of

Tapasyā and let Indra, too, reap the far-reaching effects of his own Karma. Thus saying, Viśvakarmā, distressed with anger, offered oblations in the sacrificial Fire, reciting Mantram from the Atharvan Vedas, with the objects of producing a son.

कृते होमेऽष्टरात्रं तु सन्दीप्ताच्च विभावसोः ।

प्रादुर्बभूव तरसा पुरुषः पावकोपमः ॥ 34 ॥

When Homa was performed for eight nights consecutively, a man came out of that burning fire, as if he was the Incarnate of Fire itself.

तं दृष्ट्वाऽग्रे सुतं त्वष्टा तेजोबलसमन्वितम् ।

वेगात्प्रकटितं वह्नेर्दीप्यमानमिवानलम् ॥ 35 ॥

उवाच वचनं त्वष्टा सुतं वीक्ष्य पुरःस्थितम् ।

इन्द्रशत्रो विवर्धस्व प्रतापात्तपसो मम ॥ 36 ॥

Seeing the lustrous son before him, come out of the fire and endowed with power and energy, Viśvakarmā said "O Indra's enemy! Grow by my power of asceticism."

इत्युक्ते वचने त्वष्टा क्रोधप्रज्वलितेन च ।

सोऽवर्धत दिवं स्तब्ध्वा वैश्वानरसमद्युतिः ॥ 37 ॥

When Viśvakarmā spoke these words, burning with anger, that brilliant fiery son began to grow, towering high above the Heavens.

जातः स पर्वताकारः कालमृत्युसमः स्वराट् ।

किं करोमीति तं प्राह पितरं परमातुरम् ॥ 38 ॥

कुरु मे नामकं नाथं कार्यं कथय सुव्रत ।

चिंतातुरोऽिस कस्मात्त्वं ब्रूहि मे शोककारणम् ॥ 39 ॥

Within a moment that man looked a second God of Death and appeared like a mountain and shone like the God Himself. Then he spoke to his own father Viśvakarmā, who was very distressed "O Father! Put my name. Pray, what use can I be to you? Why do you look so aggrieved and anxious; please explain to me all the causes.

नाशयाम्यद्य ते शोकमिति मे व्रतमाहितम् ।

तेन जातेन किं भूयः पिता भवति दुःखितः ॥ 40 ॥

I make a firm vow to-day that I will remove the cause of your sorrow. Father! Of what avail is that son to his father when he is not able to remove his sorrows! "

पिबामि सागरं सद्यश्चूर्णयामि धराधरान् ।
उद्यंतं वारयाम्यद्य तरणिं तिग्मतेजसम् ॥ 41 ॥
हन्मीन्द्रं ससुरं सद्यो यमं वा देवतान्तरम् ।
क्षिपामि सागरे सर्वान्समुत्पाद्य च मेदिनीम् ॥ 42 ॥

O Father! Shall I drink the ocean or crumble the mountain to dust or shall I obstruct the passage of the rising Sun or shall I kill Indra, Yama, or the other host of Devas or shall I root out the earth and throw it with all beings into the ocean?"

इत्याकर्ण्य वचस्तस्य त्वष्टा पुत्रस्य पेशलम् ।
प्रत्युवाचातिमुदितस्तं सुतं पर्वतोपमम् ॥ 43 ॥
बृजिनात्रातुमधुना यस्माच्छक्तोऽसि पुत्रक ।
तस्माद्वृत्र इति ख्यातं तव नाम भविष्यति ॥ 44 ॥

O King! Hearing thus the sweet words of his son, Viśvakarmā gladly told his mountain like son "O my Son! You are now capable to save me from troubles (Vṛjina) hence you are named Vṛtra."

भ्राता तव महाभाग त्रिशिरा नाम तापसः ।
त्रीणि तस्य च शीर्षाणि ह्यभवन्वीर्यवन्ति च ॥ 45 ॥
वेदवेदांगतत्त्वज्ञः सर्वविद्याविशारदः ।
संस्थितस्तपसि प्रायस्त्रिलोकीविस्मयप्रदे ॥ 46 ॥
शक्रेण तु हतः सोऽद्य वज्रघातेन सांप्रतम् ।
विनाऽपराधं सहसा छिन्नानि मस्तकानि च ॥ 47 ॥

O highly Fortunate One! Your brother, named Trīśirā, was a great ascetic; his three faces were all very strong. He was thoroughly conversant with the Vedas and the Vedāngas and well versed in all the other knowledges. He remained always engaged in practising asceticism, surprising to the three worlds. Indra killed my qualified son with his thunderbolt; that wicked soul severed the three heads without any offence.

तस्मात्त्वं पुरुषव्याघ्र जहि शक्रं कृतागसम् ।
ब्रह्महत्यायुतं पापं निस्त्रयं दुर्मतिं शठम् ॥ 48 ॥

Therefore, O Best of beings! Kill that vicious, shameless, doceitful, wicked Indra, guilty of the sin Brahmahatyā.

इत्युक्त्वा च तदा त्वष्टा पुत्रशोकसमाकुलः ।
आयुधानि च दिव्यानि चकार विविधानि च ॥ 49 ॥

O King! Thus saying, Viśvakarmā very much confounded with the breavement of his son, created various divine weapons.

ददावस्मै सहस्राक्षवधाय प्रबलानि च ।
खड्गशूलगदाशक्तितोमरप्रमुखानि वै ॥ 50 ॥
शाङ्गं धनुस्तथा बाणं परिधं पट्टिशं तथा ।
चक्रं दिव्यं सहस्रारं सुदर्शनसमप्रभम् ॥ 51 ॥
तूणीरी चाक्षयौ दिव्यौ कवचं चातिसुन्दरम् ।
रथं मेघप्रतीकाशं दृढं भारसहं जवम् ॥ 52 ॥

He prepared weapons specially suited to kill Indra, the best axes, tridents, clubs, Śaktis, Tomaras and bows made of horns and arrows, Parighas, Pattiśas, divine discus like the Sudarśana Cakra, two divine inexhaustible arrow cases with arrows, nice Kavaca, very substantial air-like swift-going chariot looking like a cloud and capable to carry great loads; all these he created and gave over to his son.

युद्धोपकरणं सर्वं कृत्वा पुत्राय पार्थिव ।
दत्त्वाऽसौ प्रेरयामास त्वष्टा क्रोधसमन्वितः ॥ 53 ॥
इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
द्वितीयोऽध्यायः ॥ 2 ॥

O King! Viśvakarmā, the best of architects, excited by anger, made ready all the equipments necessary for war and gave them to his son Vṛtrāsura and sent him to kill Indra.

Here ends the Second Chapter of the Sixth Book on the birth of Vṛtrāsura in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER III

On the Deva Defeat and on Vṛtrā's Tapasyā

व्यास उवाच

कृतस्वस्त्ययनो वृत्रो ब्राह्मणैर्वेदपारगैः ।
निर्जगाम रथारूढो हन्तुं शक्रं महाबलः ॥ 1 ॥
तदैव राक्षसाः क्रूराः पुरा देवपराजिताः ।

समाजग्मुश्च सेवार्थं वृत्रं ज्ञात्वा महाबलम् ॥ 2 ॥
इन्द्रदूतास्तु तं दृष्ट्वा युद्धाय तु समागतम् ।
वेगादागत्य वृत्तान्तं शशंसुस्तस्य चेष्टितम् ॥ 3 ॥
Vyāsa said: O King! Having the Svastyayana

ceremony (a performance of rite to secure welfare or avert calamity) performed by the Brāhmaṇas versed in the Vedas, the powerful Vṛtra mounted on his chariot and started to kill Indra, the King of the Gods. The Dānavas that were previously defeated by the Devas now knowing Vṛtrāsura to be powerful, came up to him to serve his cause. The messengers of Indra, when they saw him ready for battle, hurriedly came to Indra and informed him all about his doings and other matters connected with it.

व्यास उवाच

स्वामिञ्छीघ्रमिहायाति वृत्रो नाम रिपुस्तव ।
बलावान्श्यंदने रुढस्त्वष्ट्रा चोत्पादितः किल ॥ 4 ॥

The messengers said: "O Lord! Viśvakarmā, having been very much grieved his son being slain, got very angry and by Abhicāra process (an incantation with a design to injure or magic spells or charms used for a malevolent purpose) has created a son in order to kill you.

अभिचारेण नाशार्थं तव क्रोधान्वितेन वै ।
पुत्रघाताभितप्तेन दुःसहो राक्षसैर्युतः ॥ 5 ॥

That indomitable Vṛtrāsura is now your powerful enemy; mounting on his chariot he is coming here to fight with you, surrounded by other Asuras.

यत्नं कुरु महाभाग शीघ्रमायाति साम्प्रतम् ।
मेरुमन्दरसङ्काशो घोरशब्दोऽतिदारुणः ॥ 6 ॥

O highly Fortunate One! This enemy of yours is high as the mountain Meru; he is now coming hurriedly to you, making a terrible noise; guard yourself carefully."

एतस्मिन्नन्तरे तत्र भीता देवगणा भृशम् ।
आगत्योचुः सुरपतिं शृण्वन्तं दूतभाषितम् ॥ 7 ॥

O King! While Indra was hearing the messengers, the Devas came there panic-stricken and terrified and said:

गणा ऊचुः

मघवन्दुर्निमित्तानि भवन्ति त्रिदशलालये ।
बहूनि भयशंसीनि पक्षिणां विरुतानि च ॥ 8 ॥

The Gaṇas said: O Lord of the Suras! Ominous signs are being seen in the houses of the Gods; the birds are making sounds, very inauspicious and foreboding a great calamity.

काकगृधास्तथा श्येनाः कंकाद्या दारुणाः खगाः ।
रुदन्ति विकृतैः शब्दैरुत्कारैर्भवनोपरि ॥ 9 ॥

Crows, vultures, herons, falcons, and other ugly inauspicious birds are crying and making hoarse sounds on the tops of houses.

चीचीकूचीति निनदान्कुर्वन्ति विहगा भृशम् ।
वाहनानां च नेत्रेभ्यो जलधाराः पतन्त्यधः ॥ 10 ॥

Other birds are making incessantly harsh sounds like chichi koochy. The carriers of the several Devas are weeping and shedding tears always.

श्रूयतेऽतिमहाञ्छब्दो रुदतीनां निशासु च ।
राक्षसीनां महाभाग भवनोपरि दारुणः ॥ 11 ॥

O highly Fortunate One! On the tops of houses are heard very loud and very dreadful sounds of the crying Rākṣasīs at dead of night.

प्रपतन्ति ध्वजास्तूर्णं विना वातेन मानद ।
प्रभवन्ति महोत्पाता दिवि भूभ्यंतरिक्षजाः ॥ 12 ॥

O Giver of honour! The flags on the chariots are falling to the ground without any trace of wind. Thus ominous signs are being visible on earth and in the air.

कृष्णाम्बरधरा नार्यो भ्रमन्ति च गृहे गृहे ।
यान्तु यान्तु गृहात्तूर्णं कुर्वन्त्यो विकृताननाः ॥ 13 ॥

O King of the Devas! The ugly faced women, wearing black clothes, are roaming from house to house and always repeating "Leave the house, and go away at once."

रात्रौ स्वप्नेषु कान्तानां सुप्तानां निजमन्दिरे ।
केशाल्लुनन्ति राक्षस्यो भीषयन्त्यो भृशातुराः ॥ 14 ॥

The Deva women while sleeping in their own temples are seeing in their dreams that terrible Rākṣasīs, coming to them are cutting away their hair on their heads and are frightening them.

एवंविधानि देवेश भूकंपोल्कादयस्तथा ।
गोमायवो रुदन्तिस्म निशायां भवनांगणे ॥ 15 ॥

O Indra of the Devas! The inauspicious signs

like these and earthquakes and the falling of the meteors are taking place. The jackals come in the courtyard of houses at night and yell horrible heartrending sounds.

सरदानां च जालानि प्रभवन्ति गृहे गृहे ।

अङ्गप्रस्फुरणादीनि दुर्निमित्तानि सर्वशः ॥ 16 ॥

Lizards are moving always in the rooms and the several limbs of our bodies are shaking and thus making very inauspicious signs.

व्यास उवाच

इति तेषां वचः श्रुत्वा चिन्तामाप सुरेश्वरः ।

बृहस्पतिं समाहूय पप्रच्छ च मनोगतम् ॥ 17 ॥

Vyāsa said: O King! Hearing their words, Indra became very anxious and called Bṛhaspati, the Deva Guru, and asked him:

इन्द्र उवाच

ब्रह्मन्किमुत घोराणि निमित्तानि भवन्ति वै ।

वाताश्च दारुणा वान्ति प्रपतंत्युलकाः खतः ॥ 18 ॥

Indra spoke: O Brāhmaṇa! Very inauspicious signs are being made visible; dreadful winds are blowing and stars are falling from the skies; what are all these?

सर्वज्ञोऽसि महाभाग समर्थो विघ्ननाशने ।

बुद्धिमाञ्छास्त्रतत्त्वज्ञो देवतानां गुरुस्तथा ॥ 19 ॥

O Intelligent One! You are very wise and versed in the Śāstras and the Guru of the Devas; you are omniscient and know very well how to remedy the evils.

कुरु शान्तिं विधानज्ञ शत्रुक्षयविधायिनीम् ।

यथा मे न भवेददुःखं तथा कार्यं विधीयताम् ॥ 20 ॥

Therefore perform the rites by which enemies can be killed; do such as our miseries be all averted.

बृहस्पतिरुवाच

किं करोमि सहस्राक्ष त्वयाऽद्य दुष्कृतं कृतम् ।

अनागसं मुनिं हत्वा किं फलं समुपार्जितम् ॥ 21 ॥

Bṛhaspati said: "O Thousand eyed! What shall I do? You have committed shortly a heinous crime; you killed that innocent Muni and so you have earned a very bad Kārmic effect."

अत्युग्रं पुण्यपापानां फलं भवति सत्वरम् ।

विचार्य खलु कर्तव्यं कार्यं तद्भूतिमिच्छता ॥ 22 ॥

Very violent sins and good deeds produce their effects very quickly. It is, therefore, highly incumbent on those that desire for their own welfare, to take up any work with great discretion.

परोपतापनं कर्म न कर्तव्यं कदाचन ।

न सुखं विंदते प्राणी परपीडापरायणः ॥ 23 ॥

It is never advisable to do any action that leads to the tormenting of others. Never do they find happiness who give pain to others.

मोहाल्लोभाद्ब्रह्महत्या कृता शक्र त्वयाऽधुना ।

तस्य पापस्य सहसा फलमेतदुपागतम् ॥ 24 ॥

O Indra! You have committed Brahmahatyā, under the influence of greed and delusion; now suddenly has appeared the fruit of that act.

अवध्यः सर्वदेवानां जातोऽसौ वृत्रसंज्ञकः ।

हंतुं त्वां स समायाति दानवैर्बहुभिर्वृतः ॥ 25 ॥

आयुधानि च सर्वाणि वज्रतुल्यानि वासव ।

त्वद्वा दत्तानि दिव्यानि गृहीत्वा समुपस्थितः ॥ 26 ॥

समागच्छति दुर्धर्षो रथारूढः प्रतापवान् ।

देवेन्द्र प्रलयं कुर्वन्नास्य मृत्युर्भविष्यति ॥ 27 ॥

O King of the Suras! This Vṛtra Asura is born invulnerable to all the Devas. That powerful indomitable Asura chief is now coming, mounted on a chariot, to kill you, surrounded by the other Dānavas and taking with him the Viśvakarmā-made divine arms and weapons equal to thunderbolt. He is coming like a second Kāla, as it were to destroy the whole Universe. There is none in this Triloka, capable to kill him; and his death will not also take place.

कोलाहलस्तदा जातस्तथा ब्रुवति वाक्पतौ ।

गन्धर्वाः किन्नरा यक्षा मुनयश्च तपोधनाः ॥ 28 ॥

While Bṛhaspati was thus speaking, a great tumultuous uproar rose at once. The Gandharvas, Kinnaras, Yakṣas, Munis and other Immortals began to fly away from their quarters.

सदनानि विहायैवामराः सर्वे पलायिताः ।

तद्द्ष्ट्वा महदाश्चर्यं शक्रश्चितापरायणः ॥ 29 ॥

आज्ञापयामास तदा सेनोद्योगाय सेवकान् ।
 आनयध्वं वसुत्रुद्रानश्विनौ च दिवाकरम् ॥ 30 ॥
 पूषणं च भगं वायुं कुबेरं वरुणं यमम् ।
 विमानेषु समारुह्य सायुधाः सुरसत्तमाः ॥ 31 ॥

Indra seeing the Devas flying away became very anxious and gave orders at once that all subservient to him must be ready at once for battle; they must go and call the Vasus, the Rudras, the twin Aśvins, the Ādityas, Pūṣā, Bhaga, Vāyu, Kubera, Varuṇa, Yama and the other Devas to come there at once. The enemy is well nigh; so let all the Devas come on their Vimānas quickly there."

समागच्छन्तु तरसा शत्रुराधाति साम्प्रतम् ।
 इत्याज्ञाप्य सुरपतिः समारुह्य गजोत्तमम् ॥ 32 ॥
 बृहस्पतिं पुरोधाय निर्गतो निजमन्दिरात् ।
 तथैव त्रिदशाः सर्वे स्वं स्वं वाहनमास्थिताः ॥ 33 ॥

Thus ordering, Indra mounted on the Airāvata elephant and taking the Sura Guru in front started from his own temple. The other Devas mounted on their respective carriers and, firmly resolved to fight, started with all their arms and weapons.

युद्धाय कृतसंकल्पा निर्ययुः शस्त्रपाणयः ।
 वृत्रोऽथ दानवैर्युक्तः सम्प्राप्तो मानसोत्तरे ॥ 34 ॥

On the other hand, Vṛtrāsura, surrounded by the Demons, came up to the beautiful mountain, adorned with trees, on the north side of the Mānasarovara Lake.

पर्वतं देवतावासं रम्यं पादपशोभितम् ।
 इन्द्रोऽप्यागत्य संग्रामं चकार मानसोत्तरे ॥ 35 ॥

Indra, too, came there with Bṛhaspati in front and attended by all the other Devas to that mountain, north of the Mānasa Lake and began to fight.

पर्वते देवतायुक्तो वाचस्पतिपुरःसरः ।
 तत्राभूद्धारुणं युद्धं वृत्रवासवयोस्तदा ॥ 36 ॥

A dreadful fight, then, ensued between Vṛtra and Indra with clubs, swords. Parighas, Pāśas, arrows, Śaktis, Parśus and other weapons.

गदासिपरिधैः पाशैर्बाणैः शक्तिपरश्वधैः ।
 मानुषेण प्रमाणेन संग्रामः शरदां शतम् ॥ 37 ॥

The terrible fight lasted for full one hundred human years, terrifying to the self-controlled Ṛṣis and all the human beings.

बभूव भयदो नृणामृषीणां भावितात्मनाम् ।
 वरुणः प्रथमं भग्नस्ततो वायुगणः किल ॥ 38 ॥

Varuṇa first turned his back; then Vāyu, then Yama, the Sun and Moon and then Indra fled from the battlefield.

ततो विभावसुः शक्रः सर्वे ते निर्गता रणात् ।
 पलायनपरान्दृष्ट्वा देवानिन्द्रपुरोगमान् ॥ 39 ॥
 वृत्रोऽपि पितरं प्रागादाश्रमस्थं मुदान्वितम् ।
 प्रणम्य प्राह त्वष्टारं पितुः कार्यं मया कृतम् ॥ 40 ॥
 देवा विनिर्जिताः सर्वे सेंद्राः समरसंस्थिताः ।
 विद्वृतास्ते गताः स्थानं यथा सिंहान्मृगा गजाः ॥ 41 ॥

Seeing Indra and the other Devas flying away, Vṛtrāsura came to the hermitage and there bowed down to his father who looked very glad; and he said: "O Father! I have carried out your orders; Indra and all the other Devas are defeated in the battle; as elephants and deer fly away seeing a lion, so the Devas all fled away to their respective abodes.

इन्द्रः पदातिरगमन्मयाऽऽनीतो गजोत्तमः ।
 ऐरावतोऽयं भगवन्गृहाण द्विरदोत्तमम् ॥ 42 ॥

I have taken the Airāvata, the best of elephants, away from Indra who fled away on foot. O Bhagavan! I have brought the elephant here. Kindly accept it.

न हतास्ते मया तस्मादयुक्तं भीतमारणम् ।
 आज्ञापय पुनस्तात किं करोमि तवेप्सितम् ॥ 43 ॥

O Father! It is not advisable to kill a man who is terrified, therefore I did not kill them. Now kindly order anything else that I may fulfil your desires.

निर्जरा निर्गताः सर्वे भयभीताः श्रमातुराः ।
 इन्द्रोऽप्यैरावतं त्वक्त्वा भयभीतः पलायितः ॥ 44 ॥

All the Devas fled away from the battle-field, very much tired and terrified; and what more to say than this that Indra, too, fled, leaving his elephant on the field."

व्यास उवाच

इति पुत्रवचः श्रुत्वा त्वष्टा प्राह मुदान्वितः ।

पुत्रवानद्य जातोऽस्मि सफलं मम जीवितम् ॥ 45 ॥

Vyāsa said: O King! Viśvakarmā became very glad to hear his son's words and said: "To-day I can rightly say that I have got my son and that my life is successful."

त्वयाऽहं पावितः पुत्र गतो मे मानसो ज्वरः ।

निश्चलं से मनो जातं दृष्ट्वा वीर्यं तवाद्भुतम् ॥ 46 ॥

"O son! To-day you have sanctified me; my cares and worries are abated; my mind is also calm to see your wonderful prowess.

शृणु वक्ष्याम्यहं पुत्र हितं तेऽद्य निशामय ।

तपः कुरु महाभाग सावधानः स्थिरासनः ॥ 47 ॥

O Child! Now hear attentively what I say. O highly intelligent One! Now carefully sit in your steady posture (Sthirāsana) and practise Tapasyā.

विश्वासो नैव कर्तव्यः केषांचित्पाकशासनः ।

शत्रुस्ते छलकर्ताऽस्ति नानाभेदविशारदः ॥ 48 ॥

Never trust anybody; Indra is now your enemy, ever ready to find your faults and clever in sowing dissensions between you and your well-wishers.

तपसा प्राप्यते लक्ष्मीस्तपसा राज्यमुत्तमम् ।

तपसा बलवृद्धिः स्यात्संग्रामे विजयस्तथा ॥ 49 ॥

O Son! Tapasyā is not an ordinary thing; Lakṣmī (prosperity) is obtained thereby; excellent kingdoms, increase of vigour, and victories in battles are obtained.

आराध्य द्रुहिणं देवं लब्ध्वा वरमनुत्तमम् ।

जहि शक्रं दुराचारं ब्रह्महत्यासमावृतम् ॥ 50 ॥

Therefore worship Hiraṇyagarbha and get excellent boons from him; then kill this vicious Indra, guilty of the sin Brahmahatyā.

सावधानः स्थिरो भूत्वा दातारं भज शंकरम् ।

वाञ्छितं स वरं दद्यात्संतुष्टश्चतुराननः ॥ 51 ॥

Worship the auspicious Creator calmly and carefully. The four-faced Brahmā then will be pleased and grant you your desired boon.

तोषयित्वा विश्वयोनिं ब्रह्माणममितौजसम् ।

अविनाशित्वमासाद्य जहि शक्रं कृतागसम् ॥ 52 ॥

First please the Creator of indomitable prowess, from whose womb has sprung all this Universe, and get, then, immortality from Him. Then kill that guilty Indra, my enemy.

वैरं मनसि मे पुत्र वर्तते सुतघातजम् ।

न शान्तिमनुगच्छामि न स्वपामि सुखेन ह ॥ 53 ॥

तापसो मे हतः पुत्रो निरागाः पाप्मना यतः ।

न विंदामि सुखं वृत्र त्वं मामुद्धर दुःखितम् ॥ 54 ॥

O Son! My feeling of enmity due to the killing of my son reigns always in my mind; I cannot go to sleep peacefully nor do I get peace in any way. The vicious Indra killed my son; O Vṛtra! What more shall I say to you; I am merged in the ocean of sorrows; save me."

व्यास उवाच

तदाकर्ण्य पितुर्वाक्यं वृत्रः क्रोधयुतस्तदा ।

आज्ञामादाय च पितुर्जगाम तपसे मुदा ॥ 55 ॥

Vyāsa said: O King! Thus hearing his father's words, Vṛtrāsura became inflamed with anger and, getting his permission, set out gladly to practise Tapasyā.

गन्धमादनमासाद्य पुण्यां देवधुनीं शुभाम् ।

स्नात्वा कुशासनं कृत्वा संस्थितश्च स्थिरासनः ॥ 56 ॥

He then went to the Gandhamādana mountain and performed his bath in the holy and auspicious river Mandākinī, and, preparing a Sthirāsana, took his seat in the Kuśā grass, to practise the tapasyā.

त्यक्त्वान्नं वारिपानं च योगाभ्यासपरायणः ।

ध्यायन्विश्वसृजं चित्ते सोपविष्टः स्थिरासने ॥ 57 ॥

He left off gradually taking his food, then subsisted on water only and remained engaged in Yoga; and, seated in Sthirāsana, meditated incessantly on Prajāpati, the Creator of this Universe.

मघवा तं तपस्यन्तं ज्ञात्वा चिंतातुरो ह्यभूत् ।

गन्धर्वाग्नेषयामास विघ्नार्थं पाकशासनः ॥ 58 ॥

यक्षांश्च पन्नगान्सर्पान्किन्नरानमितौजसः ।

विद्याधरानप्सरसो देवदूताननेकशः ॥ 59 ॥

उपायास्तैः कृताः सम्यक्तपोविघ्नाय मायिभिः ।

न चचाल ततो ध्यानात्त्वाद्भ्रुः परमतापसः ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे तृतीयोऽध्यायः ॥ 3 ॥

Indra, on the other hand, knowing Vṛtrāsura engaged in tapasyā, became very anxious and sent to him Gandharvas, Yakṣas, Pannagas, Kinnaras, Vidyādharas, Apsarās and other Deva messengers, all of unbounded vigour to create obstacles in his austerities. These Gandharvas and other Devas Yonis, expert in exercising magical spells, tried

many ways and means and various gestures and postures to create disturbances in his penance; but that great ascetic Vṛtra, the son of Viśvakarmā, did not swerve a bit from his meditative state.

Here ends the Third Chapter of the Sixth Book on the defeat of the Deva army and on Vṛtra's tapasyā in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IV

On the Defeat of the Devas by Vṛtra

व्यास उवाच

निर्गतास्ते परावृत्तास्तपीविघ्नकराः सुराः ।
निराशाः कार्यसंसिद्धयै तं दृष्ट्वा दृढचेतसम् ॥ 1 ॥

Vyāsa said: O King! The Suras that wanted to create hindrance in Vṛtra's tapasyā, seeing him firmly resolved, became disappointed in the fulfilment of their objects and returned to their own abodes."

जाते वर्षशते पूर्णे ब्रह्मा लोकपितामहः ।
तत्राजगाम तरसा हंसारूढश्चतुर्मुखः ॥ 2 ॥
आगत्य तमुवाचेदं त्वष्टुः पुत्र सुखी भव ।
त्यक्त्वा ध्यानं वरं ब्रूहि ददामि तव चाञ्छितम् ॥ 3 ॥

Thus full one hundred years passed away. The four-faced Brahmā, the Gandsire of the Lokas, came there mounted on his carrier the Swan, and said: "O Vṛtra! Be happy; now quit your meditation and ask boon; I will grant you the boon that you choose.

तमसा तेऽद्य तुष्टोऽस्मि त्वां दृष्ट्वा चातिकर्षितम् ।
वरं वरय भद्रं ते मनोऽभिलषितं तव ॥ 4 ॥

O Child! Your body has become very lean and thin through your penance. I am now very pleased to see your this very hard tapasyā. Welfare be to you. Now ask the boon that you desire."

व्यास उवाच

वृत्रस्तदाऽतिविशदां पुरतो निशम्य
वाचं सुधासमरसां जगदेककर्तुः ।
सन्त्यज्य योगकलनां सहस्रोदतिष्ठत्
संजातहर्षनयनाश्रुकलाकलापः ॥ 5 ॥

पादौ प्रणम्य शिरसा प्रणयाद्विधातुः

बद्धाञ्जलिः पुरत एव समाससाद ।

प्रोवाच तं सुवरद्रं तपसा प्रपन्नं

प्रेम्णाऽतिगद्गदगिरा विनयेन नम्रः ॥ 6 ॥

Vyāsa said: O King! Hearing thus the clearly distinct nectar like sweet words of the Creator Brahmā, Vṛtra shed tears of joy and suddenly stood up. And going to him, bowed down gladly before His feet, and, with folded hands, spoke to Him, Who is desirous to grant him boons, in a tremulous voice:

प्राप्तं मया सकलदेवपदं प्रभोऽद्य

यद्दर्शनं तव सुदुर्लभमाशु जातम् ।

वाञ्छाऽस्ति नाथ मनसि प्रवणे दुरापा

तां प्रब्रवीमि कमलासन वेत्सि भावम् ॥ 7 ॥

"O Lord! To-day I have been fortunate to see Thee who art generally seen with great difficulty; and I have acquired thus the posts of all the Devas; O Lotus-seated One! I have got an insatiable desire burning within me. Thou art omniscient, Thou knowest everything; still I am speaking out my mind.

मृत्युश्च मा भवतु मे किल

लोहकाष्ठशुष्काद्र्वंशनिचयैरपरैश्च शस्त्रैः ।

वृद्धिं प्रयातु मम वीर्यमतीव

युद्धे यस्माद्भवामि सबलैरमरैरजेयः ॥ 8 ॥

O Lord! Grant that my death does not occur with iron, wood, dry or wet substances or with bamboos or any other weapons and let my strength and valour be increased very much in the battle;

for, then, I will be unconquerable by all the Devas with all their armies.

व्यास उवाच

इत्थं सम्प्रार्थितो ब्रह्मा तमाह प्रहसन्निव ।
उत्तिष्ठ गच्छ भ्रदं ते वाञ्छितं सफलं सदा ॥ 9 ॥
न शुष्केण न चार्द्रेण न पाषाणेन दारुणा ।
भविष्यति च ते मृत्युरिति सत्यं ब्रवीम्यहम् ॥ 10 ॥
इति दत्त्वा वरं ब्रह्मा जगाम भुवनं परम् ।

Vyāsa said: O King! Thus prayed for, Brahmā said to him smiling: "O Child! get up; I grant that your desired boon will always be fulfilled; now go to your own place Your death wo'nt occur with dry or wet substances or with stones or wood. I say this truly unto you." Thus granting the boon, Brahmā went to His Brahmaloaka.

वृत्रस्तु तं वरं लब्ध्वा मुदितः स्वगृहं ययौ ॥ 11 ॥
शशंस पितुरग्रे तद्वरदानं महामतिः ।
त्वष्टा तु मुदितः प्राप्तं पुत्रं प्राप्तवरं तदा ॥ 12 ॥
स्वस्ति तेऽस्तु महाभाग जहि शक्रं रिपुं मम ।
हत्वा गच्छ त्रिशिरसो हन्तारं पापसंयुतम् ॥ 13 ॥

Vṛtra, too, became very glad on receiving his desired object, and returned to his own abode. The highly intelligent Vṛtra informed the father about the boon granted to him; Viśvakarmā become very glad to hear it. He said, "O highly fortunate One! Let all bliss and good fortune come unto you; kill Indra, my greatest enemy. Go and kill the murderer of my son Triśirā, the vicious Indra and return to me.

भव त्वं त्रिदशाधीशः सम्प्राप्य विजयं रणे ।
ममाधिं छिंधि विपुलं पुत्रनाशसमुद्भवम् ॥ 14 ॥

Be victorious in the battle and became the Lord of all the Devas and remove my mental agony due to the killing of my son.

जीवतो वाक्यकरणात्क्षयाहे भूरिभोजनात् ।
गयायां पिण्डदानाच्च त्रिभिः पुत्रस्य पुत्रता ॥ 15 ॥

तस्मात्पुत्र ममात्यर्थं दुःखं नाशितुमर्हसि ।
त्रिशिरा मम चित्तात्तु नापसर्पति कर्हिचित् ॥ 16 ॥

A son becomes then really a son when he obeys the commands of his father and when he feeds

plentifully good many people on the Śrāddha day (after his father's death) and when he offers Piṇḍa at Gayā. Therefore, O Son! Keep my words and try to remove my sorrows.

सुशीलः सत्यवादी च तापसो वेदवित्तमः ।
अपराधं विना तेन निहतः पापबुद्धिना ॥ 17 ॥

Know this as certain that Triśirā vanishes from my mind. Triśirā was very truthful, amiable and good-natured; he was an ascetic and foremost amongst the Vedic scholars. The wicked Indra killed my dear son without any offence."

व्यास उवाच

इति तस्य वचः श्रुत्वा वृत्रः परमदुर्जयः ।
रथमारुह्य तरसा निर्जगाम पितुर्गृहात् ॥ 18 ॥

Vyāsa said: O King! Hearing the father's words, that extremely Vṛtrāsura mounted on his chariot and quickly got out of his father's house.

रणदुन्दुभिनिर्घोषं शङ्खनादं महाबलम् ।
कारयित्वा प्रयाणं स चकार मदगर्वितः ॥ 19 ॥

The proud Asura, then, marched to the battle, accompanied with his vast army, to the sounding of the conchshells and war drums.

निर्ययौ नयसंयुक्तः सेवकानिति संवदन् ।
हत्वा शक्रं ग्रहीष्यामि सुरराज्यमकंटकम् ॥ 20 ॥

Vṛtra, versed in politics and morals, exhorted his soldiers before marching and said : "To-day we will kill Indra and possess the kingdom of the Immortals, freed of all enemies."

इत्युक्त्वा निर्जगामाशु स्वसैन्यपरिवारितः ।
महता सैन्यनादेन भीषयन्नमरावतीम् ॥ 21 ॥

O King! Thus, accompanied by his soldiers, and raising a tremendous war-cry terrifying to the Devas, the Asura set out for battle.

तमागच्छन्तमाज्ञाय तुराषाडपि सत्वरः ।
सेनोद्योगं भयत्रस्तः कारयामास भारत ॥ 22 ॥

सर्वानाहूय तरसा लोकपालानरिन्दमः ।
युद्धार्थं प्रेरयन्सर्वान्व्यरोचत महाद्युतिः ॥ 23 ॥

O Bhārata! The King of the Devas, knowing that the Asura is quite at hand, became overwhelmed with terror and ordered at once the

soldiers to be ready for the battle and called quickly all the Lokapālas and sent them all for the battle.

गृध्रव्यूहं ततः कृत्वा संस्थितः पाकशासनः ।
तत्राजगाम वेगात्तु वृत्रः परबलार्दनः ॥ 24 ॥
देवदानवयोस्तावत्संग्रामस्तुमुलोऽभवत् ।
वृत्रवासवयोः संख्ये मनसा विजयैषिणोः ॥ 25 ॥

The highly lustrous Indra, the tormentor of the foes, arrayed his troops in order according to Ḡḍhra Vyūha (the method in which the vultures arrange themselves while flying) and stayed there. On the other hand Vṛtra, the slayer of enemies, dashed unto that place with all swiftness.

A dreadful fight then ensued between the Devas and Dānavas; the two parties each, desirous to get victory over the other, fought awfully hard.

एवं परस्परं युद्धे सन्दीप्ते भयदे भृशम् ।
आकूतं देवताः प्रापुर्देत्याश्च परमां मुदम् ॥ 26 ॥
तोमरैर्भिन्दिपालैश्च खड्गैः परशुपट्टिशैः ।
जघ्नुः परस्परं देवदैत्याः स्वस्ववरायुधैः ॥ 27 ॥

When the blaze of the battle fire rose to a very high pitch, the Devas dropped with sorrow while the Asuras became excited with joy. The Devas and Dānavas struck each other with Tomaras, Bhindipālas, axes, Paraśus, Paṭṭiśas, and various other weapons.

एवं युद्धे वर्तमाने दारुणे लोमहर्षणे ।
शक्रं जग्राह सहसा वृत्रः क्रोधसमन्वितः ॥ 28 ॥
अपावृत्य मुखे क्षिपत्वा स्थितो वृत्रः शतक्रतुम् ।
मुदितोऽभून्महाराज पूर्ववैरमनुस्मरन् ॥ 29 ॥

When the dreadful battle rose to a high pitch causing horripilation, Vṛtra became very angry and suddenly caught hold of Indra and denuding him of all clothes and armors swallowed him; he, then, remembering his former enmity, became very glad and stayed there.

शक्रे ग्रस्तेऽथ वृत्रेण सम्भ्रान्ता निर्जरास्तदा ।
चुक्रुशुः परमार्तास्ते हा शक्रेति मुहुर्मुहुः ॥ 30 ॥
अपावृत्ते मुखे शक्रं ज्ञात्वा सर्वे दिवोकसः ।
बृहस्पतिं प्रणम्योचुर्दिना व्यथितचेतसः ॥ 31 ॥
किं कर्तव्यं द्विजश्रेष्ठ त्वमस्माकं गुरुः परः ।
शक्रो ग्रस्तस्तु वृत्रेण रक्षितो देवतांतरेः ॥ 32 ॥

When Indra was thus devoured by Vṛtra, the Devas were overwhelmed with terror and cried out frequently, with great distress: "O Indra! O Indra! All the Devas became very dejected and grieved in their hearts to see Indra denuded of his armour and clothes in the belly of Vṛtra and bowed down to Bṛhaspati and said: "O Indra of the Brāhmaṇas! You are our best Guru; what are we to do now? Though the gods tried their best to save Indra, still Vṛtra has devoured him.

विना शक्रेण किं कुर्मः सर्वे हीनपराक्रमाः ।

अभिचारं कुरु विभो सत्वरः शक्रमुक्तये ॥ 33 ॥

We are all powerless, what can we do without Indra? O Lord! Perform quickly magic spells (Abhicāra process) which will lead to our Indra's liberation."

बृहस्पतिरुवाच

किं कर्तव्यं सुराः क्षिप्तो मुखमध्येऽस्ति वासवः ।

वृत्रेणोत्सादितो जीवन्नस्ति कोष्ठांतरे रिपोः ॥ 34 ॥

Bṛhaspati said: "O Suras! The king of the gods is swallowed by Vṛtra, he has been quite disabled; but Indra is living in his bowels; attempt therefore must be made that he comes out while living.

व्यास उवाच

देवाश्चिंतातुराः सर्वे सुरासाहं तथाकृतम् ।

दृष्ट्वा विमृश्य तरसा चक्रुर्द्यत्नं विमुक्तये ॥ 35 ॥

Vyāsa said: "O King! The Devas became very anxious to see Indra in that plight and took all the ways and means carefully how he might be freed.

असृजंत महासत्त्वां जृम्भिकां रिपुनाशिनीम् ।

ततो विजृम्भमाणः स व्यावृत्तास्यो बभूव ह ॥ 36 ॥

Then they created a state tending to cause yawning, very powerful and irresistible and calculated to destroy one's enemy.

विजृम्भमाणस्य ततो वृत्रस्यास्यादवापतत् ।

स्वान्रंगान्यपि संक्षिप्य निष्क्रान्तो बलसूदनः ॥ 37 ॥

Vṛtrāsura then yawned and his mouth got widely opened and extended. In the meanwhile Indra, the destroyer of one's enemies strength, contracted all

his limbs and came out of the expanded mouth of the Asura and fell down.

ततः प्रभृति लोकेषु जृम्भिका प्राणिसंस्थिता ।

जह्वुश्च सुराः सर्वे शक्रं दृष्ट्वा विनिर्गतम् ॥ 38 ॥

Since that time, this state of yawning has become prevalent amongst the beings. The Devas were all glad to see Indra thus come out.

ततः प्रवृत्ते युद्धं तयोर्लोकभयप्रदम् ।

वर्षाणामयुतं यावद्दारुणं लोमहर्षणम् ॥ 39 ॥

When Indra thus got out, he fought again with Vṛtra for 10,000 years (Ayuta years). The fight was very dreadful, causing horripilation.

एकतश्च सुराः सर्वे युद्धाय समुपस्थिताः ।

एकतो बलवांस्त्वाद्भ्यः संग्रामे समवर्तत ॥ 40 ॥

On one side all the Devas joined in the battle; on the other side, the pre-eminently powerful Vṛtra, the son of Viśvakarmā fought.

यदा व्यवर्धत रणे वृत्रो वरमदावृतः ।

पराजितस्तदा शक्रस्तेजसा तस्य घर्षितः ॥ 41 ॥

विव्यथे मघवा युद्धे ततः प्राप्य पराजयम् ।

विषादमगमन्देवा दृष्ट्वा शक्रं पराजितम् ॥ 42 ॥

जग्मुस्त्यक्त्वा रणं सर्वे देवा इन्द्रपुरोगमाः ।

गृहीतं देवसदनं वृत्रेणागत्य रंहसा ॥ 43 ॥

When Vṛtrāsura got more and more energy in the battle, Indra became gradually dwindled and was at last defeated. Indra became very much grieved when he found himself defeated; the Devas also were very dejected to see this. Indra and the other Devas quitted the battle-field and fled away.

देवोद्यानानि सर्वाणि भुङ्क्तेऽसौ दानवो बलात् ।

ऐरावतोऽपि दैत्येन गृहीतोऽसौ गजोत्तमः ॥ 44 ॥

Vṛtrāsura too, quickly arrived and occupied the Heavens. Vṛtra began to enjoy by force the Heavenly gardens and took the Airāvata elephant.

विमानानि च सर्वाणि गृहीतानि विशांपते ।

उच्चैःश्रवा हयवरो जातस्तस्य वशे तदा ॥ 45 ॥

कामधेनुः पारिजातो गणश्चाप्सरसां तथा ।

गृहीतं रत्नमात्रं तु तेन त्वष्टसुतेन ह ॥ 46 ॥

O King! The Asura, the son of Tvaṣṭā, took away all Vimānas (the self-moving chariot of

gods), Uccaiśrava, the best of horses, the heavenly cow, the giver of all desires, the Pārijāta tree, the Apsarās, and all other jewels of the Heavens.

स्थानभ्रष्टाः सुराः सर्वे गिरिदुर्गेषु संस्थिताः ।

दुःखमापुः परिभ्रष्टा यज्ञभागात्सुरालयात् ॥ 47 ॥

वृत्रः सुरपदं प्राप्य बभूव मदगर्वितः ।

त्वष्टाऽतीव सुखं प्राप्य मुमोद सुतसंयुतः ॥ 48 ॥

The Devas, on the other hand, deprived of their shares in sacrifices and driven away from their Heavens, suffered very much. Vṛtrāsura became puffed up with vanity, when he got possession of the Heavens. Viśvakarmā, too, became very happy at that time and began to enjoy pleasures along with his son.

अमंत्रयन्हितं देवा मुनिभिः सह भारत ।

किं कर्तव्यमिति प्राप्ते विचिन्त्य भयमोहिताः ॥ 49 ॥

जग्मुः कैलासमचलं सुराः शक्रसमन्विताः ।

महादेवं प्रणम्योचुः प्रह्लाः प्राञ्जलयो भृशम् ॥ 50 ॥

देवदेव महादेव कृपासिन्धो महेश्वर ।

रक्षाऽस्मान्भयभीतांस्तु वृत्रेणातिपराजितान् ॥ 51 ॥

O Bharata! The Devas, then, united with the Munis and they began to consult about their own welfare. When the Devas took Indra with them and went to Mahā Deva in the Mount Kailāśa and bowed down to His feet very humbly and, with folded hands, spoke thus: "O Deva of the Devas! O Mahā Deva! Thou art the Maheśvara and the unbounded Ocean of Mercy! We are defeated by Vṛtrāsura and we are very much terrified.

गृहीतं देवसदनं तेन देव बलीयसा ।

किं कर्तव्यमतः शम्भो ब्रूहि सत्यं शिवाद्य नः ॥ 52 ॥

Save us, O Śambhu! Thou dost good to all the beings; dost thou tell us, therefore, truly what are we to do now when that powerful Dānava has dispossessed us of our Heavens.

किं कुर्मः क्व च गच्छामः स्थानभ्रष्टा महेश्वर ।

दुःखस्य नाधिगच्छामो विनाशोपायमीश्वर ॥ 53 ॥

O Maheśa! Now dislodged, where are we to go? We are not finding any remedy by which our miseries can be destroyed.

साहाय्यं कुरु भूतेश व्यथिताः स्म कृपानिधे ।
वृत्रं जहि मदोत्सिक्तं वरदानबलाद्विभो ॥ 54 ॥

O Bhūta Bhāvana! We are very much pained; helps us; O merciful One! That Vṛtrāsura has become intoxicated with vanity due to his being granted the boon. Therefore destroy him."

शिव उवाच

ब्रह्माणं पुरतः कृत्वा वयं सर्वे हरेः क्षयम् ।
गत्वा समेत्य तं विष्णुं चिंतयामो बधोद्यमम् ॥ 55 ॥

Śaṅkara said: "O Devas! We will keep Brahmā in the front and let all of us go to the residence of Hari and there consult with Him how to destroy this unruly Vṛtra.

स शक्तश्च छलज्ञश्च बलवान्बुद्धिमत्तरः ।
शरण्यश्च दयाब्धिश्च वासुदेवो जनार्दनः ॥ 56 ॥

The Janārdana Vāsudeva is fully capable to do all actions. He is powerful, knower of pretexts, highly intelligent, ocean of mercy, and fit to be asked by all for protection.

विना तं देवदेवेशं नार्थसिद्धिर्मविष्यति ।
तस्मात्तव च गन्तव्यं सर्वकार्यार्थसिद्धये ॥ 57 ॥

Without Him, the Deva of the Devas, no success is possible in any action. Therefore all of us ought to go there for the success in our undertaking.

व्यास उवाच

इति सञ्चित्य ते सर्वे ब्रह्मा शक्रः सशंकरः ।
जग्मुर्विष्णोः क्षयं देवाः शरण्यं भक्तवत्सलम् ॥ 58 ॥

Vyāsa said: "O King! Thus settling their plan of action, Indra and other Devas took Śaṅkara and

Brahmā with them and went to the abode of Hari, who protects all and is gracious to His devotees.

गत्वा विष्णुपदं देवास्तुष्टुबुः परमेश्वरम् ।

हरिं पुरुषसूक्तेन वेदोक्तेन जगद्गुरुम् ॥ 59 ॥

They, then, began to chant Puruṣasūkta hymns to Him and thus they praised the God Hari, the Guru of this Universe.

प्रत्यक्षोऽभूज्जगन्नाथस्तेषां स कमलापतिः ।

सम्मान्य च सुरान्सर्वानित्युवाच पुरःस्थितः ॥ 60 ॥

किमागताः स्म लोकेशा हरब्रह्मसमन्विता ।

कारणं कथयध्वं वः सर्वेषां सुरसत्तमाः ॥ 61 ॥

The Janārdana Hari, the Lord of Kamalā, then, appeared before them and, after showing his respect, addressed them thus: O Lord of the several Lokas! What have brought you all together with Brahmā and Śaṅkara hither? O best of Suras! Please tell me the reason of your coming here.

व्यास उवाच

इति श्रुत्वा हरेर्वाक्यं नोचुर्देवा रमापतिम् ।

चिन्ताविष्टाः स्थिताः प्रायः सर्वे प्रांजलयस्तथा ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

चतुर्थोऽध्यायः ॥ 4 ॥

Vyāsa said: "O King! Thus hearing Hari's words, the Devas could not reply anything; rather almost all of them remained with an anxious look with their hands folded, overwhelmed with cares.

Here ends the Fourth Chapter of the Sixth Book on the efeat of the Devas by Vṛtra in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER V

On Praising the Devī

व्यास उवाच

तथा चिन्तातुरान् वीक्ष्य सर्वान्सर्वार्थतत्त्ववित् ।
प्राह प्रेमभरोद्भ्रान्तान्माधवो मेदिनीपते ॥ 1 ॥

विष्णुरुवाच

किं मौनमाश्रिता यूयं ब्रुवंतु कारणं सुराः ।
सदसद्वाऽपि तच्छ्रुत्वा यतिष्ये तन्निवारये ॥ 2 ॥

Vyāsa said: O King! Nārāyaṇa, the Lord of Lakṣmī, and the knower of the essences of all subjects, seeing the Devas extremely attached to him and anxious, spoke to them thus: O Suras! Why have you kept silent? Tell me why you have all come, let it be good or bad, tell me; I will try to remove your miseries.

देवा ऊचुः

किमज्ञातं तव विभो त्रिषु लोकेषु वर्तते ।
सर्वं वेद भवान्कार्ये किं पृच्छसि पुनः पुनः ॥ 3 ॥
त्वया पूर्वं बलिर्बद्धः शक्रो देवाधिपः कृतः ।
वामनं वपुरास्थाय क्रान्तं त्रिभुवनं पदे ॥ 4 ॥

The Devas said: "O Lord! Is there any thing unknown to you in this Trilokī; You know everything; why then art Thou asking us again and again? In ancient times You in your Dwarf incarnation overspread the three worlds by Your three feet and thus bound the King Bali in his own premises and gave of sovereignty over the Devas to Indra.

अमृतं त्वाहृतं विष्णो दैत्याश्च विनिपातिताः ।
त्वं प्रभुः सर्वदेवानां सर्वापद्धिनिवारणे ॥ 5 ॥

O All Pervading One! It is You who deluded the Daityas and procured nectar for the Devas, and it is You who sent them to the house of Death. Therefore, O Lord! You are the one and only one that is capable in warding off all the evils that befall on the Devas.

विष्णुरुवाच

न भेतव्यं सुरवरा वेद्युपायं सुसंमतम् ।
तद्वधाय प्रवक्ष्यामि येन सौख्यं भविष्यति ॥ 6 ॥

Thus hearing the Devas' words, Viṣṇu said: "O Suras! You need not fear; I know one remedy, approved by all, by which that Daityas might be killed so that you would be happy. I am now giving it out to you.

अवश्यं करणीयं मे भवतां हितमात्मना ।
बुद्ध्या बलेन चार्थेन येन केन छलेन वा ॥ 7 ॥

Your welfare, your benefit must be looked at by me whether by the exercise of my intelligence or by using my prowess, by wealth, by pretext or by any other means whatsoever.

उपायाः खलु चत्वारः कथितास्तत्त्वदर्शिभिः ।
सामादयः सुहृत्त्वेव दुर्हृदेषु विशेषतः ॥ 8 ॥

Four means, viz., conciliation, gifts, sowing discord, or punishment are mentioned by the wise

statesmen to be applied to friends and specially to the enemies.

ब्रह्मणाऽस्य वरो दत्तस्तपसाऽऽराधितेन च ।
दुर्जयत्वं च संप्राप्तं वरदानप्रभावतः ॥ 9 ॥

Brahmā was worshipped by Vṛtra with severe austerities and He granted boons and it is due to the influence of that favour that this Asura has become so indomitable.

अजेयः सर्वभूतानां त्वष्ट्रा समुपपादितः ।
ततो बलेन वृद्धिं स प्राप्तः परपुरंजयः ॥ 10 ॥
दुःसाध्योऽसौ सुराः शत्रुर्विना सामप्रतारणम् ।
प्रलोभ्य वशमानेयो हन्तव्यस्तु ततः परम् ॥ 11 ॥

The more so that Viśvakarmā created him from the sacrificial fire; it is through all these causes that the Demon Vṛtrāsura, the conqueror of the enemies' stronghold, has grown up so very powerful that he can hardly be conquered by any being.

गच्छध्वं सर्वगन्धर्वा यत्रास्ति बलवत्तरः ।
साम तस्य प्रयुंजध्वं तत एनं विजेष्यथ ॥ 12 ॥

O Suras! First peace must be negotiated with him; then deceive him, otherwise the enemy will be very difficult to conquer. First entice him and bring him under control; then kill him.

संगम्य शपथान्कृत्वा विश्वास्य समयेन हि ।
मित्रत्वं च समाधाय हंतव्यः प्रबलो रिपुः ॥ 13 ॥

Now take the Ṛṣis and Gandharvas with you and go where the powerful enemy Vṛtrāsura is residing and make a treaty with him; thus he will be conquered.

अदृश्यः संप्रवेक्ष्यामि वज्रमस्य वरायुधम् ।
साहाय्यं च करिष्यामि शक्रस्याहं सुरोत्तमाः ॥ 14 ॥

Swear on oath and accede to the terms he proposes and thus create faith in him; then cultivate friendship with him; lastly, when time will come, kill that powerful enemy.

समयं च प्रतीक्षध्वं सर्वथैवायुषः क्षये ।
मरणं विबुधास्तस्य नान्यथा सम्भविष्यति ॥ 15 ॥

O Suras! I will also enter, unseen by anybody, into the excellent weapon of Indra, his thunderbolt

and will help him in due time. Wait till the period of his longevity expires; otherwise his death will never take place.

गच्छध्वमृषिभिः सार्धं गन्धर्वाः कपटावृताः ।

इन्द्रेण सह मित्रत्वं कुरुध्वं वाक्यदानतः ॥ 16 ॥

Now go to that Asura, with Gandharvas and Ṛṣis and cunningly cultivate friendship between him and Indra, by conciliatory words; when he begins thus to put his confidence, then deceive him. I will enter hidden into the strong well-covered thunderbolt.

यथा स याति विश्वासं तथा कार्यं प्रतारणम् ।

गुप्तोऽहं संप्रवेक्ष्यामि पविं संछादितं दृढम् ॥ 17 ॥

When Indra will come to know that the Demon has put complete faith in him, he will hurl his thunderbolt against him and thus the enemy will be killed and not otherwise.

विश्वस्तं मधवा शत्रुं हनिष्यति न चान्यथा ।

विश्वासस्य कृते पापं कृत्वा शक्रस्तु पृष्ठतः ॥ 18 ॥

O Lord of the Devas! Do not consider for the present the act of treachery that you will commit: take my help and kill that wicked Demon with thunderbolt.

मत्सहायोऽथ वज्रेण शान्तयिष्यति पापिनम् ।

न दोषोऽत्र शठे शत्रौ शाठ्यमेव प्रकुर्वतः ॥ 19 ॥

To practise hypocrisy with an hypocrite is not considered a sin; specially no powerful enemy can be killed only by the well known rules applicable to warriors, without any deceit.

नान्यथा बलवान् वध्यः शूरधर्मेण जायते ।

वामनं रूपमाधाय मयाऽयं वञ्चितो बलिः ॥ 20 ॥

I also deceived, before, Bali, with my dwarf body and again I deceived all the Demons by showing myself as a beautiful woman; therefore to practise deceit with a strong deceitful enemy is never considered a sin.

कृत्वा च मोहिनीवेषं दैत्याः सर्वेऽपि वञ्चिताः ।

भवंतः सहिताः सर्वे देवीं भगवतीं शिवाम् ॥ 21 ॥

Know this. O Devas! Now you all conjointly worship the Devī Bhagavatī with Mantras and

prayers and take Her shelter; the Yoga Māyā, then, will help you.

गच्छध्वं शरणं भावैः स्तोत्रमन्त्रैः सुरोत्तमाः ।

साहाय्यं सा योगमाया भवतां संविधास्यति ॥ 22 ॥

वन्दामहे सदा देवीं सात्त्विकीं प्रकृतिं पराम् ।

सिद्धिदां कामदां कामां दुरापामकृतात्मभिः ॥ 23 ॥

We too, worship that Devī, the Highest Prakṛti, the Incarnate of pure Sattva Guṇa, Who grants success, bestows us all our desires, Who is Herself the object of desires, and Who is never realised by any except by those Yogīs, self-controlled pure men.

इंद्रोऽपि ता समाराध्य हनिष्यति रिपुं रणे ।

मोहिनी सा महामाया मोहयिष्यति दानवम् ॥ 24 ॥

Indra, too, will certainly be able to kill his enemy in battle if he worships Her; for the Mahā Māyā, the Creatrix of Delusion, will, when worshipped, delude that Demon.

मोहितो मायया वृत्रः सुखसाध्यो भविष्यति ।

प्रसन्नायां पराबायां सर्वं साध्यं भविष्यति ॥ 25 ॥

Thus deluded by Her Māyā, Vṛtrāsura will easily be killed by him; there is no doubt in this, what more do you want than this that everything will be successfully accomplished when the Devī Ambikā is propitiated and gets well pleased.

नोचेन्मनोरथावाप्तिर्न कस्यापि भविष्यति ।

अन्तर्यामिस्वरूपा सा सर्वकारणकारणा ॥ 26 ॥

She regulates the hearts of all and is the Cause of all causes. Without Her worship no one's desires can be expected to be accomplished.

तस्मात्तां विश्वजननीं प्रकृतिं परमादृताः ।

भजध्वं सात्त्विकैर्भावैः शत्रुनाशाय सत्तमाः ॥ 27 ॥

Therefore, O Best of Suras! Worship the Universal Mother, the Prakṛti Devī with greatest devotion and with greatest purity for the destruction of your enemy.

पुरा मयाऽपि संग्रामं कृत्वा परमं दारुणम् ।

पञ्चवर्षसहस्राणि निहतौ मधुकैटभौ ॥ 28 ॥

See! In days of yore, I fought for five thousand years, dreadfully with the two Demons Madhu and Kaiṭabha and then killed them.

स्तुता मया तदात्यर्थं प्रसन्ना प्रकृतिः परा ।
मोहितौ तौ तदा दैत्यौ छलेन च मया हतौ ॥ 29 ॥
विप्रलब्धौ महाबाहू दानवौ मदगर्वितौ ।
तथा कुरुध्वं प्रकृतेर्भजनं भावसंयुताः ॥ 30 ॥

I worshipped, then, the Mahā Māyā, the Highest Prakṛti; She was thus pleased and deluded the two Asuras; thus the two powerful Asuras puffed up with vanity were deluded and thus I could kill those terrible Daityas under a pretext.

सर्वथा कार्यसिद्धिं सा करिष्यति सुरोत्तमाः ।
एवं ते दत्तमतयो विष्णुना प्रभविष्णुना ॥ 31 ॥

Therefore, O Suras! You, too, worship that Highest Prakṛti with the greatest devotion; She will then surely fulfill your desires."

जग्मुस्ते मेरुशिखरं मन्दारद्रुममण्डितम् ।
एकान्ते संस्थिता देवाः कृत्वा ध्यानं जपं तपः ॥ 32 ॥
तुष्टुवुर्जगतां धार्त्रीं सृष्टिसंहारकारिणीम् ।
भक्तकामदुघाम्बां संसारक्लेशनाशिनीम् ॥ 33 ॥

O King! When the intelligent Viṣṇu enlightened thus the Devas, they went to the top of the Mount Sumeru, adorned with the Mandāra trees, remaining at a secluded place, recited slowly Her Mantrams and thus engaged in asceticism and meditation, began to chant hymns and praise that Universal Mother, the Holder of the world, the Remover of all worldly ailments and the Creatrix, Preservrix and Destructrix of the world and the Bestover of all desires to Her devotees.

देवा ऊचुः

देवि प्रसीद परिपाहि सुरान्प्रतप्तान्
वृत्रासुरेण समरे परिपीडितांश्च ।
दीनार्तिनाशनपरे परमार्थतत्त्वे

प्राप्तांस्त्वदधिकमलं शरणं सदैव ॥ 34 ॥

The Devas said: "O Devī! Be graciously pleased unto us! O Thou, the Destructrix of the afflictions of the distressed! We have taken refuge unto Thy lotus-feet. We have been defeated by Vṛtrāsura in the battle, we are very much oppressed and afflicted.

त्वं सर्वविश्वजननी परिपालयास्मान्
पुत्रानिवात्तिपतितान्निपुसंकटेऽस्मिन् ।
मातर्न तेऽस्त्यविदितं भुवनत्रयेऽपि
कस्मादुपेक्षसि सुरानसुरप्रतप्तान् ॥ 35 ॥

O Thou, the Highest Reality! O Thou, the Mother of the whole Universe! Protect us as a Mother protects her child; we are fallen into this difficulty arising from our enemies.

त्रैलोक्यमेतदखिलं विहितं त्वयैव
ब्रह्मा हरिः पशुपतिस्तव वासनोत्थाः ।
कुर्वन्ति कार्यमखिलं स्ववशा न ते ते

भूभंगचालनवशाद्विहरन्ति कामम् ॥ 36 ॥

O Mother! Nothing is hidden from Thy knowledge in the three worlds. Why art Thou taking no notice of us, that are being tormented by the Asuras! O Mother! Thou createst, preservest, and destroyest the three worlds; Brahmā, Viṣṇu, and Maheśa are created by Thy mere will and are doing all Thy works.

माता सुतान्परिभवात्परिपाति दीनान्
रीतिस्त्वयैव रचिता प्रकटापराधान् ।
कस्मान्न पालयसि देवि विनापराधानस्मां-
स्त्वदंघ्रिशरणान्करुणारसाब्धे ॥ 37 ॥

O Mother! They are not independent; by the contraction of Thy eye-brows, they are directed and enjoy all the pleasures. The Mother protects her sons afflicted with various difficulties and dangers, even when they are found guilty of various offences. It is Thou that hast made this rule; then why, O Merciful! Art Thou not protecting us who are quite innocent and whom Thou dost know as having taken refuge unto Thy lotus-feet.

नूनं मन्दघ्रिभजनाप्तपदाः किलैते
भक्तिं विहाय विभवे सुखभोगलुब्धाः ।
नेमे कटाक्षविषया इति चेन्न चैषा रीतिः
सुते जननकर्तारि चापि दृष्टा ॥ 38 ॥

O Devī! If Thou thinkest that we forget Thee, being too much attracted by the enjoyments that Thou hast been pleased to confer unto us and therefore we are proper not to be looked upon with

Thy merciful eyes, we would say that this is quite true; but, O Mother! Nowhere is seen such a feeling of a Mother to Her child; we are no doubt, objects of Thy mercy and favour always.

दोषो न नोऽत्र जननि प्रतिभाति चित्ते
यत्ते विहाय भजनं विभवे निमग्नाः ।
मोहस्त्वया विरचितः प्रभवत्यसौ
नस्तस्मात्स्वभावकरुणे दयसे कथं न ॥ 39 ॥

Besides there is no fault of us in this matter, O Mother! that we do not worship Thee and become immersed in sensual enjoyments; for Thy creation, the Moha (delusion) is very powerful and deludes us. O Mother! Thou art naturally Merciful! Knowing these, why art Thou not showing mercy unto us.

पूर्वं त्वया जननि दैत्यपतिर्बलिष्ठो
व्यापादितो महिषरूपधरः किलाजौ ।
अस्मत्कृते सकललोकभयावहोऽसौ
वृत्रं कथं न भयदं विधुनोषि मातः ॥ 40 ॥

O Devi! Thou hadst killed before in battle, for our sake, the powerful Daitya Chief Mahiṣāsura, very terrible to all the beings. Then why art not Thou, O Mother! killing this dreadful Vṛtrāsura?

शुम्भस्तथाऽतिबलवाननुजो निशुम्भस्तौ
भ्रातरौ तदनुगा निहता हतौ च ।
वृत्रं तथा जहि खलं प्रबलं दयार्द्रं मत्तं
विमोहय तथा न भवेद्यथाऽसौ ॥ 41 ॥

O Mother! Thou hadst killed the two brother Daityas, Śumbha and Niśumbha, extraordinarily powerful, and the other Daityas that followed them; O Thou, the embodiment of mercy! Similarly destroy now this deceitful strong Vṛtrāsura. O Mother! Delude this proud Asura so that he could not manifest, in the least, his power.

त्वं पालयाद्य विबुधानसुरेण मातः
सन्तापितानतितरां भयविह्वलांश्च ।
नान्योऽस्ति कोऽपि भुवनेषु सुरार्तिहंता यः
क्लेशजालमखिलं निदहेत्स्वशक्त्या ॥ 42 ॥

We are very much troubled by the Asuras and overwhelmed with terror from them; Thou savest

us; for there is no other in the three worlds that can by his own force remove the sorrows and sufferings of the Devas.

वृत्रे दया तव यदि प्रथिता तथापि
जह्येनमाशु जनदुःखकरं खरं च ।
पापात्समुद्धर भवानि शरैः पुनाना
नोचेत्प्रयास्यति तमो ननु दृष्टबुद्धिः ॥ 43 ॥

O Mother! Though Thou hast shown favour towards Vṛtra, now dost kill him soon, whose nature is cruel and tormenting to others. O Bhavānī! Better dost Thou save him from sin by Thy holy arrows. Otherwise that vicious Asura will surely enter into the hideous Hell.

ते प्रापिताः सुरवनं विबुधारयो ये हत्वा
रणेऽपि विशिखैः किल पावितास्ते ।
त्राता न किं निरयपातभयाद्दयार्द्रं
यच्छत्रवोऽपि न हि किं विनिहंसि वृत्रम् ॥ 44 ॥

It is for his welfare that Thou oughtest to kill him. Those that had been before enemies of the Gods, Thou didst purify them by weapons in the battle-field and hadst sent them to the Nandana Garden in the Heavens. O Thou, the Mercy personified! Was it not that Thou didst not save them from hell? Then why art not Thou killing this Vṛtrāsura!

जानीमहे रिपुरसौ तव सेवको न
प्रायेण पीडयति नः किल पापबुद्धिः ।
यस्तावकस्त्वह भवेदमरानसौ
किन्त्वत्पादपंकजस्तात्रनु पीडयेद्वा ॥ 45 ॥

We know this for certain that the Asura is Thy enemy, not Thy servant; for that mischievous soul is giving us trouble. O Mother! How can he be Thy servant and devotee who torments the Devas that are always engaged in worshipping Thy lotus feet. O Mother! How can we perform Thy worship?

कुर्मः कथं जननि पूजनमद्य तेऽम्ब
पुष्पादिकं तव विनिर्मितमेव यस्मात् ।
मन्त्रा वयं च सकलं परशक्तिरूपं
तस्माद्भवानि चरणे प्रणताः स्म नूनम् ॥ 46 ॥

The flowers and other articles used in worship all are created by Thee; especially we and the Mantras, in fact, everything is the manifestation of Thy power. Therefore, O Bhavānī! We worship Thee by laying ourselves prostrate on Thy feet. Best Thou pleased.

वन्यास्त एव मनुजा हि भजन्ति भक्त्या
पादांबुजं तव भवाब्धिजलेषु पोतम् ।
यं योगिनोऽपि मनसा सततं स्मरन्ति
मोक्षार्थिनो विगतरागविकारमोहाः ॥ 47 ॥

Those men are blessed that worship with devotion Thy lotus feet for crossing this ocean of world. O Devī! Those Yogins that want final liberation and forsake therefore all attachments, vikāras and delusions, even they attain success then only when they meditate Thy lotus feet.

ये याज्ञिकाः सकलवेदविदोऽपि नूनं
त्वां संस्मरन्ति सततं किल होमकाले ।
स्वाहां तु तृप्तिजननीमसुरेश्वराणां भूयः
स्वधां पितृगणस्य च तृप्तिहेतुम् ॥ 48 ॥

Those that are great Sacrifices and know best the essence of the Vedas, even they when they offer oblations to the sacrifice, utter "Svāhā" that is cheering to the Devas and "Svadhā" very consoling to the Pitṛs; thus they always think of Thee (for "Svāhā and Svadhā" are Thy names only).

मेधाऽसि कान्तिरसि शान्तिरसि प्रसिद्धा
बुद्धिस्त्वमेव विशादार्थकरी नराणाम् ।
सर्वं त्वमेव विभवं भुवनत्रयेऽस्मिन्
कृत्वा ददासि भजतां कृपया सदैव ॥ 49 ॥

O Mother! Thou art the retentive power and memory. Thou art the beauty, Thou art the peace, Thou art the Buddhi (intellect) well know to clarify men's minds; and Thou art the prosperity and wealth of all these three worlds. O Devī! Those that worship Thee, Thou givest them, out of mercy, those wealth in some way or other."

ध्यास उवाच

एवं स्तुता सुरैर्देवी प्रत्यक्षा साऽभवत्तदा ।
चारुरूपधरा तन्वी सर्वाभरणभूषिता ॥ 50 ॥

Vyāsa said: "O King! Thou worshipped by the Devās, the Devī Bhagavatī appeared before them in a very beautiful form, thin, adorned with all ornaments.

पाशाङ्कुशवराभीतिलसद्बाहुचतुष्टया ।
रणार्त्तिकणिकाजालरशनाबद्धसत्कटिः ॥ 51 ॥

Her two hands holding a noose, and goad, and the other two hands making signs to discard all fear and ready to grant boons; Her loins very beautiful, girdled with a gold band with small bells pending and making sweet tinkling sounds; Her feet with anklets (ornaments) making sweet sonorous sounds with tiny tinkling bells.

कलकण्ठीरवा कान्ता क्वणत्कङ्कणनूपुरा ।
चन्द्रखण्डसमाबद्धरत्नमौलिविराजिता ॥ 52 ॥
मन्दस्मिताऽरविन्दास्या नेत्रत्रयविभूषिता ।
पारिजातप्रसूनाच्छनीलवर्णसमप्रभा ॥ 53 ॥

Her voice was exceedingly sweet and lovely, Her forehead was adorned with the crescent of the Moon and on Her head was glittering a diadem of jewels, Her lotus-face adorned with sweet soft smiles and with Her three beautiful lotus-eyes looking like Indībaras Her body was of a red colour like the Pārijāta flowers and Her limbs were marked with red sandal-paste.

रक्ताम्बरपरीधाना रक्तचन्दनचर्चित ।
प्रसादसुमुखी देवी करुणारससागरा ॥ 54 ॥
सर्वशृङ्गारवेषाढ्या सर्वद्वैतारणिः परा ।
सर्वज्ञा सर्वकर्त्री च सर्वाधिष्ठानरूपिणी ॥ 55 ॥
सर्ववेदान्तसंसिद्धा सच्चिदानन्दरूपिणी ।
प्रणेमुस्तां समालोक्य सुरा देवीं पुरःस्थिताम् ॥ 56 ॥
तानाह प्रणतानन्दा किं वः कार्यं भुवन्तु माम् ।

She was dressed in a red attire. The Devī looked well pleased, like an ocean of infinite mercy, wearing complete dress suited to happy interviews, the Creatrix of all this Cosmos, the Highest, the Knower of all, the Directrix of all, and the Great Upholder of all. She looked like an embodiment of the Truth of all Vedāntas and the Incarnate of

ever Existence, Intelligence, Bliss, the Mahā Devī Bhagavatī Bhuvaneśvarī. The Devas all bowed down before Her standing in front of them. The Mother then spoke: "What business have you got here? Speak to Me."

देवा ऊचुः

मोहयैनं रिपुं वृत्रं देवानामतिदुःखदम् ॥ 57 ॥
यथा विश्वसते देवास्तथा कुरु विमोहितम् ।
आयुधे च बलं देहि हतः स्याद्येन वा रिपुः ॥ 58 ॥

The Devas said: "O Bhagavatī! Vṛtrāsura is tormenting much the Devas; Bewitch him. O Devī! Do such as he can trust the Devas; and impart then strength on our weapons such as he can be killed."

CHAPTER VI

On Vṛtrāsura Slain

व्यास उवाच

एवं प्राप्तवरा देवा ऋषयश्च तपोधनाः ।
जग्मुः सर्वे च संमंत्र्य वृत्रस्याश्रममुत्तमम् ।
ददृशुस्तत्र तं वृत्रं ज्वलन्तमिव तेजसा ॥ 1 ॥
धक्ष्यन्तमिव लोकास्त्रीन्द्रसन्तमिव चामरान् ।
ऋषयोऽथ ततोऽभ्येत्य वृत्रमूचुः प्रियं वचः ॥ 2 ॥
देवकार्यार्थसिद्ध्यर्थं सामयुक्तं रसात्मकम् ।

Vyāsa said: O King! Thus getting the boons from the Devī, the Devas and the Ṛṣis blazing with their asceticism, all united and consulted with each other; then they went to the excellent Āśrama of Vṛtra. There they saw Vṛtra in a sitting posture and with his own Tejas (fiery spirit in him) as if ready to burn the three worlds and to devour all the Devas. The Ṛṣis, then, spoke to Vṛtra the sweet words full of sentiments for the serving of the Devas' ends, according to the principle of conciliation.

ऋषय ऊचुः

वृत्र वृत्र महाभाग सर्वलोकभयङ्कर ॥ 3 ॥
व्याप्तं त्वयैतत्सकलं ब्रह्माण्डमखिलं किल ।
शक्रेण तव वैरं यत्तु सौख्यविधातकम् ॥ 4 ॥

"O highly fortunate Vṛtra! Terrific to all the

व्यास उवाचः

तथेत्युक्त्वा भगवती तत्रैवान्तरधीयत ।
स्वानि स्वानि निकेतानि जग्मुर्देवा मुदान्विताः ॥ 59 ॥
इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे देवीमाहात्म्ये
पञ्चमोऽध्यायः ॥ 5 ॥

Vyāsa said: "O King! That will be done", Saying thus, the Devī departed then and there. The Devas became very glad and returned respectively to their abodes.

Here ends the Fifth Chapter of the Sixth Book on the praising of the Devī by the Devas in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

Lokas! You have now established your dominion in all the places over this whole Universe; but your enmity with Indra is the only cause to interrupt you in your happiness; there is no doubt in this.

युवयोर्दुःखदं कामं चिन्तावृद्धिकरं परम् ।
न त्वं स्वपिषि सन्तुष्टो न चापि मघवा तथा ॥ 5 ॥
सुखं स्वपिति चिन्तार्तो द्वयोर्यद्वैरिजं भयम् ।
युवयोर्युध्यतोः कालो व्यतीतस्तु महानिह ॥ 6 ॥
पीडयन्ते च प्रजाः सर्वाः सदेवासुरमानवाः ।

This enmity has increased much the anxiety of you both and therefore has grown very painful. Neither you nor Indra can go to sleep peacefully, there is always that fear hanging on you both, on account of that enmity. And, see! A long long while has passed away since the last battle was fought between you two; yet all the Devas, Asuras, men and other subjects, are feeling a sense of oppression and pain.

संसारेऽत्र सुखं ग्राह्यं दुःखं हेयमिति स्थितिः ॥ 7 ॥
न सुखं कृतवैरस्य भवतीति विनिर्णयः ।

In this world happiness is the only thing to be sought for and pain is to be avoided; this is the eternal state of things. Never does that man who

practises enmity with another, get happiness; this has been ascertained by the wise.

संग्रामरसिकाः शूरान्प्रशंसन्ति न पण्डिताः ॥ 8 ॥

युद्धं शृङ्गारचतुरा इन्द्रियार्थविघातकम् ।

पुष्पैरपि न योद्धव्यं किं पुनर्निशितैः शरैः ॥ 9 ॥

युद्धे विजयसन्देहो निश्चयं बाणताडनम् ।

It is only those brave warriors, that found taste in warfare, that approve of battles; but the wise that are expert in amorous enjoyments do not like battle as destroying the sensual enjoyments; they do not like fighting with flowers even; what to say with sharpened arrows! In a battle, the victory is doubtful but the shooting of arrows is certain.

दैवाधीनमिदं विश्वं तथा जयपराजयौ ॥ 10 ॥

दैवाधीनाविति ज्ञात्वा न योद्धव्यं कदाचन ।

This world is dependent on Fate (Daiva, i. e. dependent on the cosmic rulers or deities or Devas of the Universe), so is victory or defeat.

कालेऽथ भोजनं स्नानं शय्यायां शयनं तथा ॥ 11 ॥

परिचर्यापरा भार्या संसारे सुखसाधनम् ।

So knowing this, one ought never to fight. Bathing in proper time, taking food and sleeping in fixed times and having a chaste serving wife, these are the means towards happiness in this world.

किं सुखं युध्यतः संख्ये बाणवृष्टिभयङ्करे ॥ 12 ॥

खड्गपातातिरौद्रे च तथाऽऽरातिसुखप्रदे ।

While in warfares, shooting terrible arrows and striking with fierce axes take place; what happiness can there possible exist? Rather the enemy finds pleasure there.

संग्रामे मरणात्स्वर्गसुखप्राप्तिरिति स्फुटम् ॥ 13 ॥

प्रलोभनपरं वाक्यं नोदनार्थं निरर्थकम् ।

There is a saying that death in battles leads one to Heaven, but this is merely an enticing statement, inciting one to war! Really it is fruitless.

छित्त्वा देहं व्यथां प्राप्य शृगालकरटादिभिः ॥ 14 ॥

पश्चात्स्वर्गसुखवार्ति को वा वाञ्छति मन्धीः ।

Supposing that happiness comes ultimately to those who pain their bodies by being shot with

arrows and who allow their carcasses being devoured by the crows and jackals, then no man, even of dull understanding, will like this, what to speak of intelligent persons!

सख्यं भवतु ते वृत्र शक्रेण सह नित्यदा ॥ 15 ॥

अवाप्यसि सुखं त्वंच शक्रश्चापि निरन्तरम् ।

Therefore, O Vṛtra! Let everlasting peace and friendship be established between you and Indra; both of you in that case will derive everlasting peace and happiness.

वयं च तापसाः सर्वे गन्धर्वाश्च निजाश्रमे ॥ 16 ॥

सुखावासं गमिष्यामः शान्ते वैरेऽधुनैव वाम् ।

Moreover if the enmity between you terminates from this instant, then we, the ascetics and Gandharvas will, no doubt, be able to remain in our own respective Āśrams with great comfort.

संग्रामे युवयोर्वीरं वर्तमाने दिवानिशम् ॥ 17 ॥

पीडयन्ते मुनयः सर्वे गन्धर्वाः किन्नरा नराः ।

O Powerful Hero! Owing to incessant wars between you and Indra, the Munis, Gandharvas, Kinnaras and beings are all day and night, suffering very much.

सर्वेषां शान्तिकामानां सख्यमिच्छामहे वयम् ॥ 18 ॥

मुनयस्त्वं च शक्रश्च प्राप्नुवन्तु सुखं किल ।

For the happiness of all peace loving persons, we, the Munis, the residents of the forest, earnestly desire that there be formed friendship between you two. We desire that you, Indra and all the Jīvas get happiness.

मध्यस्थाश्च वयं वृत्र युवयोः सख्यकारणे ॥ 19 ॥

शपथं कारयित्वाऽत्र योजयामो मिथः प्रियम् ।

O Vṛtra! We stand as mediators in this treaty between you and Indra; we will make each party swear on oath and thus make it conducive to the happiness of both.

शक्रस्तु शपथान्कृत्वा यथोक्तांश्च तवाग्रतः ॥ 20 ॥

चित्तं ते प्रीतिसंयुक्तं करिष्यति तु साम्प्रतम् ।

Indra will now swear on oath before you on the terms that you will dictate and thus will make your heart cheerful.

सत्याधारा धरा नूनं सत्येन च दिवाकरः ॥ 21 ॥
तपत्ययं यथाकालं वायुः सत्येन वात्यथ ।

Know this verily that this earth stands on Truth, the sun rises for the sake of Truth, the winds blow all along for Truth and the boundless ocean never oversteps its limit for Truth.

उदन्वानपि मर्यादां सत्येनैव न मुञ्जति ॥ 22 ॥
तस्मात्सत्येन सख्यं वां भवत्वद्य यथासुखम् ।
एकत्र शयनक्रीडा जलकेलिः सुखासनम् ॥ 23 ॥
युवाभ्यां सर्वथा कार्यं कर्तव्यं सख्यमेत्य च ।

Therefore let your friendship, be established on Truth. Thus tied together by bonds of friendship let you two sleep, play, make sports in water and sit together happily.

व्यास उवाचः

महर्षिवचनं श्रुत्वा तानुवाच महामतिः ॥ 24 ॥
अवश्यं भगवन्तो मे माननीयास्तपस्विनः ।

Vyāsa said: O King! Hearing the Mahārṣi's words, the highly intelligent Vṛtra began to say: "O Ṛṣis! You are possessed with knowledge and many other qualifications and you are ascetics; you are therefore to be respected by me.

भवन्तो मुनयः क्वापि न मिथ्यावादिनो भृशम् ॥ 25 ॥
सदाचाराः सुशान्ताश्च न विदुश्छलकारणम् ।

You are the Munis and therefore you never speak anywhere falsehood; your conduct is good and you practise rites and ceremonies; you are calm; therefore you do not know the causes of pretexts.

कृतवैरे शठे स्तब्धे कामुके च गतत्विषि ॥ 26 ॥
निर्लज्जे नैव कर्तव्यं सख्यं मतिमत्ता सदा ।

The intelligent should never cultivate friendship with a knave, licentious persons who is of understanding, an infamous, and a shameless person, specially if he be an enemy.

निर्लज्जोऽयं दुराचारो ब्रह्महा लंपटः शठः ॥ 27 ॥
न विश्वासस्तु कर्तव्यः सर्वथैवेदृशे जने ।

This vicious Indra is shameless, deceitful, licentious, and the killer of a Brāhmaṇa, therefore no faith can ever be placed on such persons.

भवन्तो निपुणाः सर्वे न द्रोहमतयः सदा ॥ 28 ॥
अनभिज्ञास्तु शान्तत्वाच्चित्तानामतिवादिनाम् ।

You are saints and added with all good qualifications; therefore your minds never play in the mischievous thoughts of others; it is because your heart is calm and quiet that you cannot understand the minds of the deceitful and treacherous; therefore you ought never to stand as mediators between any two persons.

मुनय ऊचुः

जन्तुः कृतस्य भोक्ता वै शुभस्य त्वशुभस्य च ॥ 29 ॥
द्रोहं कृत्वा कुतः शान्तिमाप्नुयान्नष्टचेतनः ।
विश्वासघातकर्तारो नरकं यान्ति निश्चयम् ॥ 30 ॥
दुःखं च समवाप्नोति नूनं विश्वासघातकः ।
निष्कृतिर्ब्रह्महंतृणां सुरापानां च निष्कृतिः ॥ 31 ॥
विश्वासघातिनां नैव मित्रद्रोहकृतामपि ।
समयं ब्रूहि सर्वज्ञ यथा ते चेतसि ध्रुवम् ॥ 32 ॥
तेनैव समयेनाद्य सन्धिः स्यादुभयोः किल ।

The Munis said: "O King! All the creatures certainly enjoy the fruits of their Karmas, whether good or bad; how then, can persons, of perverted intellect, obtain peace when they do mischief to others. The treacherous persons certainly go to hell and suffer miseries always. The slayers of Brāhmaṇas and the drunkards may get liberation; but never the faithless and those who go against their friends get off free; these will have to suffer undoubtedly in the hells. Therefore, O Knower of all things! Give out clearly what is going on exactly in your mind and the exact terms that you want; and the treaty will be made between you and Indra exactly according to those terms.

वृत्र उवाच

न शुष्केण न चार्द्रेण नाश्मना न च दारुणा ॥ 33 ॥
न वज्रेण महाभाग न दिवा निशि नैव च ।
वध्यो भवेयं विप्रेदाः शक्रस्य सह दैवतैः ॥ 34 ॥
एवं मे रोचते सन्धिः शक्रेण सह नान्यथा ।

Vṛtra said: "O highly fortunate Munis! I can enter into a treaty of peace with Indra only on the

condition that Indra with all the other Devas will not kill me in day or in night with any dry or liquid substance or with wood, stone, or thunderbolt and on no other terms.

व्यास उवाच

ऋषयस्तं तदा प्राहुर्बाढमित्येव चादृताः ॥ 35 ॥

समयं श्रावयामासुस्तत्रानीय सुरेश्वरम् ।

इन्द्रोऽपि शपथांस्तत्र चकार विगतज्वरः ॥ 36 ॥

साक्षिणं पावकं कृत्वा मुनीनां सन्निधौ किल ।

वृत्रस्तु वचनैस्तस्य विश्वासमगमत्तदा ॥ 37 ॥

बभूव मित्रवच्छक्रे सहचर्यापरायणः ।

Vyāsa said: "O King! The Ṛṣis then gladly accepted his word and brought Indra and recited to him the terms of the treaty of peace. Indra, then, swore, on oath, before the Munis with Fire as the Witness that he would comply with the terms of the treaty and was thus freed from his heavy thoughts and felt that he had been rid of a fever. Vṛtra, then, relied on Indra's words, became his friend, and began to live, play and enjoy with him.

कदाचिन्नदने चोभौ कदाचिद्भ्रमदने ॥ 38 ॥

कदाचिदुदधेस्तीरे मोदमानौ विचरतुः ।

एवं कृते च संधाने वृत्रः प्रमुदितोऽभवत् ॥ 39 ॥

शक्रोऽपि वधकामस्तु तदुपायानर्चितयत् ।

रंधान्वेषी समुद्विग्नस्तदासीन्मघवा भृशम् ॥ 40 ॥

They felt pleasure by their union and began to roam some times in the Nandana Garden, sometimes in the Gandha Mādana, sometimes on the shores of oceans. Vṛtra was very much delighted when they were thus united in friendship; but Indra watched him to find his faults; thus sometime passed.

एवं चिंतयतस्तस्य कालः समभिवर्तत ।

विश्वासं परमं प्राप वृत्रः शक्रेऽतिदारुणे ॥ 41 ॥

एवं कतिचिदब्दानि गतानि समये कृते ।

वृत्रस्य मरणोपायान्मनसीन्द्रोऽप्यर्चितयत् ॥ 42 ॥

A few years passed away after the treaty had been concluded. And the straight-forward Vṛtra began to place very much confidence on Indra; but Indra meditated on the means how to kill him.

त्वष्टैकदा सुतं प्राह विश्वस्तं पाकशासने ।

पुत्र वृत्र महाभाग शृणु मे वचनं हितम् ॥ 43 ॥

न विश्वासस्तु कर्तव्यः कृतवैरे कथंचन ।

मघवा कृतवैरस्ते सदाऽसूयापरः परैः ॥ 44 ॥

लोभान्मत्तो द्वेषरतः परदुःखोत्सवान्वितः ।

परदारलंपटः स पापबुद्धिः प्रतारकः ॥ 45 ॥

रंधान्वेषी द्रोहपरो मायावी मदगर्वितः ।

One day Viśvakarmā, knowing that his son Vṛtrāsura placed implicit confidence on Indra, called his son and said: "O my son Vṛtra! Hear my good words, See, it is never advisable to trust anybody with whom there has arisen once the enmity. Indra is your greatest enemy; he always intends evil to you; therefore do not trust him any more. Indra is never to be trusted, who is always covetous, inimical, rejoicing at others' sufferings, licentious and addicted to others' wives; vicious, deceitful, finding faults with others, always jealous, a juggler, and puffed up with vanity.

यः प्रविश्योदरे मातुर्गर्भच्छेदं चकार ह ॥ 46 ॥

सप्तकृत्वः सप्तकृत्वः क्रंदमानमनातुरः ।

O Child! What more shall I say than this fact that villain, without fearing sin, easily entered into the womb of his mother and cut the crying child in the womb into seven pieces and then each seventh part again into seven parts, thus altogether into forty-nine parts.

तस्मात्पुत्र न कर्तव्यो विश्वासस्तु कथंचन ॥ 47 ॥

कृतपापस्य का लज्जा पुनः पुत्र प्रकुर्वतः ।

Therefore O my son! He is never to be trusted on any account. He who is always addicted to vicious never feels shame in perpetrating again another crime."

व्यास उवाच

एवं प्रबोधितः पित्रा वचनैर्हेतुसंयुतेः ॥ 48 ॥

न बुबोध तदा वृत्र आसन्नमरणाः किल ।

स कदाचित्समुद्रान्ते तमपश्यन्महासुरम् ॥ 49 ॥

संध्याकाल उपावृत्ते मुहूर्तेऽतीव दारुणे ।

ततः सञ्चित्य मघवा वरदानं महात्मनाम् ॥ 50 ॥

संध्येयं वर्तते रौद्रा न रात्रिर्दिवसो न च ।
हन्तव्योऽयं मया चाद्य बलेनैव न संशयः ॥ 51 ॥

Vyāsa said: O King! Vṛtra's death time drew nigh; hence he could not take his father's words as auspicious, though he was warned by his father in words full of meaning. One day, in the evening time, at a very inauspicious dreadful moment, Indra saw Vṛtra on the shore of an ocean and began to think of the boon granted by Brahmā to the Asura thus: "Now this is the terrible evening time; this cannot be called day nor can it be called night, and this demon is also here alone in this solitary place; it is advisable therefore to effect his death by force, there is no doubt in this.

एकाकी विजने चात्र संप्राप्तः समयोचितः ।
एवं विचार्य मनसा सस्मार हरिमव्ययम् ॥ 52 ॥
तत्राजगाम भगवानदृश्यः पुरुषोत्तमः ।
वज्रमध्ये प्रविश्यासौ संस्थितो भगवान्हरिः ॥ 53 ॥
इन्द्रो बुद्धिं चकाराशु तदा वृत्रवधं प्रति ।
इति संचिंत्य मनसा कथं हन्यां रिपुं रणे ॥ 54 ॥
अजेयं सर्वथा सर्वदेवैश्च दानवैस्तथा ।
यदि वृत्रं न हन्यद्य वञ्चयित्वा महाबलम् ॥ 55 ॥
न श्रेयो मम नूनं स्यात्सर्वथा रिपुरक्षणात् ।

Thus arguing in his mind, Indra remembered the Undecaying Soul Hari. Bhagavān, the Best of Puruṣas came there, unseen by anybody, and entered into the thunderbolt; Indra quickly collected himself to kill Vṛtrāsura; but he thought how he could slay this Demon, unconquerable in the battle; and if he did not slay his enemy then by deceit, then his enemy would continue to live, and it would be possible for him to get his own welfare.

अपां फेनं तदाऽपश्यत्समुद्रे पर्वतोपमम् ॥ 56 ॥
नायं शुष्को न चाद्रोऽयं न च शस्त्रमिदं तथा ।
अपां फेनं तदा शक्रो जग्राह किल लीलया ॥ 57 ॥
परां शक्तिं च सस्मार भक्त्या परमया युतः ।
स्मृतमात्रा तदा देवी स्वांशं फेने न्यधापयत् ॥ 58 ॥
वज्रं तदावृतं क्षिप्रं चकार हरसंयुतम् ।
फेनावृतं पविं तत्र शक्रश्चिक्षेप तं प्रति ॥ 59 ॥

While he was thus thinking, he saw the foam of

the waters of the ocean as big as a mountain; thinking that foam not to be dry nor wet and considering that foam not to be any weapon, he easily took that foam and instantly remembered with a heartfelt devotion the Highest Force Bhuvaneśvarī. On Her remembrance, the Bhagavatī infused Her part into that foam and the thunderbolt, instilled with the force of Nārāyaṇa, was covered, too, by that foam.

सहसा निपपाताशु वज्राहत इवाचलः ।
वासवस्तु प्रहृष्टात्मा बभूव निहते तदा ॥ 60 ॥
ऋषयश्च महेन्द्रं तमस्तुवन्विधैस्तवैः ।

Indra, then, hurled the thunderbolt covered with foam on Vṛtra; and the Demon, thus struck, instantly fell down like a mountain. When Vṛtrāsura was thus killed, Indra became very glad; the Ṛṣis began to praise him with various hymns.

हतशत्रु प्रहृष्टात्मा वासवः सह दैवतैः ॥ 61 ॥
देवीं संपूजयामास यत्प्रसादाद्भक्तो रिपुः ।
प्रसादयामास तदा स्तोत्रैर्नानाविधैरपि ॥ 62 ॥
देवोद्धाने पराशक्तेः प्रासादमकरोद्धरिः ।
पद्मारागमयीं मूर्तिं स्थापयामास वासवः ॥ 63 ॥
त्रिकालं महतीं पूजां चक्रुः सर्वेऽपि निर्जराः ।
तदाप्रभृति देवानां श्रीदेवी कुलदैवतम् ॥ 64 ॥

Indra, then, with all the other Devas worshipped the Devī, through Whose Grace the enemy had been killed and they praised Her with various hymns. The image of the Bhagavatī, the Supreme Śakti was built of ruby and installed in the Nandana Garden. O King! Since then all the Devas used to worship the Devī thrice a day, morning, midday and evening and since then the Śrī Devī became the tutelary deity of the Gods.

विष्णुं त्रिभुवनश्रेष्ठं पूजयामास वासवः ।
ततो हते महावीर्ये वृत्र देवभयङ्करे ॥ 65 ॥
प्रववौ च शिवो वायुर्जहृषुर्देवतास्तथा ।
हते तस्मिन्सगन्धर्वा यक्षराक्षसकिन्नराः ॥ 66 ॥

Indra worshipped then Viṣṇu also, the Highest of the Gods. When the terrible powerful Vṛtrāsura was killed, the auspicious wind began to blow

gently; the Devas, Gandharvas, Rākṣasas, and Kinnaras began to roam with great joy.

इत्थं वृत्रः पराशक्तिप्रवेशयुतफेनतः ।
तथा कृतविमोहाच्च शक्रेण सहसा हतः ॥ 67 ॥
ततो वृत्रनिहन्त्रीति देवी लोकेषु गीयते ।
शक्रेण निहतत्वाच्च शक्रेण हत उच्यते ॥ 68 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
षष्ठोऽध्यायः ॥ 6 ॥

Vṛtrāsura was deluded by the Māyā of Bhagavatī, and Her force entered into the foam;

hence Indra was capable to kill him suddenly and it is, for this reason, that the Devī, the Goddess of the world, is known in the three worlds as “Vṛtranihantrī,” the slayer of Vṛtra. But at the first sight Indra killed him by means of the foam; hence the people say that Vṛtra was killed by Indra.

Here ends the Sixth Chapter of the Sixth Book on the slaying of Vṛtrāsura in the Mahapurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER VII

On Indra's Disguise in the Mānasa Lake

व्यास उवाच

अथ तं पतितं दृष्ट्वा विष्णुर्विष्णुपुरीं ययौ ।
मनसा शकमानस्तु तस्य हत्याकृतं भयम् ॥ 1 ॥
इन्द्रोऽपि भयसन्त्रस्तो ययाविन्द्रपुरीं ततः ।

Vyāsa said: O King! Now seeing Vṛtra slain, Viṣṇu, the Deva of the Devas, went to Vaikuṅṭha; but, with this fear reigning supreme in his mind that it was He that virtually slew him. Indra, too, then became afraid of the sin committed by him and returned to his Heavens.

मुनयो भयसंविग्ना ह्यभवन्निहते रिपौ ॥ 2 ॥

किमस्माभिः कृतं पापं यदसौ वञ्चितः किल ।
मुनिशब्दो वृथा जातः सुरेशस्य च संगमात् ॥ 3 ॥

अस्माकं वचनाद्वृत्रो विश्वासगमत्किल ।
विश्वासघातिनः सङ्गाद्वयं विश्वासघातकाः ॥ 4 ॥

The Munis, too, became very anxious and thought what great sin they have committed in cheating Vṛtrāsura. It is the company of Indra that now made their name “Munis” as meaningless. The Munis thought thus: “Oh! Vṛtra on our words trusted Indra and we have thus turned out to-day traitors in company with that traitor Indra.

धिगियं ममता पापमूलमेवमनर्थकृत् ।
यदस्माभिश्छलं कृत्वा शपथैर्वचितोऽसुरः ॥ 5 ॥

मन्त्रकृद्बुद्धिदाता च प्रेरकः पापकारिणाम् ।
पापभाक्स भवेन्नूनं पक्षकर्ता तथैव च ॥ 6 ॥

Attachment and affection is the cause of all mischief. Fie on that attachment! It is, as it were, tied by the cord of affection that we had sworn falsely on oath and thus deceived Vṛtra. Those that deliberately guide others to do vicious acts or those that advise or incite others to do sinful acts or those that side with the sinners certainly partake of the fruits of the sin committed.

विष्णुनाऽपि कृतं पापं यत्साहाय्यमवाप्तवान् ।
वज्रे प्रविश्य येनासौ पातितः सत्त्वमूर्तिना ॥ 7 ॥

Viṣṇu, too, committed the sin, though he had Sattva Guṇa in preponderance, when he entered into the thunderbolt and thus helped Indra in killing Vṛtra.

नूनं स्वार्थपरः प्राणी न पापात्रासमश्नुते ।

हरिणा हरिसंगेन सर्वथा दुष्कृतं कृतम् ॥ 8 ॥

द्वावेव स्तः पदार्थानां द्वावेव निधनं गतौ ।

प्रथमश्च तुरीयश्च यौ त्रिलोक्यां तु दुर्लभौ ॥ 9 ॥

अर्थकामौ प्रशस्तौ द्वौ सर्वेषां सम्मतौ प्रियौ ।

धर्माधर्मेति वाग्वादो दम्भोऽयं महतामपि ॥ 10 ॥

It seems that henceforth the people, when selfish, wont hesitate of commit afterwards any sinful act when they will see that Bhagavān Viṣṇu could have done, in concert with Indra, such a vicious thing. Of the four virtues Dharma, Artha, Kāma, and Mokṣa, Dharma and Mokṣa are very rare in the

three worlds. Artha (wealth) and Kāma (desires) are everywhere recommended as excellent and therefore held very dear; Dharma is now merely in name and is the cause of the vanity of the Paṇḍits (no one now really practises Dharma with devotion).

मुनयोऽपि मनस्तापमेवं कृत्वा पुनः पुनः ।

जग्मुः स्वानाश्रमानेव विमनस्का हतोद्यमाः ॥ 11 ॥

Thus arguing, the Munis became very much afflicted in their minds and went back to their own hermitages respectively, broken-hearted and absent-minded.

त्वष्टा तु निहतं श्रुत्वा पुत्रमिंद्रेण भारत ।

रुरोद दुःखसंतप्तो निर्वेदमगमत्पुनः ॥ 12 ॥

O Bharata! Hearing of the death of his son by Indra, Viśvakarmā wept very much and he became disgusted very much with the affairs of the world.

यत्रासौ पतितस्तत्र गत्वा वीक्ष्य तथा गतम् ।

संस्कारं कारयामास विधिवत्पारलौकिकम् ॥ 13 ॥

He went to the place where lay his son Vṛtra and became pained very much to see him that state; and he performed his cremation and other funeral obsequies according to the prescribed rules.

स्नात्वाऽस्य सलिलं दत्त्वा कृत्वा चैवौर्ध्वदैहिकम् ।

शशापेंद्रं स शोकार्तः पापिष्ठं मित्रघातकम् ॥ 14 ॥

यथा मे निहतः पुत्रः प्रलोभ्य शपथैर्भृशम् ।

तथेंद्रोऽपि महद्दुःखं प्राप्नोति विधिनिर्मितम् ॥ 15 ॥

He then bathed, performed his Tarpanam (peace-offering) and funeral ceremonies due to a person in the first year of his death. Then his heart became afflicted with sorrow and he cursed the vicious Indra saying that as Indra had killed his son, enticing him by falsely swearing on oath, so Indra, in his turn would suffer a heavier suffering, to be inflicted by Vidhi (the Great Creator of Universe).

इति शप्त्वा सुरेशानं त्वष्टा तापसमन्वितः ।

मेरोः शिखरमास्थाय तपस्तेपे सुदुष्करम् ॥ 16 ॥

O King! Thus cursing Indra, Viśvakarmā, very much afflicted due to the loss of his son, went to the top of the Mountain Meru and began to practise a hard tapasyā.

जनमेजय उवाच

हत्वा त्वाष्ट्रं सुरेशोऽथ कामवस्थामवाप्तवान् ।

सुखं वा दुःखमेवाग्रे तन्मे ब्रूहि पितामह ॥ 17 ॥

Janamejaya said: O Grandsire! First tell me what happiness or pain did Indra derive by killing Vṛtra, the son of Tvaṣṭā.

व्यास उवाच

किं पृच्छसि महाभाग संदेहः कीदृशस्तव ।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ 18 ॥

बलिष्ठैर्दुर्बलैर्वाऽपि स्वल्पं वा बहु वा कृतम् ।

सर्वथैव हि भोक्तव्यं सदेवासुरमानुषैः ॥ 19 ॥

शक्राद्येत्थं मतिर्दत्ता हरिणा वृत्रघातिने ।

प्रविष्टोऽथ पविं विष्णुः सहायः प्रत्यपद्यत ॥ 20 ॥

Vyāsa said: O fortunate One! What are you asking? and what is the nature of your doubt? The fruit of one's Karma is certainly to be enjoyed, whether it be auspicious or inauspicious. Be he weak or strong. Be he a Deva, an Asura or a human being, everyone in fact, will have to suffer for one's Karma, good or bad, to its full extent, whether it be done a little or too much. See! It was Viṣṇu that gave advise to Indra and entered into his thunderbolt and helped him when Indra was ready to kill Vṛtra; but when there had been Indra's difficult time, Viṣṇu did not help Indra in any way.

न चापदि सहायोऽभूद्वासुदेवः कथंचन ।

समये स्वजनः सर्वः संसारेऽस्मिन्नराधिप ॥ 21 ॥

दैवे विमुखतां प्राप्ते न कोऽप्यस्ति सहायवान् ।

पिता माता तथा भार्या भ्राता वाऽथ सहोदरः ॥ 22 ॥

सेवको वाऽपि मित्रं वा पुत्रश्चैव तथौरसः ।

Therefore, O King! It is clear that when one's time is favourable, everybody turns out friends; but when Fate turns adverse, nobody is seen to come forward to help. When Fate is against anybody, one's father, mother, wife or brother, servant, friend or one's own son becomes quite incapable to help anybody.

प्रतिकूले गते दैवे न कोऽप्येति सहायताम् ॥ 23 ॥

भोक्ता पापस्य पुण्यस्य कर्ता भवति सर्वथा ।

वृत्रं हत्वा गताः सर्वे निस्तेजस्कः शचीपतिः ॥ 24 ॥

शेषुस्तं त्रिदशाः सर्वे ब्रह्महेत्यबुवञ्छनैः ।

The man, who does good or bad acts, suffers for his deeds. When Vṛtra was killed, everyone went back to their respective homes; but Indra, the Lord of Śacī, became very much deprived of his energy and brilliancy due to the sin of his killing a Brāhmin; all the Devas, then, blamed him as a Brahmaghātaka (the killer of a Brāhmin).

को नाम शपथान्कृत्वा सत्यं दत्त्वा वचः पुनः ॥ 25 ॥

जिधांसति सुविश्वस्तं मुनिं मित्रत्वमागतम् ।

They talked further that no other body would have been able to even indulge the idea of killing a Muni who was an intimate friend and who placed full confidence on him when Indra had sworn on oath that he would be a friend to Vṛtra.

देवगोष्ठ्यां सुरोद्याने गन्धर्वाणां समागमे ॥ 26 ॥

सर्वत्रैव कथा तस्य विस्तारमगमत्किल ।

किं कृतं दुष्कृतं कर्म शक्रेणाद्य जिधांसता ॥ 27 ॥

वृत्रं छलेन विश्वस्तं मुनिभिश्च प्रतारितम् ।

वेदप्रमाणमुत्सृज्य स्वीकृतं सौगतं मतम् ॥ 28 ॥

O King! Everywhere then there was this gossip in the assemblages of the gods, in their gardens, at the meetings of the Gandharvas that Indra had deceived Vṛtra who had relied on him, on the words of the Munis and then killed him by pretext, and so had done, indeed, a horrible crime. Indra had now forsaken the eternal proofs of the Vedas; and he had become a Baudha; therefore he could have easily killed Vṛtra.

यदयं निहतः शत्रुर्वचयित्वाऽतिसाहसात् ।

को नाम वचनं दत्त्वा विपरीतमथाचरेत् ॥ 29 ॥

विना शक्रं हरिं वाऽपि यथाऽयं विनिपातितः ।

एवंविधाः कथाश्चान्याः समाजेष्वभवन्भृशम् ॥ 30 ॥

शुश्रावेंद्रोऽपि विविधाः स्वकीर्तेर्हानिकारकाः ।

No other body, save Viṣṇu and Indra, could have acted contrary to their words, as clearly evidenced by the manner in which Vṛtra had been killed. These remarks, similar to those mentioned above, became everywhere current and Indra heard all of them, tending to his own disgrace.

यस्य कीर्तिर्हता लोके धिक्त्तस्यैव कुजीवितम् ॥ 31 ॥

यं दृष्ट्वा पथि गच्छन्तं शत्रुः स्मेरमुखी भवेत् ।

इन्द्रद्युम्नोऽपि राजर्षिः पतितः कीर्तिसंक्षयात् ॥ 32 ॥

O King! Fie on that man's life that is blamed everywhere! Fie on that man whose fame has been marred amongst the people. Such a person becomes laughed at by his enemies, when seen by them on the way. The royal saint Indradyumna (Rājarsi) was made to get down, though sinless, from Heavens when his good deeds expired.

स्वर्गादकृतपापोऽसौ पापकृत्किं न पात्यते ।

स्वल्पेऽपराधेऽपि नृपो ययातिः पतितः किल ॥ 33 ॥

Why, then, would not vicious persons be made to descend? The king Yayāti had to get down from Heavens for his very little fault and had to pass eighteen Yugas in the form of a crab.

नृपः कर्कटतां प्राप्तो युगानष्टादशैव तु ।

भृगुपत्तिशिरच्छेदाद्भगवान्हरिरच्युतः ॥ 34 ॥

What more can be said than the fact that even the Bhagavān Acyut Hari had to take several incarnations in the wombs of boar, crocodile, etc., out of the curse from a Brāhmin, due to his cutting off the head of the wife of Bhṛgu.

ब्रह्मशापात्पशोर्योनौ संजातो मकरादिषु ।

विष्णुश्च ग्रामनो भूत्वा याचनार्थं बलेर्गृहे ॥ 35 ॥

गतः किमपरं दुःखं प्राप्नोति दुष्कृती नरः ।

रामोऽपि वनवासेषु सीताविरहजं बहु ॥ 36 ॥

दुःखं च प्राप्तवान्चोरं भृगुशापेन भारत ।

Though omnipresent, yet he had to take the appearance of a dwarf and had to beg from the King Bali's palace. What more troubles and miseries than this can be inflicted on those that had sinned viciously. O Ornament of Bharata! Rāmacandra, too, had to experience, due to the curse of Bhṛgu, terrible miseries on the bereavement of Sītā Devī.

तथेंद्रोऽपि ब्रह्महत्याकृतं प्राप्यं महद्भयम् ॥ 37 ॥

न स्वास्थ्यं प्राप गेहेऽसौ सर्वसिद्धिसमन्विते ।

Similarly Indra, too, for his sin of killing a Brāhmin, was so much terrified that he could not

get his healthy condition though he remained in his own house, endowed with all sorts of prosperity and wealth.

पौलोमी तं सभाहीनं दृष्ट्वा प्रोवाच वासवम् ॥ 38 ॥

निःश्रसन्तं भयत्रस्तं नष्टसंज्ञं विचेतसम् ।

किं प्रभोऽद्य भयार्तोऽसि मृतस्ते दारुणो रिपुः ॥ 39 ॥

Seeing, then, Indra lustreless, knowledgeable, almost void of consciousness, and overwhelmed with fear, his wife Śacī, the daughter of Pulomā, spoke to him thus: "O Lord! Your dreadful enemy has been killed; why are you, then, sighing so much, being afflicted with so much terror? O Lord! You have destroyed your enemy; then why are you so much anxious?

का चिंता वर्तते कान्त तव शत्रुनिषूदन ।

कस्माच्छोचसि लोकेश निःश्रसन्प्राकृतो यथा ॥ 40 ॥

नान्योऽस्ति बलवाञ्छत्रुर्येन चिंतापरो भवान् ।

Why are you then so much remorseful and drawing such deep heavy sighs like an ordinary man? I am not seeing any other powerful enemy of yours; then, why do you look so anxious and bowed down with cares, as if you look quite unconscious.

इन्द्र उवाच

नारातिर्बलवान्मेऽस्ति न शान्तिर्न सुखं तथा ॥ 41 ॥

ब्रह्महत्याभयद्राज्ञि बिभेमि सततं गृहे ।

न नन्दनं सुखकरं नामृतं न गृहं वनम् ॥ 42 ॥

Indra said: "O Devī! True that I have no other powerful enemy, yet I do not find peace nor any happiness. I fear for the sin Brahmahatyā in my house. O Devī! This Nandana Garden, the city of Kubera, the lord of riches, this nectar forest, the sweet music of the Gandharvas, the beautiful dance of the Apsarās, all these now do not give the least pleasure to me.

गन्धर्वाणां तथा गेयं नृत्यमप्सरसां पुनः ।

न त्वं सुखकरा नारी नाना च सुरयोधितः ॥ 43 ॥

न तथा कामधेनुश्च देववृक्षः सुखप्रदः ।

किं करोमि क्व गच्छामि क्व शर्म यम जायते ॥ 44 ॥

इति चिंतापरः कान्ते न लभे सुखमात्मनि ।

What more can I say than this that the beautiful Lady like you, most beautiful amidst the three worlds, and other beautiful ladies, the Heavenly cow, the Mandāra tree (one of the five trees of the celestial region), the Pārijāta trees (the flower tree), the Santāna tree, the Kalpa tree (yielding all desires) and the Haricandana (saffron tree) and others cannot give pleasure to me. What to do, where to go, so that I get happiness, O Beloved! This thought makes me uneasy. And so I am not able to get happiness in my own thought.

व्यास उवाच

इत्युक्त्वा वचनं शक्रः प्रियां परमकातराम् ॥ 45 ॥

निर्जगाम गृहान्मन्दो मानसं सर उत्तमम् ।

पद्मनाले प्रविष्टोऽसौ भयार्तः शोककर्षितः ॥ 46 ॥

न प्राज्ञायत देवेन्द्रस्त्वभिभूतश्च कल्मषैः ।

प्रतिच्छन्नो वसत्यप्सु चेष्टमान इवोरगः ॥ 47 ॥

असहायस्तुराषाडैश्चिन्तार्तो विकलेन्द्रियः ।

ततः प्रनष्टे देवेन्द्रे ब्रह्महत्याभयार्दिते ॥ 48 ॥

सुराश्चिंतातुराश्चासन्नृत्याताश्चाभवन्नथ ।

Vyāsa said: Thus speaking to his most distressed wife, Indra got out of his house and went to the exceedingly beautiful lake, named Mānasarovara. Indra there entered into the tubular stalk of the lotus, his body becoming very lean and thin out of the fear and sorrow. Nobody could recognise him as he was overpowered by his terrible sin. He then began to behave himself, as regards fooding and enjoying, like a snake; and he became overelmed with thought, helpless, and his organs were out of order. He remained hidden in the water.

When Indra, the king of the Devas, thus fled away out of the fear of his Brahmahatyā sin, the other Devas became very anxious; everywhere. Various evil signs manifested themselves.

ऋषयः सिद्धगंधर्वा भयार्ताश्चाभवन्भृशम् ॥ 49 ॥

अराजकं जगत्सर्वमभिभूतमुपद्रवैः ।

The Ṛṣis, Siddhas and Gandharvas were very much panic-stricken, as various disturbance and

violent symptoms covered all over the world without any king.

अवर्षणं तदा जातं पृथिवी क्षीणवैभवा ॥ 50 ॥
विच्छिन्नस्रोतसो नद्यः सरांस्यनुदकानि वै ।

Grains began to grow very scanty, due to want of rains; the streams were almost dry and very little water was there in tanks.

एवं त्वराजके जाते देवता मुनयस्तथा ॥ 51 ॥
विचार्य नहुषं चक्रुः शक्रं सर्वे दिवोकसः ।

In such a state of anarchism, all the inhabitants of the celestial regions, the Devas and Ṛṣis consulted and intalled the king Nahuṣa in the place of Indra.

संप्राप्त नहुषो राजा धर्मिष्ठोऽपि रजोबलात् ॥ 52 ॥
बभूव विषयासक्तः पञ्चबाणशराहतः ।

O King! Nahuṣa, though virtuous, came, under the sway of Rajoguṇa, influenced by lust and thus he got very much addicted to worldly enjoyments.

अप्सरोभिर्वृतः क्रीडन्देवोद्यानेषु भारत ॥ 53 ॥
शक्रपत्नीगुणात्छुत्वा चकमे तां स पार्थिवः ।

He began to amuse himself in the Garden of Paradise, surrounded by the Apsarās or celestial nymphs. One day he heard of the excellent qualifications of Śacī Devī, the wife of Indra, and desired to acquire her.

ऋषीनाह किर्मिद्राणी नोपगच्छति मां किल ॥ 54 ॥
भवद्भिश्चामरैः सर्वैः कृतोऽहं वासवस्त्विवह ।

प्रेषयध्वं सुराः कामं सेवार्थं मम वै शचीम् ॥ 55 ॥
प्रियं चेन्मम कर्तव्यं सर्वथा मुनयोऽमराः ।

Then he spoke to the Ṛṣis: The Devas and you, united, have installed me in the office of Indra; but why does not the Indrāṇī, (the wife of Indra) come to me so long? If you want to do what I like, then quickly bring Śacī here before me for my gratification.

अहमिन्द्रोऽद्य देवानां लोकानां च तथेश्वरः ॥ 56 ॥
आगच्छतु शचीं मह्यं क्षिप्रमद्य निवेशनम् ।

I am now Indra and therefore the god of the Devas and all the worlds; therefore bring to-day quickly Indrāṇī to my house.

इति तस्य वचः श्रुत्वा देवा देवर्षयस्तथा ॥ 57 ॥

गत्वा चिंतातुराः प्रोचुः पौलोमीं प्रणतास्ततः ।

इन्द्रपत्नि दुराचारी नहुषस्त्वामिहेच्छति ॥ 58 ॥

कुपितोऽस्मानुवाचेदं प्रेषयध्वं शचीमिह ।

किं कुर्मस्तदधीनाः स्म येनेन्द्रोऽयं कृतः किल ॥ 59 ॥

Hearing thus the words of the king Nahuṣa the Devas and Devarṣis became anxious and went to Śacī, and, with their heads bowed down, spoke thus: "O Wife of Indra! The wicked Nahuṣa is now desiring you; he became angry and told us to send you to him quickly; O Devī! We have made him Indra and are therefore under him; what shall we do now under these circumstances?"

तच्छ्रुत्वा दुर्मना देवी बृहस्पतिमुवाच ह ।

रक्ष मां नहुषादब्रह्मंस्तवास्मि शरणं गता ॥ 60 ॥

Śacī, the wife of Indra, hearing their words, became absent-minded and spoke to Bṛhaspati, thus: "O Brahmaṇa! I now take refuge unto you."

बृहस्पतिरुवाच

न भेतव्यं त्वया देवि नहुषात्पापमोहितात् ।

न त्वां दास्याम्यहं वत्से त्यक्त्वा धर्मं सनातनम् ॥ 61 ॥

शरणागतमार्तं च यो ददाति नराधमः ।

स एव नरकं याति यावदाभूतसंप्लवम् ।

स्वस्था भव पृथुश्रोणि न त्यक्ष्ये त्वां कदाचन ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

सप्तमोऽध्यायः ॥ 7 ॥

Bṛhaspati said: "O Devī! Do not be afraid of Nahuṣa; he has been deluded by Moha. O Child! I wo'nt forsake the eternal religion and thus I wo'nt give you over to the hands of Nahuṣa. No doubt that wretch suffers the severest torments in Hell to the end of Pralaya (the Great Dissolution) who quits and hands over the distressed person under one's refuge to another. O Good One! Be comfortable; I will never forsake you."

Here ends the Seventh Chapter of the Sixth Book on Indra's living in disguise in the Mānas Lake in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII

On Śaci's Praising the Devi

व्यास उवाच

नहुषस्त्वथ तां श्रुत्वा गुरोस्तु शरणं गताम् ।
चुक्रोध स्मरवाणार्तस्तमांगिरसमाशु वै ॥ 1 ॥
देवानाहांगिरासूनुर्हन्तव्योऽयं मया किल ।
स इन्द्राणीं गृहे गूढो रक्षतीति मया श्रुतम् ॥ 2 ॥

Vyāsa said: O King! Hearing that the wife of Indra had taken refuge under Bṛhaspati, the King Nahuṣa became very angry with Bṛhaspati and spoke to the Devas: "O Devas! I hear that the stupid son of Aṅgīrasa has given protection to Indra and has kept her in his house; I will therefore kill him quickly."

इति तं कुपितं दृष्ट्वा देवाः सर्षिपुरोगमाः ।
अबुवन्नहुषं घोरं सामपूर्वं वचस्तदा ॥ 3 ॥
क्रोधं संहर राजेन्द्र त्यज पापमतिं प्रभो ।

Seeing the terrible Nahuṣa thus angry, the Devas and Ṛṣis consoled him and said: O King of kings! Do not be angry; quit this vicious motive of yours.

निंदन्ति धर्मशास्त्रेषु परदाराभिमर्शनम् ॥ 4 ॥
शक्रपत्नी सदा साध्वी जीवमाने पती पुनः ।

See, the Ṛṣis, in all the Dharma Śāstras, have declared the holding of illicit connection with others' wives as a very heinous crime and have blamed it very much. You can consider that the daughter of Pulomā is always chaste, devoted to her husband and very good-natured.

कथमन्यं पतिं कुर्यात्सुभगाऽतिपतिव्रता ॥ 5 ॥
त्रिलोकीशस्त्वमधुना शास्ता धर्मस्य वै विभो ।
त्वादृशोऽधर्ममातिष्ठेत्तदा नश्येत्प्रजा ध्रुवम् ॥ 6 ॥

How can she, when her husband is alive, take another husband? O Lord! You are now the Lord of the three worlds and hence the Defender of Faith and Religion; and if a person like you acts irreligiously, all the subjects will then go to annihilation.

सर्वथा प्रभुणा कार्यं शिष्टाचारस्य रक्षणम् ।
वारमुख्यश्च शतशो वर्ततेऽत्र शचीसमाः ॥ 7 ॥

One who is a Lord should always observe the rules of good conduct. Besides there are many other celestial woman in this Heaven as beautiful as Śaci; you can satisfy your thirst with them.

रतिस्तु कारणं प्रोक्तं शृङ्गारस्य महात्मभिः ।
रसहानिर्बलात्कारे कृते सति तु जायते ॥ 8 ॥

Mutual love is recognised by the wise as the true originator of amorous dealings; ravishing a women by force destroys all amorous sentiments.

उभयोः सदृशं प्रेम यदि पार्थिवसत्तम ।
तदा वै सुखसम्पतिरुभयोरुपजायते ॥ 9 ॥

तस्माद्भवमिमं मुंच परदाराभिमर्शने ।
सद्भावं कुरु देवेन्द्र पदं प्राप्तोऽस्यनुत्तमम् ॥ 10 ॥

O King! And if the mutual love be similar and equal in all respects, then comes the true happiness; you have now got the post of Indra; therefore quit this idea of holding illicit connection with other's wives and indulge in other good thoughts.

ऋद्धिक्षयस्तु पापेन पुण्येनातिविवर्धनम् ।
तस्मात्पापं परित्यज्य सन्मतिं कुरु पार्थिव ॥ 11 ॥

Demerits destroy prosperity and merits increase it. Therefore, O King! Leave all these bad thoughts and make your heart take a good turn and be happy.

नहुष उवाच

गौतमस्य यदा भुक्त्वा दाराः शक्रेण देवताः ।
वाचस्पतेस्तु सोमेन क्व यूयं संस्थितास्तदा ॥ 12 ॥

Nahuṣa said: "O Devas! Where were you all when Indra stole away the wife of Gautama and when the Moon stole away the wife of Bṛhaspati?"

परोपदेशे कुशलाः प्रभवन्ति नराः किल ।
कर्ता चैवोपदेशा च दुर्लभः पुरुषो भवेत् ॥ 13 ॥

मामागच्छतु सा देवी हितं स्याद्द्भुतं हि वः ।
एतस्याः परमं देवाः सुखमेवं भविष्यति ॥ 14 ॥

It is easy to give advice to others but to act according to that is very rare in this world. O Devas! Let the qualified Devī come to me; you will derive much benefit from it and the Devī, too,

will get Her highest happiness; there is no doubt in this.

अन्यथा न हि तुष्येऽहं सत्यमेतदब्रवीमि वः ।

विनयाद्वा बलाद्वाऽपि तामाशु प्रापयंत्विह ॥ 15 ॥

I tell you truly that in no other way I will be satisfied; bring Indrāṇī here quickly, whether by good words or by force.

इति तस्य वचः श्रुत्वा देवाश्च मुनयस्तथा ।

तमूचुश्चातिसंत्रस्ता नहुषं मदनातुरम् ॥ 16 ॥

इन्द्राणीमानयिष्यामः सामपूर्वं तवातिकम् ।

इत्युक्त्वा ते तदा जग्मुर्बृहस्पतिनिकेतनम् ॥ 17 ॥

The Devas and Munis heard the words of the king Nahuṣa, smitten by the Cupid's arrows, got terrified and said: "We will bring Indrāṇī to you by gentle words." Saying thus, they went to the house of Bṛhaspati.

व्यास उवाच

ते गत्वांगिरसः पुत्रं प्रोचुः प्रांजलयः सुराः ।

जानीमः शरणं प्राप्तामिन्द्राणीं तव वेश्मनि ॥ 18 ॥

सा देया नहुषामाद्य वासबोऽसौ कृतोयतः ।

वृणोत्वियं वरारोहा पतित्वे वरवर्णिनी ॥ 19 ॥

Vyāsa said: O King! The Devas, going to the house of Bṛhaspati, spoke thus with folded hands: O Guru! We know that Indrāṇī has taken shelter in your house; we will have to hand her over today to the king Nahuṣa, for we all united have made over the post of Indra to Nahuṣa. Let this beautiful Lady now choose and worship him.

बृहस्पतिः सूरानाह तच्छ्रुत्वा दारुणं वचः ।

नाहं त्यक्ष्ये तु पौलोमीं सतीं च शरणागताम् ॥ 20 ॥

Hearing these awful words of the Devas, Bṛhaspati said to them: "O Devas! This chaste woman, devoted to her husband, has now taken my shelter; therefore I can never part with her."

देवा ऊचुः

उपायोऽन्यः प्रकर्तव्यो येन सोऽद्य प्रसीदति ।

अन्यथा कोपसंयुक्तो दुराराध्यो भविष्यति ॥ 21 ॥

The Devas said: "O Guru! Kindly advise then— if you do not part with Śacī Devī—how the king

Nahuṣa is to be pleased; if he becomes angry, it will then be very difficult to please him."

गुरुवाच

तत्र गत्वा शची भूपं प्रलोभ्य वचसा भृशम् ।

करोतु समयं बाला पतिं ज्ञात्वा मृतं भजे ॥ 22 ॥

Bṛhaspatī said: "O Devas! Let Śacī now go to Nahuṣa, and tempt him with enticing words and make this condition that when her husband's death will be known to her, she will then accept Nahuṣa as her husband.

इन्ने जीवति मे कान्ते कथमन्यं करोम्यहम् ।

अन्वेषणार्थं गन्तव्यं मया तस्य महात्मनः ॥ 23 ॥

How could she accept another husband when her husband was alive. Therefore let her now go in quest of her high-souled husband.

इति सा समयं कृत्वा वंचयित्वा च भूपतिम् ।

भर्तुरानयने यत्नं करोतु मम वाक्यतः ॥ 24 ॥

Let Śacī thus make condition with him and, thus deceiving him, let her try her best to bring back her husband.

इति सञ्चित्य ते सर्वे बृहस्पतिपुरोगमाः ।

नहुषं सहिता जग्मुर्द्रुपत्या दिवोकसः ॥ 25 ॥

O King! Then, after coming to this conclusion, Bṛhaspati and other Devas went with Indrāṇī to the king Nahuṣa.

तानागतान्समीक्ष्याह तदा कृत्रिमवासवः ।

जहर्ष च मुदायुक्तस्तां वीक्ष्य मुदितोऽब्रवीत् ॥ 26 ॥

Seeing them come, especially looking at Indrāṇī, the artificial king Nahuṣa became very glad and said to Indrāṇī:

अद्यास्मि वासवः कान्ते भज मां चारुलोचने ।

पतित्वे सर्वलोकस्य पूज्योऽहं विहितः सुरैः ॥ 27 ॥

"O Beloved Today I am become the real Indra. O beautiful eyed One! Worship me as your husband; see the Devas now have made me to be worshipped by all the gods.

इत्युक्त्वा सा नृपं प्राह वेपमाना त्रपायुता ।

वरमिच्छाम्यहं राजंस्त्वत्तः प्राप्तं सुरेश्वर ॥ 28 ॥

किञ्चित्कालं प्रतीक्षस्व यावत्कुर्वे विनिर्णयम् ।

इंद्रोऽस्तीति न वाऽस्तीति सन्देहो मे हृदि स्थितः ॥ 29 ॥

When Nahuṣa spoke thus, the Devī Śacī became filled with great shame; she began to tremble and said to the king: "O Lord of the Devas! I desire to ask a boon from you. Better wait till I ascertain whether Indra is dead or alive, there is this doubt in my heart whether he lives or whether he is dead.

ततस्त्वां समुपस्थास्ये कृत्वा निश्चयमात्मनि ।

तावत्क्षमस्व राजेन्द्र सत्यमेतद्ब्रवीमि ते ॥ 30 ॥

O King of kings! Let me, first of all, clear my doubts. Kindly excuse me and wait till then. I tell this truly that after I ascertain the fact, I will worship you.

न हि विज्ञायते शक्रो नष्ट किं वा क्व वा गतः ।

एवमुक्तः स इन्द्राण्या नहुषः प्रीतिमानभूत् ॥ 31 ॥

I do not know else." When Śacī Devī spoke thus, Nahuṣa became very glad and saying "let it be so" dismissed her.

व्यसर्जयत्स तां देवीं तथेत्युक्त्वा मुदान्वितः ।

सा विसृष्टा नृपेणाशु गत्वा प्राह सुरान्सती ॥ 32 ॥

Thus having received permission from the King to depart, Śacī hurriedly went to the Devas and spoke to them to try their best to bring Indra back as soon as possible.

इन्द्रस्यागमने यत्नं कुरुताद्य कृतोद्यमाः ।

श्रुत्वा तद्वचनं देवा इन्द्राण्या रसवच्छुचि ॥ 33 ॥

O King! Hearing these sweet and holy words of Indrāṇī, the Devas intently consulted with each other how they could get back Indra.

मन्त्रयामासुरेकाप्राः शक्रार्थं नृपसत्तम ।

ते गत्वा वैष्णवं धाम तुष्टुवुः परमेश्वरम् ॥ 34 ॥

They then went to Vaikuṅṭha and began to praise with hymns the original Deva, the God Viṣṇu, the Lord of the Universe, king to those that seek His refuge.

आदिदेवं जगन्नाथं शरणागतवत्सलम् ।

ऊचुश्चैनं समुद्विग्ना वाक्यं वाक्यविशारदाः ॥ 35 ॥

The Devas, skilled in speaking, spoke to Viṣṇu with a very troubled heart: "O Lord! Indra, the Lord of the Devas, is very much troubled with his sin Brahmahatyā.

देवदैवः सुरपतिर्ब्रह्महत्याप्रपीडितः ।

अदृश्यः सर्वभूतानां क्वापि तिष्ठति वासवः ॥ 36 ॥

Where is he staying now, invisible to all the beings? O Lord! He is overcome with the sin Brahmahatyā by killing Vṛtra, the best of the Brāhmins.

त्वद्द्विया निहते विप्रे ब्रह्महत्यावृतः प्रभो ।

त्वं गतिस्तस्य भगवन्नस्माकं च तथैव हि ॥ 37 ॥

We ask your skilful and intelligent advise. O Lord! You are the sole refuge of him as well as of us. We are now involved in a great difficulty. Kindly shew us the way how we, as well as Indra, can get out of this difficult crisis."

त्राहि नः परमापन्नान्मोक्षं तस्य विनिर्दिश ।

देवानां वचनं श्रुत्वा कातरं विष्णुरब्रवीत् ॥ 38 ॥

Hearing the pitiful words of the Devas, Viṣṇu said: Let Indra perform the Aśvamedha sacrifice (Horse sacrifice) for the purification of his sins.

यजतामश्वमेधेन शक्रपापनिवृत्तये ।

पुण्येन हयमेधेन पावितः पाकशासनः ॥ 39 ॥

By this Yajña, that can destroy all sins, Indra will be purified and he will regain his Indraship; there is no doubt in this.

पुनरेष्यति देवानामिंद्रत्वमकुतोभयः ।

हयमेधेन सन्तुष्टा देवी श्रीजगदम्बिका ॥ 40 ॥

The more so because the Devī, the Universal Mother, will be pleased with his Horse sacrifice and will destroy all his sins, Brahmahatyā and others.

ब्रह्महत्यादिपापानि नाशयिष्यत्यसंशयम् ।

यस्याः स्मरणमात्रेण पापजालं विनश्यति ॥ 41 ॥

किं पुनर्वाजिमेधेन तत्प्रीत्यर्थं कृतेन च ।

Lo! Merely remembering Her destroys heaps of sins; and, if by this Horse sacrifice, She is pleased, what wonder is there that sins of a more grave nature would be destroyed!

इन्द्राणी कुरुतान्नित्यं भगवत्याः प्रपूजनम् ॥ 42 ॥

आराधनं शिवायास्तु सुखकारि भविष्यति ।

नहुषोऽपि जगन्मातुर्मायया मोहितः किल ॥ 43 ॥

विनाशं स्वकृतेनाशु गमिष्यत्येनसा सुराः ।

पावितश्चाश्वमेधेन तुराषाडपि वैभवम् ॥ 44 ॥

And let Indrāṅī worship Bhagavatī daily; happiness will undoubtedly be gained by worshipping that most Auspicious One! By this the King Nahuṣa will be particularly deluded by the World Mother and will then be quickly destroyed by the sin committed by himself. And Indra, purified by Aśvamedha, will soon regain his position and all his wealth.

प्राप्त्यत्यचिरकालेन स्वमासनमनुत्तमम् ।
ते तु श्रुत्वा शुभां वाणीं विष्णोरमिततेजसः ॥ 45 ॥
जग्मुस्तं देशमनिशं यत्रास्ते पाकशासनः ।
तमाश्रास्य सुराः शक्रं बृहस्पतिपुरोगमाः ॥ 46 ॥
कारयामासुरखिलं हयमेधं महाक्रतुम् ।
विभज्य ब्रह्महत्यां तु वृक्षेषु च नरीषु च ॥ 47 ॥
पर्वतेषु पृथिव्यां च स्त्रीषु चैवाक्षिपद्विभुः ।

O king! Thus hearing the sweet beneficial words of Viṣṇu of indomitable prowess, the Devas went to the spot, where resided Indra. Br̥haspati and the other Devas consoled the distressed Indra and made him celebrate duly in right order, the Horse sacrifice the greatest of all sacrifices. Indra then distributed his sin Brahmahattyā amongst the trees, rivers, mountains, women, and the earth.

तां विसृज्य च भूतेषु विषापः पाकशासनः ॥ 48 ॥
विज्वरः समभूद्भूयः कालाकांक्षी स्थितो जले ।
अदृश्यः सर्वभूतानां पद्मनाले व्यतिष्ठत ॥ 49 ॥
देवास्तु निर्गताः स्थाने कृत्वा कार्यं तदद्भुतम् ।

Thus casting aside his sin on all the above things, Indra became again free from his sin, and, getting rid of his fever and uneasiness, abided by the time and remained there invisible in the tubular stem of the lotus. Doing that wonderful act, the Devas started from there and reached their own abodes.

पौलोमी तु गुरुं प्राह दुःखिता विरहाकुला ॥ 50 ॥

कृतयज्ञोऽपि मे भर्ता किमदृश्यः पुरन्दरः ।
कथं द्रक्ष्ये प्रियं स्वामिंस्तमुपायं वदस्व मे ॥ 51 ॥

The daughter of Puloma, suffering from her bereavements of Indra, spoke then to Br̥haspati with great sorrow: "O Lord! Why is my husband still invisible to me, when he has performed the

Aśvamedha sacrifice? Kindly shew me the way how I do can get a sight of him."

बृहस्पतिरुवाच

त्वमाराधय पौलोमि देवीं भगवतीं शिवाम् ।
दर्शयिष्यति ते नाथं देवी विगतकल्मषम् ॥ 52 ॥

Br̥haspati said: "O Devī! Worship the most Auspicious Bhagavatī; surely She will make your husband sinless and you will see him."

आराधिता जगन्दात्री नहुषं वारयिष्यति ।
मोहयित्वा नृपं स्थानात्पातयिष्यति चाम्बिका ॥ 53 ॥

The Devī Ambikā, the Upholdress of the Universe, will desist the King Nahuṣa from doing the wrongful act and it is She that will delude him by Her Māyā and get his downfall from the Heavens.

इत्युक्त्वा सा तदा तेन पुलोमतनया नृप ।
जग्राह मन्त्रं विधिवदद्गुरोर्देव्याः ससाधनम् ॥ 54 ॥
विद्यां प्राप्य गुरोर्देवीं देवीं श्रीभुवनेश्वरीम् ।
सम्यगाराधयामास बलिपुष्पार्चनैः शुभैः ॥ 55 ॥

O King! When Br̥haspati spoke thus, Śacī Devī got initiated by him in the Devī Mantram, capable to secure success in any undertaking. Thus getting the Mantram from her Guru, She began to worship the Devī Bhuvaneśvarī duly with flowers, sacrificial victims and other necessary articles for worship.

त्यक्तान्यभोगसंभारा तापसीवेषधारिणी ।
चकार पूजनं देव्याः प्रियदर्शनलालसा ॥ 56 ॥
कालेन कियता तुष्टा प्रत्यक्षं दर्शनं ददौ ।
सौम्यरूपधरा देवी वरदा हंसवाहिनी ॥ 57 ॥

Thus Indrāṅī, with a view to see her husband, performed the worship of the Devī; she quitted all the articles of enjoyment and luxury and assumed the garb of an ascetic; thus some time passed away, when the Devī was pleased and appeared before her on the back of a swan, in Her peaceful form, ready to grant boons to Indrāṅī.

कोटिसूर्यप्रतीकाशा चन्द्रकोटिसुशीतला ।
विद्युत्कोटिसमानाभा चतुर्वेदसमन्विता ॥ 58 ॥

She looked, then, fiery like thousands of Moons; Her lovely beauty appeared in rays like thousands and thousands of fixed lightnings. The four Vedās personified began to praise Her in hymns from the four sides.

पाशांकुशाभयव्रान्दधती निजबाहुभिः ।
आपादलम्बिनीं स्वच्छां मुक्तामालां च बिभ्रती ॥ 59 ॥

Her two hands were adorned with a noose and a goad, and Her two other hands made signs to grant boons and to discard all fear. The Vaijayantī garland of clear crystal-like gems suspended from Her neck up to Her feet.

प्रसन्नस्मेरवदना लोचनत्रयभूषिता ।
आब्रह्मकीटजनना करुणामृतसागरा ॥ 60 ॥

Her face was adorned with smiles and signs as if she would grant favours. She had three eyes and was the ocean of mercy and the Mother of all the Jīvas from a worm up to Brahmā.

अनंतकोटिब्रह्माण्डनायिका परमेश्वरी ।
सौम्यानन्तरसैर्युक्तस्तनद्वयविराजिता ॥ 61 ॥
सर्वेश्वरी च सर्वज्ञा कूटस्थाक्षररूपिणी ।
तमामुवाच प्रसन्न सा शक्रपत्नीं कृतोद्यमाम् ॥ 62 ॥
मेघगंभीरशब्देन मुदमाददती भृशम् ।

Her two heavy breasts were filled with unbounded ocean of nectar-like juice of Peace and Mukti. She was the Goddess of innumerable worlds, the Goddess of all and the Highest, endowed with all the knowledge and the Incarnate of the Undecaying and Immoveable Brahma. The Devī, then, began to address Śacī, the wife of Indra, in pleasant words and in voice deep like a rolling thunder.

देव्युवाच

वरं वरय सुश्रोणि वाञ्छितं शक्रवल्लभे ॥ 63 ॥
ददाम्यद्य प्रसन्नाऽस्मि पूजिता सुभृशं त्वया ।
वरदाऽहं समायाता दर्शनं सहजं न मे ॥ 64 ॥
अनेककोटिजन्मोत्थपुण्यपुंजैर्हि लभ्यते ।

The Devī said: O Darling to Indra! Better now ask your desired boon. I am much pleased with your worship. O Beautiful One! I have come here

to grant you boon. To see Me is not an easy task; by the collected merits, acquired in thousands and thousands of births one is able to See Me.

इत्युक्त्वा सा तदा देवी तामाह प्रणता पुरः ॥ 65 ॥
शक्रपत्नी भगवतीं प्रसन्नां परमेश्वरीम् ।
वाञ्छामि दर्शनं मातः पत्युः परमदुर्लभम् ॥ 66 ॥
नहुषाद्भयनाशं च स्वपदप्रापणं तथा ।

Hearing the words of the Devī, Śacī Devī, the wife of Indra, fell prostrate before Her feet and began to speak to the Highest Goddess, the Bhagavatī, Who seemed graciously pleased: "O Mother! I now desire from Thee, that I may see my husband whom I attained after great difficulty, that I be freed from the fear arising out of King Nahuṣa and I want that Indra be reinstated as Indra as he was before.

देव्युवाच

गच्छ त्वमनया दूत्या साद्धं श्रीमानसं सरः ॥ 67 ॥
यत्र मे मूर्तिरचला विश्वकामाभिधा मता ।
तत्र पश्यसि शक्रं त्वं दुःखितं भयविह्वलम् ॥ 68 ॥
मोहयिष्यामि राजानं कालेन कियता पुनः ।

The Devī said: "O Lady of the Devas! Better go with this My messenger (Dūtī) to Mānasarovara; there is installed My fixed form, named Viśvakāmā. You will see your Indra staying there very sorrowful and overwhelmed with terror. I will delude the King Nahuṣa within a very short period.

स्वस्था भव विशालाक्षि करोमि तव चेप्सितम् ॥ 69 ॥
भ्रंशयिष्यामि भूपालं मोहितं त्रिदशसनात् ।

O large-eyed One! Be calm and quiet; I will fulfil your desires; soon I will delude that king and deprive him of the seat of Indra.

व्यास उवाच

देवीदूती तां गृहीत्वा शक्रपत्नीं त्वरान्विता ॥ 70 ॥
प्रापयामास सान्निध्यं स्वपत्युः परमेश्वरीम् ।
सा दृष्ट्वा तं पतिं बाला सुरेशं गुप्तसंस्थितम् ।
मुदिताऽभूद्धरं वीक्ष्य बहुकालाभिवाञ्छितम् ॥ 71 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे शक्रदर्शनं
नामाष्टमोऽध्यायः ॥ 8 ॥

Vyāsa said: The wife of Indra accompanied the messenger of the Devī and quickly reached the presence of her husband Indra. She was very pleased to see her long-wished for husband, in the state of disguise.

Here ends the Eight Chapter of the Sixth Book on the praising of the Bhagavatī by the wife of Indra and on getting the sight of Indra in the Mahāpurāṇam, Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER IX

On Indra's Getting the Fruits of Bramahatyā and on the Downfall of the King Nahuṣa

व्यास उवाच

तां वीक्ष्य विपुलापांगीं रहः शोकसमन्विताम् ।
आखण्डलः प्रियां भार्यां विस्मितश्चाब्रवीत्तदा ॥ 1 ॥
कथमत्रागता कान्ते कथं ज्ञातस्वया ह्यहम् ।
दुर्ज्ञेयः सर्वभूतानां संस्थितोऽस्मि शुभानने ॥ 2 ॥

Vyāsa said: Indra was quite surprised to see in this state of solitude his dear wife Śacī, large-eyed and overwhelmed with much sorrow and spoke thus: "O Beloved! I am remaining here alone in this desolate place unnoticed by all the Jīvas; O Auspicious faced One! How have you come to know this! And how is it that you have come here!

शच्युवाच

देव देव्याः प्रसादेन ज्ञातोऽस्यद्य भवानिह ।
पुनस्तस्याः प्रसादेन प्राप्ताऽस्मि त्वां दिवस्पते ॥ 3 ॥

Śacī said: "O Lord of the Devas! I have been able to know this place where you are staying by the grace of Bhagavatī's Feet and I will get you back by Her grace.

नहुषो नाम राजर्षिः स्थापितो भवदासने ।
त्रिदशैर्मुनिभिश्चैव स मां बाधति नित्यशः ॥ 4 ॥

The Devas and Munis all united and have installed the King Nahuṣa in your throne. That fellow says "O fair One! I am now made the King Indra; therefore you worship me as your husband."

पतिं मां कुरु चार्वङ्गि तुरासाहं सुराधिपम् ।
एवं वदति मां पाप्मा किं करोमि बलार्दन ॥ 5 ॥

And thus oppresses me always. O Destroyer of other's strength! That vicious one speaks to me thus; I am weak; What can I do to him?"

इन्द्र उवाच

कालाकांक्षी वरारोहे संस्थितोऽस्मि यदृच्छया ।
तथा त्वमपि कल्याणि सुस्थिरं स्वमनः कुरु ॥ 6 ॥

Indra said: "O Beautiful One! I am now here waiting for the proper opportunity; O auspicious One! You should also make your mind calm and remain there, and wait for the proper time."

व्यास उवाच

इत्युक्त्वा तेन सा देवी पतिनातिप्रशंसिना ।
निःश्रसंत्याह तं शक्रं वेपमानाऽतिदुःखिता ॥ 7 ॥
कथं तिष्ठे महाभाग पापात्मा मां वशानुगाम् ।
करिष्यति मदोन्मत्तो वरदानेन गर्वितः ॥ 8 ॥

Vyāsa said: O King! After Indra had spoken thus, Śacī Devī became sorrowful, drew a deep sigh and, trembling, said: "O Fortunate One! How can I stay there? That vicious man, puffed up with vanity and proud of his position will forcibly bring, me under his control.

देवाश्च मुनयः सर्वे मामुचुस्तद्भयाकुलाः ।
तं भजस्व वरारोहे देवराजं स्मरातुरम् ॥ 9 ॥

The Devas and Munis say this to me out of his fear: "O Beautiful One! The Lord of the Devas is now very much distressed with the arrows of the Cupid; therefore go and worship him."

बृहस्पतिस्तु शत्रुघ्न वाडवो बलवर्जितः ।
कथं मां रक्षितुं शक्तो भवेद्देवानुगः सदा ॥ 10 ॥

O Tormentor of foes! How can the Brāhmin Bṛhaspatī protect me, being himself powerless and under the control of the Devas.

तस्माच्छिन्ताऽस्ति महती नार्यहं वशवर्तिनी ।
अनाथा किं करिष्यामि विपरीते विधौ विभो ॥ 11 ॥

O Lord! This is now my grave anxiety; I am a weak woman, having none to protect me and therefore always under the guidance of a man.

नार्यस्म्यहं न कुलटा त्वच्चिन्ताऽतिपतिव्रता ।

नास्ति मे शरणं तत्र यो मां रक्षति दुःखिताम् ॥ 12 ॥

Fate is now against me; how can I keep myself religious? I am a chaste woman, devoted to my husband; I have got no shelter there; who will protect me when I fall into misery!

इन्द्र उवाच

उपायं प्रब्रवीम्यद्य तं कुरुष्व वरानने ।

शीलं ते दुःखिते काले परित्रातं भविष्यति ॥ 13 ॥

Indra said: "O Beautiful One! I will now tell you one means which, if you adopt, will no doubt preserve your character in times of crisis.

परेण रक्षिता नारी न भवेच्च पतिव्रता ।

उपायैः कोटिभिः कामं भिन्नचित्ताऽतिचंचला ॥ 14 ॥

Woman cannot preserve their chastity when they are protected by others by thousand and one means; for lust penetrates into their restless minds and carries them to impure ways.

शीलमेव हि नारीणां सदा रक्षति पापतः ।

तस्मात्त्वं शीलमास्थाय स्थिरा भव शुचिस्मिते ॥ 15 ॥

It is the good and pure character that preserves a woman from a vicious course; therefore O Smiling One! You adopt this good conduct and character and remain steady in your place.

यदा त्वां नहुषो राजा बलादाकर्षयेत्खलः ।

तदा त्वं समयं कृत्वा गुप्तं वचंय भूपतिम् ॥ 16 ॥

एकान्ते तत्समीपे त्वं गत्वा वद मदालसे ।

ऋषियानेन दिव्येन मामुपैहि जगत्पते ॥ 17 ॥

In case that deceitful wicked King Nahuṣa shows his violence upon you, then take time and secretly cheat him, O Madālase! Go to him when there will be no other body present and say: "O Lord of the world! Please come to me on a conveyance carried by the Ṛṣis (great ascetics), I will then be very delighted and gladly yield myself to you; this is certainly my vow.

एवं तव वशे प्रीता भविष्यामीति मे व्रतम् ।

इति तं वद सुश्रोणि तदा तु परिमोहितः ॥ 18 ॥

O Beautiful One! When you will say thus, that King, blinded by passion, will engage the Munis for the carriers of his conveyance.

कामांधः स मुनीन्याने योजयिष्यति पार्थिवः ।

अवश्यं तापसो भूपं शापदग्धं करिष्यति ॥ 19 ॥

The ascetics, then, will be angry and curse him; the Munis will certainly burn him by the fire of their wrath; and the Divine Mother will no doubt help you.

साहाय्यं जगदम्बा ते करिष्यति न संशयः ।

जगदम्बापदस्मर्तुः सङ्कटं न कदाचन ॥ 20 ॥

He who remembers the lotus-feet of the Ambikā Devī never meets with any difficulties; and if there arises any difficulty, know certainly that it is for his immeasurable benefit.

यदि जायेत तच्चापि ज्ञेयं तत्स्वस्तये किल ।

तस्मात्सर्वप्रयत्नेन मणिद्वीपाधिवासिनीम् ॥ 21 ॥

भज त्वं भुवनेशानीं गुरुवाक्यानुसारतः ।

Therefore worship, with your whole heart, the Mother of the Universe, Who resides in the jewelled island (Maṇi Dvīpa) according to the words of the Guru Bṛhaspati.

व्यास उवाच

इत्याख्याता शची तेन जगाम नहुषं प्रति ॥ 22 ॥

तथेत्युक्त्वाऽतिविश्वस्ता भाविकार्ये कृतोद्यमा ।

Vyāsa said: O King! Hearing thus the Indra's words, Śacī Devī said: "Let it be so" and went to Nahuṣa, filled with confidence and inspiration to carry on the future work.

नहुषस्तां समालोक्य मुदितो वाक्यमब्रवीत् ॥ 23 ॥

स्वागतं सत्यवचनैस्त्वदधीनोऽस्मि कामिनि ।

दासोऽहं तव सत्येन पालितं वचनं त्वया ॥ 24 ॥

यदागता समीपे मे तुष्टोऽस्मि मितभाषिणि ।

Nahuṣa was very glad to see Śacī Devī and spoke thus: "O Sweet-speaking One! Are you all right? I am now completely yours; you have fulfilled my word; therefore I say truly that I am your servant. "O Gentle-speaking One! When you have come to me, know that I am very glad."

न च व्रीडा त्वया कार्या भक्तं मां भज सुस्मिते ॥ 25 ॥
कार्यं वद विशालाक्षि करिष्यामि तव प्रियम् ।

“O Smiling One! Do not feel any shame before me. I am now your devotee; worship me. O large eyed One! Speak out what is that dear thing that I can do for you? I will carry that out at once.

शच्युवाच

सर्वं कृतं त्वया कार्यं मम कृत्रिमवासव ॥ 26 ॥
मनोरथोऽस्ति मे देव शृणु चित्तेऽधुना विभो ।
वाञ्छितं कुरु कल्याण त्वद्वशाऽहमतः परम् ॥ 27 ॥

Śacī said: “O Lord Vāsava! You have done all the works; now I have got one desire to ask from you, kindly fulfil this and then I will be yours. O One full of auspiciousness! Now fulfil my desire. I am speaking this to you.”

ब्रवीमि मानसोत्साहं त्वं तं कर्तुमिहार्हसि ।
कार्यं त्वं ब्रूहि चन्द्रास्ये करोमि तव वाञ्छितम् ॥ 28 ॥
अलभ्यमपि दास्यामि तुभ्यं सुष्ठु वदस्व माम् ।

Nahuṣa said: “O Thou, having a face sweet like the Moon! Speak out your desire; I will carry it out. O Beautiful One with nice eye brows! Even if that be unattainable, I will give that to you.”

शच्युवाच

कथं ब्रवीमि राजेन्द्र प्रत्ययो नास्ति मे तव ॥ 29 ॥
शपथं कुरु राजेन्द्र यत्करोमि प्रियं तव ।
राजानः सत्यवचसो दुर्लभा एव भूतले ॥ 30 ॥
पश्चाद्ब्रवीम्यहं राजञ्जात्वा सत्येन यंत्रितम् ।
कृते चेद्वाञ्छिते भूप सदा ते वशवर्तिनी ॥ 31 ॥
भविष्यामि तुराषाड् वै सत्यमेतद्वचो मम ।

Śacī said: “O King of Kings! I cannot trust you; Swear on oath that you will fulfill my desire. O King! A truthful King is very rare on this earth; I will speak out my desire when I will be convinced that you are bound by truth. O King! When you will fulfil my desire, I will always remain under your control; this I speak truly to you.”

नहुष उवाच

अवश्यमेव कर्तव्यं वचनं तव सुन्दरि ॥ 32 ॥
शपामि सुकृतेनाहं यज्ञदानकृतेन वै ।

Nahuṣa said: “O Beautiful One! On all the

sacrifices and gifts that I have ever made, I swear, on all my merits, that I will certainly carry out your word.”

शच्युवाच

इन्द्रस्य हरयो वाहा गजश्चैव रथस्तथा ॥ 33 ॥
गरुडो वासुदेवस्य यमस्य महिषस्तथा ।
वृषभः शङ्करस्यापि ब्रह्मणो वरटापतिः ॥ 34 ॥
मयूरः कार्तिकेयस्य गजास्थस्य तु मूषकः ।
इच्छाम्यहमपूर्वं वै वाहनं ते सुराधिप ॥ 35 ॥
यत्र विष्णोर्न रुद्रस्य नासुराणां न रक्षसाम् ।
वहंतु त्वां महाराज मुनयः संशितव्रताः ॥ 36 ॥
सर्वे शिबिकया राजन्नेतद्धि मम वाञ्छितम् ।
सर्वदेवाधिकं त्वां वै जानामि वसुधाधिप ॥ 37 ॥
तेन ते तेजसो वृद्धिं वाञ्छाम्यहमतन्द्रिता ।

Śacī said: “Indra has got for his vehicles the horse Uccaiśravā, the Airāvata elephant and the chariot; Vāsudeva has got his vehicle Garuḍa; Yama has got his buffalo; Śaṅkara his Bull; Brahmā his Swan; Kārtika has got his peacock and Gaṇeśa has got his mouse. But now, O Lord of the Devas! I want to see your vehicle, never witnessed before; I went to see the Munis and the great ascetics, observing vows, to be your vehicle; this is not Viṣṇu’s, Rudra’s nor of the Devas, and Rākṣasas. O King! Let the Munis carry your conveyance, this is my ever burning desire. O King of this earth! I know you the highest of all the Devas; let your glory and splendor increase ever and ever; this is the intense desire reigning in my heart.”

व्यास उवाच

तस्यास्तद्वचनं श्रुत्वा प्रहस्य ज्ञानदुर्बलः ॥ 38 ॥
मोहितस्तु महादेव्या कृतं मोहेन तत्क्षणम् ।
उवाच वचनं भूपः संस्तुवन् वासवप्रियाम् ॥ 39 ॥

Vyāsa said: O King! Hearing Śacī’s words, Nahuṣa, weak in intellect, laughed and beguiled by the Māyā of Bhagavatī began to praise her and said at once: “O Beautiful One! Truly you have made a nice suggestion of my vehicle.

नहुष उवाच

सत्यमुक्तं त्वाया तन्वि वाहनं रुचिरं मम ।
करिष्यामि सुकेशान्ते वचनं तव सर्वथा ॥ 40 ॥
न ह्यल्पवीर्यो भवति यो वाहान्कुरुते मुनीन् ।
अहमारुह्य यानेन त्वामेष्यामि शुचिस्मिते ॥ 41 ॥

O One having luxuriant hairs! I will soon carry out your words. O Sweet-smiling One! Whoever is effeminate and of weak virility, he is never able to engage the Munis as his carriers; no doubt, my unbounded strength will be rendered manifest when I come to you on a vehicle carried by the Munis.

सप्तर्षयो मां वक्ष्यन्ति सर्वे देवर्षयस्तथा ।
समर्थं त्रिषु लोकेषु ज्ञात्वा मां तपसाऽधिकम् ॥ 42 ॥

What wonder is there that the seven Ṛṣis (the seven stars of the constellation Great Bear) and all the Devarṣis would carry me, knowing me as the most capable and superior in all the three worlds by virtue of my sheer asceticism?

व्यास उवाच

इत्युक्त्वा तां सुसन्तुष्टो विससर्ज हरिप्रियाम् ।
मुनीनाहूय सर्वास्तानित्युवाच स्मरान्वितः ॥ 43 ॥

नहुष उवाच

अहमिन्द्रीऽद्य भो विप्राः सर्वशक्तिसमन्वितः ।
कार्यमत्र प्रकुर्वन्तु भवन्तो विगतस्पयाः ॥ 44 ॥

Vyāsa said: O King! The King Nahuṣa became very pleased and dismissed Śacī Devī. He, then, with a heart flamed with passion, called the Munis and said: "O Munis! I am now become Indra and endowed with all powers thereof; therefore you all do my work without being at all surprised.

इन्द्रासनं मया प्राप्तं नेन्द्राणी मामुपैति च ।
आकारिता च मां ब्रूते प्रेमपूर्वमिदं वचः ॥ 45 ॥
मुनियानेन देवेन्द्र मामुपैहि सुराधिप ।
देवदेव महाराज मत्प्रियं कुरु मानद ॥ 46 ॥

I have got the seat of Indra but Indrāṇi is not coming to me. I called her to my presence and when I informed her of my desire, She had spoken to me with affection the following words: "O Indra of the Devas! O Giver of one's honour! Better come

to me on a vehicle carried by the Munis and do thus the one thing for me that I like."

एतत्कार्यं मुनिश्रेष्ठा ममात्यन्तं दुरासदम् ।
भवद्भिस्तु प्रकर्तव्यं सर्वथैव दयालुभिः ॥ 47 ॥

O Mahārṣis! To carry out this task is, indeed, difficult for me; therefore do you all unite and, out of mercy, do this for me in all its completeness.

मनो दहति मे कामः शक्रपत्न्यां प्रवर्तितम् ।
भवन्तः शरणं मेऽद्य कुरुध्वं कार्यमद्भुतम् ॥ 48 ॥

My heart is being always burnt, as I am very much attached to the wife of Indra; so I take refuge unto you to do this wonderful work for me.

अगस्तिप्रमुखास्तस्य श्रुत्वा वाक्यमसत्करम् ।
अंगीचक्रुश्च भावित्वात्कृपया परमर्षयः ॥ 49 ॥

Though this request was very indecent and greatly humiliating yet the Munis agreed to it, out of pity, and also impelled, as it were, by the great Fate.

अङ्गीकृतेऽथ तद्वाक्ये मुनिभिस्तत्त्वदर्शिभिः ।
मुदं प्राप नृपः कामं पौलोमीकृतमानसः ॥ 50 ॥

आरुह्य शिविकां रम्यां संस्थितस्त्वरयान्वितः ।
वाहान्कृत्वा मुनीन्दिव्यान्सर्पं सपैति चाब्रवीत् ॥ 51 ॥

When the Great Seers, the Munis consented to this proposal, the King, whose heart was very much attached to the daughter of Pulomā, became very glad and getting on the beautiful vehicle carried by the Munis, told them, move on quickly (Sarpa, Sarpa).

कामार्तः सोऽस्पृशन्मूढ पादेन मुनिमस्तकम् ।
अगस्तिं तापसश्रेष्ठं लोपामुद्रापतिं तदा ॥ 52 ॥

वातापिभक्ष्यकर्तारं समुद्रस्यापि शोषकम् ।
कशया ताडयामास पञ्चबाणशराहतः ॥ 53 ॥

Then the King Nahuṣa, getting very much impassioned, touched with his feet the heads of the Munis, and, being as it were smitten by the arrows of cupid, began to whip frequently the Ṛṣi Agastya, the best of the ascetics, who devoured the Rākṣasa Vātāpi, who was the husband of Lopāmudrā and who drank out the ocean, saying move on, move, on (Sarpa, Sarpa—another meaning of which is Snake).

इन्द्राणीहतचित्तोऽसौ सपैति प्रब्रुवन्मुनिम् ।
तं शशाप मुनिः क्रुद्धः कशाघातमनुस्मरन् ॥ 54 ॥

The Muni, then, became very angry, on being thus whipped, and cursed him saying: "O Wicked One! As you are whipping me, saying Sarpa, Sarpa, so go and remain in the dense forest as a huge snake.

सर्पो भव दुराचार वने घोरवपुर्महान् ।
बहुवर्षसहस्राणि यत्र क्लेशो महान्भवेत् ॥ 55 ॥
विचरिष्यसि वीर्येण पुनः स्वर्गमवाप्स्यसि ।
दृष्ट्वा युधिष्ठिरं नाम तव मोक्षो भविष्यति ॥ 56 ॥
प्रश्नानामुत्तरं श्रुत्वा धर्मपुत्रमुखात्ततः ।

When many years will elapse and when you will crawl on your own limb and suffer intense troubles, after that you will again come to heaven. You will be free from the curse when you will see the King Yudhiṣṭhira and hear from him the answers to several questions."

व्यास उवाच

एवं शप्तः स राजर्षिः स्तुत्वा तं मुनिसत्तमम् ॥ 57 ॥
स्वर्गात्पपात सहसा सर्परूपधरोऽभवत् ।

Vyāsa said: O King! Thus cursed, the King Nahuṣa began to chant hymns to that best of the Munis, and, while praising, fell from the Heavens and instantly turned into a snake.

बृहस्पतिस्ततो गत्वा तरसा मानसं प्रति ॥ 58 ॥
इन्द्राय सर्ववृत्तांतं कथयामास विस्तरात् ।
तच्छ्रुत्वा मघवा राज्ञः स्वर्गात्प्रच्यवनादिकम् ॥ 59 ॥
मुदितोऽभून्महाराज स्थितस्तत्रैव वासवः ।

Bṛhaspati, then, quickly went to the Mānasarovara Lake and informed Indra everything in detail. Indra became very glad on hearing in detail of the downfall of the King Nahuṣa from Heaven and remained there gladly.

देवाश्च मुनयो दृष्ट्वा नहुषं पतितं भुवि ॥ 60 ॥
जग्मुः सर्वेऽपि तत्रैव यत्रेद्रः सरसि स्थितः ।

When the Devas and Munis saw this downfall into the earth of Nahuṣa, they all went to the Lake Mānasarovara where Indra was staying.

तमाश्वास्य सुराः सर्वे मुनिभिः सहितास्तदा ॥ 61 ॥
स्वर्गे समानयामासुर्मानपूर्वं शचीपतिम् ।

They then all encouraged Indra and honoured him by bringing him back to the Heavens.

समागतं ततः शक्रं सर्वे ते मुनयः सुराः ॥ 62 ॥
स्थापयित्वाऽऽसने पश्चादभिषेकं दधुः शिवम् ।

All the Devas and Ṛṣis installed Indra on the throne and then performed the inauguration ceremony of the all auspicious Devī.

इन्द्रोऽपि स्वासनं प्राप्य शच्या सह सुरालये ॥ 63 ॥
चिक्रोड नन्दने रम्ये कानने प्रेमयुक्तया ।

On getting back his own throne. Indra, too, began to sport in the beautiful Nandana Garden with his dear consort Śacī, in the home of the Devas.

व्यास उवाच

एवमिद्रेण सम्प्राप्तं दुःखं परमदारुणम् ॥ 64 ॥
हत्वाऽसुरं कामरूपं विश्वरूपं महामुनिम् ।

Vyāsa said: O King! Indra had to suffer such severe hardships on account of his slaying the Maharṣi Viśvarūpa, the Lord of the Asuras.

पुनर्देव्याः प्रसादेन स्वस्थानं प्राप्तवानृप ॥ 65 ॥
एतत्ते सर्वमाख्यातं वृत्रासुरवधाश्रयम् ।

Subsequently through the grace of the Devī, he got back his own seat. O King! Thus I have narrated before you to my best, this excellent story of the killing of Vṛtrāsura and thus have answered your question. O Ornament of the Kuru family! The fruits will be exactly according to the Karma done.

यादृशं कुरुते कर्म तादृशं फलमाप्नुयात् ।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ 67 ॥

इति श्रीमदेवीभागवते महापुराणे षष्ठस्कन्धे वृत्रवधो नाम
नवमोऽध्यायः ॥ 9 ॥

The effects of the Karma done must be borne whether they be auspicious or inauspicious. (So Indra had to suffer for his Karma, the killing of a Brāhmaṇa)

Here ends the Ninth Chapter of the Sixth Book on Indra's getting the fruits of his killing a Brāhmaṇa and on the downfall of the King Nahuṣa from the Heavens in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On the Phase of Karma

जनमेजय उवाच

कथितं चरितं ब्रह्मच्छक्रस्याद्भुतकर्मणः ।
स्थानभ्रंशस्तथा दुःखप्राप्तिरुक्ता विशेषतः ॥ 1 ॥
यत्र देवधिदेव्याश्च महिमाऽतीव वर्णितः ।

Janamejaya said: O Brāhmaṇa! You have described in detail the wonderful character of Indra, his displacement from his Heavens, and his suffering many hardships and at the same time, you have described very widely the greatness of the Highest Goddess of the world.

सन्देहोऽत्र ममाप्यस्ति यच्छक्रोऽपि महातपाः ॥ 2 ॥
देवाधिपत्यमासाद्य दुःसहं दुःखमन्वभूत् ।

But one doubt has arisen in my mind that Indra was very powerful and when he got the lordship over the Devas, which means in other words that no trouble would pain him, how was it that he had to feel pain and agony?

मखानां तु शतं कृत्वा प्राप्तं स्थानमनुत्तमम् ॥ 3 ॥
देवेशत्वं च सम्प्राप्य भ्रष्टः स्थानादसौ कथम् ।

He got the Lordship of the Devas and his highest position by performing one hundred Horse Sacrifices; how was it, then, that he was again displaced from that position?

एतत्सर्वं समाचक्ष्व कारणं करुणानिधे ॥ 4 ॥
सर्वज्ञोऽसि मुनिश्रेष्ठ पुराणानां प्रवर्तकः ।
नावाच्यं महतां किञ्चिच्छिष्ये च श्रद्धयाऽन्विते ॥ 5 ॥
तस्मात्कुरु महाभाग मत्सन्देहापनोदनम् ।

O Ocean of mercy! Kindly explain to me the causes of all those. You know everything; you are the best of the Munis and the maker of the Purāṇas; I am your devoted disciple; therefore nothing there can be that cannot be mentioned to me. So, O highly fortunate One! Kindly remove my doubts. Sūta said:

सूत उवाच

इति पृष्टः स राज्ञा वै तदा सत्यवतीसुतः ॥ 6 ॥
तमाहातिप्रसन्नात्मा यथानुक्रममुत्तरम् ।

Thus asked by Janamejaya, Vyāsa, the son of Satyavati gladly spoke, in due order, the following words:

व्यास उवाच

निबोध नृपतिश्रेष्ठ कारणं परमाद्भुतम् ॥ 7 ॥
कर्मणस्तु त्रिधा प्रोक्ता गतिस्तत्त्वविदां वरैः ।
सञ्चितं वर्तमानं च प्रारब्धमिति भेदतः ॥ 8 ॥
अनेकजन्मसञ्जातं प्राक्तनं सञ्चितं स्मृतम् ।
सात्त्विकं राजसं कर्म तामसं त्रिविधं पुनः ॥ 9 ॥
शुभं वाऽप्यशुभं भूप सञ्चितं बहुकालिकम् ।
अवश्यमेव भोक्तव्यं सुकृतं दुष्कृतं तथा ॥ 10 ॥

Vyāsa said: O King! Hear, then the causes that are certainly very wonderful. The seers say that Karma is of three kinds: Sañcita (accumulated), Vartamāna (present) and Prārabdha (commenced). Each of these is again subdivided into three, Sāttvik, Rājasik, and Tāmasik. The accumulated effects of Karmas done in many past lives is called *Sañcitā*, O King! The effects of this Sañcita Karma, be it auspicious or inauspicious, be it for a long or for a short time, must have to be enjoyed by the beings, whether they be good or bad.

जन्मजन्मनि जीवानां सञ्चितानां च कर्मणाम् ।
निःशेषस्तु क्षयो नाभूत्कल्पकोटिशतैरपि ॥ 11 ॥
क्रियमाणं च यत्कर्म वर्तमानं तदुच्यते ।
देहं प्राप्य शुभं वाऽपि ह्यशुभं वा समाचरेत् ॥ 12 ॥
सञ्चितानां पुनर्मध्यात्समाहृत्य कियान्किल ।
देहारम्भे च समये कालः प्रेरयतीव तत् ॥ 13 ॥
प्रारब्धं कर्म विज्ञेयं भोगात्तस्य क्षयः स्मृतः ।
प्राणिभिः खलु भोक्तव्यं प्रारब्धं नात्र संशयः ॥ 14 ॥

This Sañcita Karma done by the embodied beings in several previous births, can never be totally exhausted even in hundred Koṭi Kalpas without their being enjoyed. The Karma that is being done by a Jiva and that has not as yet been completed, that is called Vartamāna Karma. The

Jivas do this *Vartamāna Karma*, auspicious or inauspicious, in their present embodiments. At the time of birth, a part of the *Sañcita Karma*, the soul takes up for fructification. This part of *Sañcita Karma* is called *Prārabdha Karma*. This exhausts only when its effects have been fully borne out by the embodied soul. The beings cannot but bear the effects of this *Prārabdha Karma*.

पुरा कृतानि राजेन्द्र ह्यशुभानि शुभानि च ।

अवश्यमेव कर्माणि भोक्तव्यानीति निश्चयः ॥ 15 ॥

देवैर्मनुष्यैरसुरैर्यक्षगंधर्वकिन्नरैः ।

कर्मैव हि महाराज देहारम्भस्य कारणम् ॥ 16 ॥

कर्मक्षये जन्मनाशः प्राणिनां नात्र संशयः ।

ब्रह्मा विष्णुस्तथा रुद्र इन्द्राद्याश्च सुरास्तथा ॥ 17 ॥

दानवा यक्षगन्धर्वाः सर्वे कर्मवशाः किल ।

अन्यथा देहसम्बन्धः कथं भवति भूपते ॥ 18 ॥

कारणं यस्तु भोगस्य देहिनः सुखदुःखयोः ।

O King! Know this for certain that the effects of merits or demerits done previously must be borne by anybody, be he a Deva, or a man, or an Asura, or a Yakṣa or a Gandharva. The acts done previously go to from the new births of all beings. When the Karma gets exhausted, then no more birth takes place. There is no doubt in this. Brahmā, Viṣṇu, Rudra, Indra and the other Devas, the Dānavas, Yakṣas, Gandharvas, all are under the control of this Karma. O King! Were it not so, how could they get bodies that are the cause of the enjoyment of pain and pleasure of all the beings.

तस्मादनेकजन्मोत्थसञ्चितानां च कर्मणाम् ॥ 19 ॥

मध्ये वेगः समायाति कस्यचित्कालपाकतः ।

तत्प्रारब्धवशात्पुण्यं करोति च यथा तथा ॥ 20 ॥

पापं करोति मनुजस्तथा देवादयोऽपि च ।

Therefore, O King! Out of the *Sañcita Karmas* done in many previous births, some *Karmas* get ripe in due time and they manifest themselves; those manifested *Sañchita Karmas* are called *Prārabdha Karmas* (those that are being enjoyed by an individual in the present birth). Impelled by this *Prārabdha Karma*, the Devas and the human

beings, all do meritorious act as well as sinful acts. Thus Indra out of his past meritorious acts attained his *Indraship*, and, out of his past sinful acts, committed the sin *Brahmahatyā* and so he was dislodged from his *Indraship*. What doubt can exist here?

तथा नारायणो राजन्नरश्च धर्मजाबुभौ ॥ 21 ॥

जातौ कृष्णार्जुनौ काममंशौ नारायणस्य तौ ।

पुराणपीठिकेयं वै मुनिभिः परिकीर्तिता ॥ 22 ॥

O King! So Nara and Nārāyaṇa, the sons of Dharma, had to take births out of their previous *Karmas*; again Arjuna and Kṛṣṇa were born out of their *Kārmic* effects as part incarnations of this Nara and Nārāyaṇa. The Munis describe this Karma as the basis of the *Purāṇas*.

देवांश स तु विज्ञेयो यो भवेद्विभवाधिकः ।

नानृषिः कुरुते काव्यं नारुद्रो रुद्रमर्चते ॥ 23 ॥

नादेवांशो ददात्यन्नं नाविष्णुः पृथिवीपतिः ।

इन्द्रादग्नेर्यमाद्विष्णोर्धनदादिति भूपते ॥ 24 ॥

Know that he is born of a Deva who is very wealthy and prosperous; he who is not born of the part of a Muni, never writes any spiritual treatise on *Jñāna* or Knowledge; he who is not born of Rudra, never worships Rudra; who is not born of a Deva never distributes rice in charity; he who is not born of Śrī Viṣṇu, never becomes the king and lord of the earth. O King! The embodied souls derive their bodies certainly from Indra, Agni, Yama, Viṣṇu, and Kubera.

प्रभुत्वं च प्रभावं च कोपं चैव पराक्रमम् ।

आदाय क्रियते नूनं शरीरमिति निश्चयः ॥ 25 ॥

यः कश्चिद्बलवोऽल्लोके भाग्यवानथ भोगवान् ।

विद्यावान्दानवान् वाऽपि स देवांशः प्रपठ्यते ॥ 26 ॥

Indra presides over lordship, Agni presides over energy, Yama presides over anger, and Viṣṇu presides over strength. He who is powerful fortunate, enjoying many enjoyments, learned, charitable, is said to be born of a *Devāṁśa*.

तथैवेतं समाख्याताः पाण्डवाः पृथिवीपते ।

देवांशो वासुदेवोऽपि नारायणसमद्युतिः ॥ 27 ॥

O Lord of the earth! Similarly the Pāṇḍavas and Vāsudeva who was as glorious as Nārāyaṇa were born of Devānīśas.

शरीरं प्राणिनां नूनं भाजनं सुखदुःखयोः ।

शरीरी प्राप्नुयात्कामं सुखदुःखमनेतरम् ॥ 28 ॥

O King! Know this as quite certain that the bodies of the Jīvas are the receptacles of pains and pleasures; and the embodied souls (Jīvas) experience alternately pleasure and pain. No Jīva is independent; he is always under the Great Fate.

देही नास्ति बशः कोऽपि दैवाधीनः सदैव हि ।

जननं मरणं दुःखं सुखं प्राप्नोति चावशः ॥ 29 ॥

He experiences birth, death, pleasure and pain, not out of his self will, but compelled and guided, as it were, by the unseen Fate. O King! How very strong is that Fate can easily be judged by the following.

पाण्डवास्ते वने जाताः प्राप्तास्तु स्वगृहं पुनः ।

स्वबाहुबलतः पश्चाद्राजसूयं क्रतूत्तमम् ॥ 30 ॥

The Pāṇḍavas were born in forest; then they went to their own homes. They performed the Great Rājasūya Sacrifice by Virtue of their own strength.

वनवासं पुनः प्राप्ता बहुदुःखकरं परम् ।

अर्जुनेन तपस्तप्तं दुष्करं ह्यजितेंद्रियैः ॥ 31 ॥

After this they had to suffer their exiles in forest a much greater and more terrible hardship indeed! Next Arjuna performed a very hard asceticism when the Devas, not self-controlled, became pleased and granted him an auspicious boon.

सन्तुष्टैस्तु सुरैर्दत्तं वरदानं पुनः शुभम् ।

नरदेहकृतं पुण्यं क्व गतं वनवासजम् ॥ 32 ॥

Still he could not extricate himself from the hands of the terrible hardship; nowhere could be found the fruits of the merits acquired in the past when he was afterwards remaining in exile in his human body in the forest!

नरदेहे तपस्तप्तं चोग्रं बदरिकाश्रमे ।

नार्जुनस्य शरीरे तत्फलदं सम्बभूव ह ॥ 33 ॥

The severe tapasyā that he did in the Badarikāśrama in his past incarnation as Nara, the

son of Dharma, did not bear any fruit in his Arjuna births.

प्राणिनां देहसम्बन्धे गहना कर्मणो गतिः ।

दुर्ज्ञेया सर्वथा देवैर्मानवानां तु का कथा ॥ 34 ॥

Mysterious and inexplicable are the ways and means of Karma with which the bodies of the several beings are concerned. How could men get an idea of it when the Devas themselves are at a loss to solve it.

वासुदेवोऽपि संजातः कारागारेऽतिसंकटे ।

नीतोऽसौ वसुदेवेन नन्दगोपस्य गोकुलम् ॥ 35 ॥

एकादशैव वर्षाणि संस्थितस्तत्र भारत ।

पुनः स मथुरां गत्वा जघानोग्रसुतं बलात् ॥ 36 ॥

Bhagavān Vāsudeva had to take his birth in the prison, a very critical and dangerous place; he was then carried by Vasudeva to the milkman Nanda's abode at Gokula; he remained there eleven years and thence came back to Mathurā where he killed by force Kamsa, the son of Ugrasena.

मोचयामास पितरौ बन्धनाद्भृशदुःखितौ ।

उग्रसेनं च राजानं चकार मथुरापुरे ॥ 37 ॥

जगाम द्वारवत्यां स म्लेच्छराजभयात्पुनः ।

सर्वं भाविवशात्कृष्णः कृतवान्पौरुषं महत् ॥ 38 ॥

Then he released his sorrowful father and mother from the bonds of prison and made Ugrasena, the King of the Mlecchas; thus Śrī Janārdana Kṛṣṇa performed many great and heroic deeds, being impelled by Fate.

कृत्वा कार्याण्यनेकानि द्वारवत्यां जनार्दन ।

देहं त्यक्त्वा प्रभासे तु सकुटुम्बो दिवं गतः ॥ 39 ॥

Then he left his mortal coil at Prabhāsa, a place of pilgrimage, along with his relatives and acquaintances and then ascended to his Vaikuṅṭha abode.

पुत्राः पौत्राश्च सुहृदो भ्रातरो जामयस्तथा ।

प्रभासे यादवाः सर्वे विप्रशापत्क्षयं गताः ॥ 40 ॥

एवं ते कथिता राजन्कर्मणो गहना गतिः ।

वासुदेवोऽपि व्याधस्य बाणेन निधनं गतः ॥ 41 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

दशमोऽध्यायः ॥ 10 ॥

All the Yādavas, sons, grandsons, friends, brothers, sisters and ladies of the houses all died under the curse of a Brāhmin. O King! I have thus described to you the inexplicable ways of Karma.

What more shall I say then the fact that Vāsudeva was killed by the arrows of a hunter!

Here ends the Tenth Chapter of the Sixth Book on the phase of Karma in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XI

On the Dharma

जनमेजय उवाच

भारावतरणार्थाय कथितं जन्म कृष्णयो ।

संशयोऽयं द्विजश्रेष्ठ हृदये मम तिष्ठति ॥ 1 ॥

Janamejaya said: O King of the Brāhmaṇas!

You said that Rāma and Kṛṣṇa took their incarnations to relieve the burden of earth.

पृथिवी गोस्वरूपेण ब्रह्माणं शरणं गता ।

द्वापरान्तेऽतिदीनाऽऽर्ता गुरुभारप्रपीडिता ॥ 2 ॥

One great doubt arises in my mind on this point.

At the end of the Dvāpara Yuga, the Earth, burdened and oppressed very much, assumed, in anguish, the form of a cow and took refuge under Brahmā.

वेधसा प्रार्थितो विष्णुः कमलापतिरीश्वरः ।

भूभारोत्तरणार्थाय साधूनां रक्षणाय च ॥ 3 ॥

भगवान्भारते खण्डे देवैः सह जनार्दनः ।

अवतारं गृह्णाणाशु वसुदेवगृहे विभो ॥ 4 ॥

Brahmā, then, went with the Earth to Viṣṇu, the

Lord of Lakṣmī, and thus prayed "O Bibhu! Let

You, with all the other gods, incarnate soon on earth

at the house of Vasudeva to relieve the Earth of

Her load, as well as to protect the righteous."

एवं सम्प्रार्थितो धात्रा भगवान्देवकीसुत ।

बभूव सह रामेण भूभारोत्तरणाय वै ॥ 5 ॥

When Brahmā thus prayed, the Bhagavān Viṣṇu

incarnated as the son of Devakī, along with

Balarāma to lessen the burden of the Earth.

कियानुत्तारितो भारो हत्वा दुष्टाननेकशः ।

ज्ञात्वा सर्वान्दुराचान्यापबुद्धिनृपानिह ॥ 6 ॥

And, in fact, he relieved to a certain extent, the

Earth by killing many vicious persons and many

wicked and irreligious Kings.

हतो भीष्मो हतो द्रोणो विराटो द्रुपदस्तथा ।

बाह्मीकः सोमदत्तश्च कर्णो वैकर्तनस्तथा ॥ 7 ॥

But, along with that, Bhīṣma, Droṇa, Virāṭa,

Drupada, Somadatta, and Karṇa, the son of the Sun were killed.

यैर्लुण्ठितं धनं सर्वं हताश्च हरियोधितः ।

कथं न नाशिता दुष्टा ये स्थिताः पृथिवीतले ॥ 8 ॥

आभीराश्चशकाम्लेच्छानिषादा कोटिशस्तथा ।

भारावतरणं किन्तत्कृतं कृष्णेन धीमता ॥ 9 ॥

But, See! that those who plundered afterwards

His riches, and stole away the wives of Hari, those

crores of Ābhīras, Śakas, Mlecchas, and Niṣādas

and other vicious people remained alive; and how

could it, then, be said that the Earth was relieved

when Kṛṣṇa did not kill those people!

सन्देहोऽयं महाभाग न निवर्तति चित्ततः ।

कलावस्मिन्प्रजाः सर्वाः पश्यतः पापनिश्चयाः ॥ 10 ॥

O Fortunate One! When I see all the people in

this Kali Yuga addicted to sinful acts, this great

doubts is not going out of my mind (how the Earth

had been relieved of Her load).

व्यास उवाच

राजन् यस्मिन् युगे यादृक्प्रजा भवति कालतः ।

नान्यथा तद्भवेन्नृनं युगधर्मोऽत्र कारणम् ॥ 11 ॥

Vyāsa said: "O King! As the Yuga changes, so

the people changes in course of time. Nothing can

after its course, for this is caused by the Yuga

Dharma (the Dharma peculiar to each Yuga).

Therefore if all the subjects that are considered

wicked and vicious according to the law of the

Yuga Dharma, then this creation would be

destroyed; hence Kṛṣṇa killed only those Dānavas and vicious Kṣatriyas that were really the burden of Earth.

ये धर्मरक्षिका जीवास्ते वै सत्ययुगेऽभवन् ।
धर्मार्थरसिका ये तु ते वै त्रेतायुगेऽभवन् ॥ 12 ॥
धर्मार्थकामरसिका द्वापरे चाभवन् युगे ।
अर्थकामपराः सर्वे कलावस्मिन्भवन्ति हि ॥ 13 ॥

O King! The persons that are devoted to religion take their births in the Satya Yuga; those that are fond of religion and wealth they become manifest in the Tretā Yuga; those that like Dharma (religion), Artha (wealth) and Kāma (desires) they are born in the Dvāpara Yuga, and those that dote on wealth and lust, they are seen in the Kali Yuga.

युगधर्मस्तु राजेन्द्र न याति व्यत्ययं पुनः ।
कालः कर्तास्ति धर्मस्य ह्यधर्मस्य च वै पुनः ॥ 14 ॥

O King! Know this as certain that these characteristics, peculiar to each Yuga, never vary; and know this too, that Time, the Lord of Dharma and Adharma, is always present.

राजोवाच

ते तु सत्ययुगे जीवा भवन्ति धर्मतत्पराः ।
कुत्र तेऽद्य महाभाग तिष्ठन्ति पुण्यभागिनः ॥ 15 ॥
त्रेतायुगे द्वापरे वा ये दानव्रतकारकाः ।
वर्तन्ते मुनयः श्रेष्ठाः कुत्र ब्रूहि पितामह ॥ 16 ॥

The King said: O Intelligent One! Where are those pious persons now that were born as high-souled religious persons in the Satya Yuga; where are those Munis now who were devoted to charity in the Tretā or Dvāpara Yuga?

कलावद्य दुराचारा येऽत्र सन्ति गतत्रपाः ।
आद्ये युगे क्व यास्यन्ति पापिष्ठा देवनिन्दकाः ॥ 17 ॥
एतत्सर्वं समाचक्ष्व विस्तरेण महामते ।
सर्वथा श्रोतुकामोऽस्मि यदेतद्धर्मनिर्णयम् ॥ 18 ॥

Again where will go those shameless and merciless persons, that are being seen now in this Kali Yuga, these vicious creatures that revile their own Gurus? O Highly Intelligent One! I am very eager to know how these religious matters are brought to a decision and settlement; kindly

describe to me in detail all these secret truths.

व्यास उवाच

ते वै कृतयुगे राजन्सम्भवंतीह मानवाः ।
कृत्वा ते पुण्यकर्माणि देवलोकान् व्रजन्ति वै ॥ 19 ॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च नृपसत्तम ।
स्वधर्मनिरता यान्ति लोकान्कर्मजितान्किल ॥ 20 ॥

Vyāsa said: O King! Persons, born in the Satya Yuga, that perform acts of merit, go to the Deva Loka. O King! The Brāhmins, Kṣatriyas, Vaiśyas and Śūdras, if they remain in their own spheres and if they be devoted to religious acts, go to their respective spheres, earned by their meritorious deeds.

सत्यं दया तथा दानं स्वदारगमनं तथा ।
अद्रोहः सर्वभूतेषु समता सर्वजन्तुषु ॥ 21 ॥

By virtue to truth, mercy, charity, going to one's own wives, not injuring animals, and having no jealousy and showing mercy equal towards all, by practising these universal forms of religious, even the lowest castes e.g., washermen and others all go to the Paradise.

एतत्साधारणं धर्मं कृत्वा सत्ययुगे पुनः ।
स्वर्गं यांतीतरे वर्णा धर्मतो रजकादयः ॥ 22 ॥

So in the Tretā and Dvāpara Yuga's men go to Heaven by virtue to their merits, earned in practising their own Dharmas; but in this Kali Yuga persons addicted to vicious acts go to terrible hells and remain there till the end of the Kali Yuga when they will be again born in this earth.

तथा त्रेतायुगे राजन्द्वापरेऽथ युगे तथा ।
कलावस्मिन्युगे पापा नरकं यान्ति मानवाः ॥ 23 ॥
तावत्तिष्ठन्ति ते तत्र यावत्स्याद्युगपर्ययः ।
पुनश्च मानुषे लोके भवन्ति भुवि मानवाः ॥ 24 ॥

O King! When the Satya Yuga begins and the Kali Yuga ends, at this junction time, the virtuous high-souled persons descend from Heaven and are born on this earth; and when the Kali begins and the Dvāpara ends, the vicious souls come on the earth again from their hells. O King! Know this as the course of Time; it never becomes otherwise.

यदा सत्ययुगस्यादिः कलेरंतश्च पार्थिव ।
 तदा स्वर्गात्पुण्यकृतो जायन्ते किल मानवाः ॥ 25 ॥
 यदा कलियुगस्थादिर्द्वापरस्य क्षयस्तथा ।
 नरकात्पापिनः सर्वे भवन्ति भुवि मानवाः ॥ 26 ॥
 एवं कालसमाचारो नान्यथाऽभूत्कदाचन ।
 तस्मात्कलिरसत्कर्ता तस्मिंस्तु तादृशी प्रजा ॥ 27 ॥

See, then, that the Kali Yuga tends to do vicious things and the people, therefore, become vicious. At times, the birth of beings takes place otherwise than the laws of Yugas, out of the strange combinations of Fate (i.e., good persons are seen in the Kali and vicious persons are seen in the Satya).

कदाचिद्वैवयोगात्तु प्राणिनां व्यत्ययो भवेत् ।
 कलौ ये साधवः केचिद्द्वापरे सम्भवन्ति ते ॥ 28 ॥
 तथा त्रेतायुगे केचित्केचित्सत्ययुगे तथा ।
 दुष्टाः सत्ययुगे ये तु ते भवन्ति कलावपि ॥ 29 ॥

For this reason those that do meritorious acts in the Kali Yuga are born as men in the Dvāpara; so the Dvāpara good persons take their births as men in the Tretā; and the Tretā good persons are born as men in the Satya Yuga. Again those who are vicious in the Satya Yuga become persons of the Kali Yuga.

कृतकर्मप्रभावेण प्राप्नुवंत्यसुखानि च ।
 पुनश्च तादृशं कर्म कुर्वन्ति युगभावतः ॥ 30 ॥

The Jīvas suffer miseries on account of their own bad Karmas; they again suffer more miseries by doing over and over again those bad Karmas by virtue of the Yuga Dharma.

जनमेजय उवाच

युगधर्मान्महाभाग ब्रूहि सर्वानशेषतः ।
 यस्मिन्वै यादृशो धर्मो ज्ञातुमिच्छामि तं तथा ॥ 31 ॥

Janamejaya said: O Bhagavan! Describe particularly the details of the Yuga Dharma. I am now very desirous to hear which Dharma is for which Yuga?

व्यास उवाच

निबोध नृपशार्दूल दृष्टान्तं ते ब्रवीम्यहम् ।
 साधूनामपि चेतांसि युगभावाद्भवन्ति हि ॥ 32 ॥

Vyāsa said: O King! I will now shew to you by example the influence of the religion peculiar to each Yuga; hear it attentively. O King! The hearts even of sanits are quite disturbed by the Yuga Dharma.

पितुर्यथा ते राजेन्द्र बुद्धिर्विप्रावहेलने ।
 कृता वै कलिना राजन्धर्मज्ञस्य महात्मनः ॥ 33 ॥

See! Your father was a religious and high-souled monarch; still the wicked Kali defiled his mind and prompted him to do an act very insulting, to a Brāhmaṇa.

अन्यथा क्षत्रियो राजा यथातिकुलसम्भवः ।
 तापसस्य गले सर्पं मृतं कस्यादयोजयत् ॥ 34 ॥

Otherwise would he, being a renowned prince amongst the Kṣatriyas and a descendant of Yayāti, thus go and encircle a snake round the throat of an ascetic Brāhmin?

सर्वं युगबलं राजन् वेदितव्यं विजानता ।
 प्रयत्नेन हि कर्तव्यं धर्मकर्म विशेषतः ॥ 35 ॥

Therefore, O King! All actions are being influenced by the Yuga Dharma. The Paṇḍits, also recognise this. If you try your best to perform any religious act, even then the Yuga Dharma would prevail, yet you would be able to perform to a certain extent, a part of your intention.

नूनं सत्ययुगे राजन्बाह्यण वेदपारगाः ।
 पराशक्त्यर्चनरता देवीदर्शनलालसाः ॥ 36 ॥

गायत्रीप्रणवासक्ता गायत्रीध्यानकारिणः ।
 गायत्रीजपसंसक्ता मायावीजैकजापिनः ॥ 37 ॥

O King! In the Satya Yuga, the Brāhmins were versed in the Vedas, always devoted to worship the Highest Force, with an ardent desire to see the Devī; they were devoted to Gāyatrī with Praṇava, devoted to the meditation of Gāyatrī, always reciting silent Gāyatrī, and the Māyāvīja Mantram, the chief mantram.

ग्रामे ग्रामे पराम्बायाः प्रासादकरणोत्सुकाः ।
 स्वकर्मनिरताः सर्वे सत्यशौचदयान्विताः ॥ 38 ॥

In every village, the Brāhmins were very eager to erect temples of the Devī Mahā Māyā Ambikā

and were truthful and pure and devoted to their own respective works.

त्रय्युक्तकर्मनिरतास्तत्त्वज्ञानविशारदाः ।
अभवन्क्षत्रियास्तत्र प्रजाभरणतत्पराः ॥ 39 ॥

The Kṣatriyas, skilled in the science of the highest knowledge, were ever engaged in doing things ordained by the Vedas and were always intent in protecting well their subjects.

वैश्यास्तु कृषिवाणिज्यगोसेवानिरतास्तथा ।
शूद्राः सेवापरास्तत्र पुण्ये सत्ययुगे नृप ॥ 40 ॥
पराम्बापूजनासक्ताः सर्वे वर्णाः परे युगे ।
तथा त्रेतायुगे किञ्चिन्न्यूना धर्मस्य संस्थितिः ॥ 41 ॥
द्वापरे च विशेषेण न्यूना सत्ययुगस्थितिः ।

The Vaiśyas did their cultivation and trade and the Śūdras always served the other three castes. Thus, in the Satya Yuga, all the Varṇas (castes) were devoted to the worship of the Devī Ambikā, the Highest Śakti; but in the Tretā Yuga, the observance of the religion declined a little and in the Dvāpara, it declined very much.

पूर्वं ये राक्षसा राजंस्ते कलौ ब्राह्मणाः स्मृताः ॥ 42 ॥
पाखण्डनिरताः प्रायो भवन्ति जनवञ्चकाः ।
असत्यवादिनः सर्वे वेदधर्मविवर्जिताः ॥ 43 ॥
दाम्भिका लोकचतुरा मानिनो वेदवर्जिताः ।
शूद्रसेवापराः केचिन्नानाधर्मप्रवर्तकाः ॥ 44 ॥

O Ornament of Indra! Those who were Rākṣasas before, they become the Brāhmins of the Kali Yuga; they are the flowers of atheists, deceptors of men, untruthful, without any Vedas, devoid of the Vedic practices, arrogant, cunning, egoistic, and capable only to serve the Śūdras.

वेदिनिन्दाकराः क्रूरा धर्मभ्रष्टातिवाद्बुकाः ।
यथा यथा कलिर्वृद्धिं याति राजंस्तथा ॥ 45 ॥

Some of them try to find fault with the Sanātana Dharma and are the promulgators of various other creeds, wicked, fallen from their religion and given to much talking.

धर्मस्य सत्यमूलस्य क्षयः सर्वात्मना भवेत् ।
तथैव क्षत्रिया वैश्याः शूद्राश्च धर्मवर्जिताः ॥ 46 ॥

O King! As Kali gets stronger, so the true religion declines and ultimately dies; and, in that

proportion, the Kṣatriyas, Vaiśyas and Śūdras are also devoid of their religion.

असत्यवादिनः पापास्तथा वर्णतरा कलौ ।
शूद्रधर्मरता विप्राः प्रतिग्रहपरायणाः ॥ 47 ॥
भविष्यन्ति कलौ राजन् युगे वृद्धिं गताः किल ।
कामचाराः स्त्रियः कामलोभमोहसमन्विताः ॥ 48 ॥

When Kali will be in full swing, the Kṣatriyas, Vaiśyas and Śūdras would all be untruthful, vicious; the Brāhmins will act like Śūdras and will accept other's gifts. O King! The women in the Kali Yuga would be very passionate, avaricious and ignorant.

पापा मिथ्याभिवादिन्यः सदा क्लेशरता नृप ।
स्वभर्तृवञ्चका नित्यं धर्मभाषणपण्डिताः ॥ 49 ॥
भवन्त्येवंविधा नार्यः पापिष्ठाश्च कलौ युगे ।

They would be very powerful and insolent, wilful, vicious and untruthful and so would be a source of pain to the society. They would think themselves vainly religious and learned and would be always ready to impart religious instructions and deceive their own husbands and be exceedingly vicious.

आहारशुद्ध्या नृपते चित्तशुद्धिस्तु जायते ॥ 50 ॥
शुद्धे चित्ते प्रकाशः स्याद्धर्मस्य नृपसत्तम ।

O King! Our minds are purified by the food that we take; when our minds are pure, the Light of Dharma shines clearly.

वृत्तसंकरदोषेण जायते धर्मसंकरः ॥ 51 ॥
धर्मस्य संकरे जाते नूनं स्याद्वर्णसंकरः ।
एवं कलियुगे भूप सर्वधर्मविवर्जिते ॥ 52 ॥
स्ववर्णधर्मवार्तेषां न कुत्राप्युपलभ्यते ।
महान्तोऽपि च धर्मज्ञा अधर्मं कुर्वते नृप ॥ 53 ॥
कलिस्वभाव एवैष परिहार्यो न केनचित् ।

The customs and practices of Varṇa and Āsrama Dharma get intermixed with each other and so arises the fault of Dharma Saṅkara (i.e., mixture of the several parts of religion with each other). When the Dharma Saṅkara creeps in, the Varṇa Saṅkara is seen (i. e., purity in blood and other matters of birth are lost). Thus, in the Kali Yuga,

all the Dharmas will gradually die out and ultimately nothing will be heard about one's own religion. O King! In this Yuga even the religious high-souled persons will be found to do irreligious acts! The nature of Kali is so; nobody will be able to quit it.

तस्मादत्र मनुष्याणां स्वभावापापकारिणाम् ॥ 54 ॥
निष्कृतिर्न हि राजेन्द्र सामान्योपायतो भवेत् ।

O King! Thus, in this age, men naturally commit vicious things; with ordinary means, therefore, no one becomes able to extricate from the worst vicious habits.

जनमेजय उवाच

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ॥ 55 ॥

कलावधर्मबहुले नराणां का गतिर्भवेत् ।

यद्यस्ति तदुपायश्चेद्वया तं वदस्य मे ॥ 56 ॥

Janamejaya said: O Bhagavan! You know all and you are versed in all the Śāstras; what will be the fate of so many persons in this Kali Yuga? If there be any path, kindly describe it to me.

व्यास उवाच

एक एव महाराज तत्रोपायोऽस्ति नापरः ।

सर्वदोषनिरासार्थं ध्यायेद्देवीपदाम्बुजम् ॥ 57 ॥

Vyāsa said: O King! There is only path and none other which can save a man from the sin of Kali; and that is this: The Jivas must meditate on the lotus-feet of the Highest Devī for the purification of all their faults and sins.

न संत्यघानि तावन्ति यावती शक्तिरस्ति हि ।

नाग्नि देव्याः पापदाहे तस्माद्भीति कुतो नृप ॥ 58 ॥

अवशेनापि यन्नाम लीलयोच्चारितं यदि ।

किं किं ददाति तज्ज्ञातुं समर्था न हरादयः ॥ 59 ॥

O King! There is so much strength in Her Sin-destroying Name, that the amount of sin in this world falls much less in proportion to that. Where, then, is the cause of fear? Her Name, uttered at random, even in an unconscious state, bestows so much unspeakable results that even Hari, Hara and others have not the capacity to know that.

प्रायश्चित्तं तु पापानां श्रीदेवीनामसंस्मृतिः ।

तस्मात्कलिभयाद्राज्युप्यक्षेत्रे वसेन्नरः ॥ 60 ॥

निरन्तरं पराम्बाया नामसंस्मरणं चरेत् ।

O King! The mere remembrance of the name of Śrī Devī is an atonement for a multitude of sins; then it behaves that every man, afraid of the Kali Yuga, residing in a place of pilgrimage, ought to remember incessantly the Name of the Highest Deity.

छित्वा भित्वा च भूतानि हत्वा सर्वमिदं जगत् ॥ 61 ॥

देवीं नमति भक्त्या यो न स पापैर्विलिप्यते ।

रहस्यं सर्वशास्त्राणां मया राजन्नुदीरितम् ॥ 62 ॥

विमृश्यैतदशेषेण भज देवीपदाम्बुजहम् ।

Even if anybody cuts, pierces, and kills all the beings in this whole world, he won't be touched with the sins, if he bows down, with devotion, before the Devī. O King! I have narrated to you all the secret truths of all the Śāstras. Consider all these fully and always worship the lotus-feet of the Devī.

अजपां नाम गायत्रीं जपन्ति निखिला जनाः ॥ 63 ॥

महिमानं न जानन्ति मायाया वैभवं महत् ।

All men are reciting silently the Japan called the Ajapā Gāyatrī; still they don't know the glory of it; such is the powerful influence of Māyā.

गायत्रीं ब्राह्मणाः सर्वे जपन्ति हृदयान्तरे ॥ 64 ॥

महिमानं न जानन्ति मायाया वैभवं महत् ।

एतत्सर्वं समाख्यातं यत्पृष्टं तत्त्वया नृप ॥ 65 ॥

युगधर्मव्यवस्थायां किं भूयः श्रोतुमिच्छसि ।

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे एकादशोऽध्यायः ॥ ११ ॥

All the Brāhmaṇas are reciting in the depth of their hearts the Gāyatī Mantram, yet they do not know the glory of it (otherwise they would have been liberated); such is the great influence of Māyā. O King! I have described to you all that you asked me about the Yuga Dharmas; what more do you want to hear?

Here ends the Eleventh Chapter of the Sixth Book on the ascertainment of Dharma in the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses by

Maharṣi Veda Vyāsa.

CHAPTER XII

On the War Between Ādi and Baka

राजोवाच

तीर्थानि भुवि पुण्यानि ब्रूहि मे मुनिसत्तम ।
गम्यानि मानवैर्देवैः क्षेत्राणि सरितस्तथा ॥ 1 ॥
फलं च यादृशं यत्र तीर्थेषु स्नानदानतः ।
विधिं तु तीर्थयात्रायां नियमाश्च विशेषतः ॥ 2 ॥

The King said: O Best of Munis! Tell me the names of the holy places of pilgrimage on the surface of this earth, the holy Kṣetras and the holy rivers; what are the fruits acquired in bathing there and in making charitable gifts as well; also what are the rules the journeys and acts there are to be conducted?

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि तीर्थानि विविधानि च ।
येषु तीर्थेषु देवीनां प्रशस्तान्ययानानि च ॥ 3 ॥

Vyāsa said: Hear; I am describing to you various Tīrthas or places of pilgrimage as well as those that are highly extolled as the best places favourite to the Devī.

नदीनां जाह्नवी श्रेष्ठा यमुना च सरस्वती ।
नर्मदा गण्डकी सिंधुर्गोमती तमसा तथा ॥ 4 ॥
कावेरी चन्द्रभागा च पुण्या वेत्रवती शुभा ।
चर्मण्वती च सरयूस्तापी साभ्रमती तथा ॥ 5 ॥
एताश्च कथिता राजन्नन्याश्च शतशः पुनः ।
तासां समुद्रगाः पुण्याः स्वल्पपुण्या ह्यनब्धिगाः ॥ 6 ॥

Amongst the rivers the following are reckoned as chief and holy: The Ganges, Yamunā, Sarasvatī, Narmadā, Gaṇḍakī, Sindhu, Gomatī, Tamasā, Cavery, Candrabhāgā, Vetravatī, Carmanvatī, Sarayu, Tāpī, and Sābhramatī. Besides these, there are hundreds of rivers on the surface of this earth; of them, those that fall into the ocean, they are holier and those that have not reached the ocean, are less holy.

समुद्रगानां ताः पुण्याः सर्वदीघवहास्तु याः ।
मासद्वयं श्रावणादौ ताश्च सर्वा रजस्वलाः ॥ 7 ॥
Of those rivers that fall into the ocean, those

that always flow with great current, they are comparatively lower; but in the two months Śrāvaṇa and Bhādra (15th July—15th September) all the rivers are considered as if they are during their menstruation periods; at this time also some rivers carry water to the rains just sufficient to supply the villagers with water.

भवन्ति वृष्टियोगेन ग्राम्यवारिवहास्तथा ।
पुष्करं च कुरुक्षेत्रं धर्मारण्यं सुपावनम् ॥ 8 ॥
प्रभासं च प्रयागं च नैमिषारण्यमेव च ।
विश्रुतं चार्बुदारण्यं शैलाश्च पावनास्तथा ॥ 9 ॥
श्रीशैलश्च सुमेरुश्च पर्वतो गन्धमादनः ।
सरांसि चैव पुण्यानि मानसं सर्वविश्रुतम् ॥ 10 ॥
तथा विन्दुसरः श्रेष्ठमच्छोदं नाम पावनम् ।
आश्रमास्तु तथा पुण्या मुनीनां भावितात्मनाम् ॥ 11 ॥
विश्रुतस्तु सदा पुण्यः ख्यातो बदरिकाश्रमः ।
नरनारायणौ यत्र तेपाते तौ मुनी तपः ॥ 12 ॥

O King! The following are the famous places of pilgrimages calculated to bestow merits: Puṣkara, Kurukṣetra, the holy Dharmāraṇya, Prabhāsa, Naimiṣāraṇya, and Arbudāraṇya. O King! Of the mountains, the following are considered as sacred: Śrīśaila, Sumeru, Gandhamādana; of the lakes, the following are very holy and very famous: Mānasarovara, Bindusarovara, and Akṣoda; these are the chief lakes. To those Munis that meditate on their Ātman, all the hermitages are sacred; still the hermitage of Badri is always considered very sacred and the most celebrated; here Nara and Nārāyaṇa, the two famous Munis, practised their asceticism.

वामनाश्रम आख्यातः शतयूपाश्रमस्तथा ।
येन यत्र तपस्तप्तं तस्य नाम्नाऽतिविश्रुते ॥ 13 ॥

The Vāmanāśrama and Śatayūpāśrama are also well known; thus every hermitage is named after the Muni that practised asceticism there.

एवं पुण्यानि स्थानानि ह्यसंख्यातानि भूतले ।
मुनिभिः परिगीतानि पावनानि महीपते ॥ 14 ॥

Thus innumerable holy places on the surface of the earth are mentioned by the Munis as tending to sanctify the hearts of the persons.

एषु स्थानेषु सर्वत्र देवीस्थानानि भूपते ।
दर्शनात्पापहारीणि वसन्ति नियमेन च ॥ 15 ॥

At all these holy places, the Devī is worshiped in special sites consecrated to Her. All the sins are destroyed by their mere sight.

कथयिष्यामि तान्यग्रे प्रसंगेन च कानिचित् ।
तीर्थानि नृप दानानि व्रतानि च मखास्तथा ॥ 16 ॥

The devotees of the Devī stay there, with rules obeyed. I will mention after words some of these places in the course of my narrations. O Best of kings! Going to these holy places, charity, vow, sacrifices, asceticism and good acts all depend on one another.

तपांसि पुण्यकर्माणि सापेक्षाणि महीपते ।
द्रव्यशुद्धिं क्रियाशुद्धिं मनःशुद्धिमपेक्ष्य च ॥ 17 ॥

The holy places of pilgrimages, asceticism, and observance of vows depend on the purity of the articles (Dravya Śuddhi), on the purity and one pointedness of actions (Kriyā Śuddhi) and on the purity of the heart (Citta Śuddhi).

पावनानि हि तीर्थानि तपांसि च व्रतानि च ।
कदाचिद्द्रव्यशुद्धिः स्यात्क्रियाशुद्धिः कदाचन ॥ 18 ॥
दुर्लभा मनसः शुद्धिः सर्वेषां सर्वदा नृप ।
मनस्तु चञ्चलं राजन्ननेकविषयाश्रितम् ॥ 19 ॥
कथं शुद्धं भवेद्राजन्नानाभावसमाश्रितम् ।

Some may attain, at times, the Dravya Śuddhi and Kriyā Śuddhi; but every one finds it very difficult and, indeed, rarely get the Citta Śuddhi. O King! This mind always tries to seek shelter with various objects and is, therefore, always restless. How, then, can the purity of mind be effected with ease, when it is occupied with all sorts of thoughts on various objects.

कामक्रोधौ तथा लोभो ह्यहंकारो मदस्तथा ॥ 20 ॥
सर्वविघ्नकरा ह्येते तपस्तीर्थव्रतेषु च ।
अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ॥ 21 ॥
स्वधर्मपालनं राजन्सर्वतीर्थफलप्रदम् ।
नित्यकर्मपरित्यागान्मार्गे संसर्गदोषतः ॥ 22 ॥

Cupidity, anger, greed, pride, and egoism, these bring about all sorts of obstacles in the holy places of pilgrimages, in practising tapasyā and in observing vows. O King! Non-injury, truthfulness, non-stealing, chastity and purity, controlling of sense, and observing one's own religion, all these bring about the fruits of the labour in visiting all tīrthas. They bestow fruits that can be obtained by visiting all the tīrthas. During one's pilgrimage, one forsakes one's Nitya Karma (daily duties) and one has to come in contact with various persons.

व्यर्थं तीर्थाधिगमनं पापमेवावशिष्यते ।
क्षालयन्ति हि तीर्थानि सर्वथा देहजं मलम् ॥ 23 ॥
मानसं क्षालितुं तानि न समर्थानि वै नृप ।
शक्तानि यदि चेत्तानि गंगातीरनिवासिनः ॥ 24 ॥

Hence one's journey becomes fruitless; rather it becomes a source of sin. The waters of the sacred places can only wash the outside dirt and the impurities of the physical bodies; they can never wash the impurities of their inner minds. Were it the fact that the waters of the tīrthas could purify their minds, why was it, then, that the Munis, residing on the banks of the Ganges, and devoted to God, ever indulged themselves with feelings of jealousy and enmity against each other.

मुनयो द्रोहसंयुक्ताः कथं स्युर्भावितेश्वराः ।
वसिष्ठसदृशाः प्रह्ला विश्वामित्रादयः किल ॥ 25 ॥
रागद्वेषरताः सर्वे कामक्रोधाकुलाः सदा ।
चित्तशुद्धिमयं तीर्थं गंगादिभ्योऽतिपावनम् ॥ 26 ॥

The humble Munis like Vasiṣṭha, and the Ṛṣis like Viśvāmītra were always entangled in love and hatred and they were over impatient with anger. Therefore it is evident that the internal purification, the purification of heart, the bathing in the Jñāna Gaṅgā flowing within, no doubt removes more the dirt than the Ganges and other places of pilgrimages.

यदि स्याद्द्वैवयोगेन क्षालयत्यांतरं मलम् ।
विशेषेण तु सत्संगो ज्ञाननिष्ठस्य भूपते ॥ 27 ॥
O King! No doubt this fact must be admitted

on all hands that one's impurity of mind is washed away if by the strange combination of Fate, one comes in intimate contact with a man possessed of the Divine Knowledge.

न वेदा न च शास्त्राणि न व्रतानि तपांसि न ।

न मखा न च दानानि चित्तशुद्धेस्तु कारणम् ॥ 28 ॥

O King! The Vedas or Śāstras, vows or austerities, sacrifices or gifts none can purify the heart.

वसिष्ठो ब्रह्मणः पुत्रो वेदविद्याविशारदः ।

रागद्वेषान्वितः कामं गङ्गातीरसमाश्रितः ॥ 29 ॥

See! Vasiṣṭha, the son of Brahmā, though versed in the Vedas and residing on the banks of the Ganges, was under the control of love, hatred and other infirmities.

आडीबकं महायुद्धं विश्वामित्रवसिष्ठयोः ।

जातं निरर्थकं द्वेषाद्देवानां विस्मयप्रदम् ॥ 30 ॥

Out of the enmity of Viśvāmītra and Vasiṣṭha, arose the great battle named Āḍī Baka, astonishing even to the Gods.

विश्वामित्रो बकस्तत्र जातः परमतामसः ।

शप्तः स तु वसिष्ठेन हरिश्चन्द्रस्य कारणात् ॥ 31 ॥

कौशिकेन वसिष्ठोऽपि शप्त्वाऽऽडीहेहभावकृतः ।

शापादाडीबकौ जातौ तौ मुनी विशदप्रभौ ॥ 32 ॥

निवासं प्रापतुस्तीरे तापसौ धर्मतत्परौ ।

चक्रतुर्दारुणं युद्धं नखचंचुप्रताडनैः ॥ 33 ॥

In this, the ascetic Viśvāmītra was cursed by Viṣiṣṭha, on account of some curse in connection with the king Hariścandra and had to take his birth as a crane (Baka). The Ṛṣi Vasiṣṭha was cursed also by Viśvāmītra and was born as a bird named Śarālī.

वर्षाणामयुतं यावत्तावृषी रोषसंयुतौ ।

युयुधाते मदोन्मत्तौ सिंहाविव परस्परम् ॥ 34 ॥

Thus the two powerful Ṛṣis were born as Āḍī Baka and lived years (ayuta) terribly, out of anger, they faught with their nails and beaks like two maddened lions.

राजोवाच

कथं तौ मुनिशार्दूलौ तापसौ धर्मतत्परौ ।

परस्परं वैरपरौ संजातौ केन हेतुना ॥ 35 ॥

शापं परस्परं केन कारणेन महामती ।

दत्तवंतौ मिथः क्लेशकारकौ दुःखदौ नृणाम् ॥ 36 ॥

The King asked: O Muni! Why were the two Mahārṣis, the two great ascetics and devoted to religion, involved in enmity with each other? Both of them were intelligent; how was it that they knowing the act of cursing to be a source of pain to men, cursed each other so painfully?

व्यास उवाच

हरिश्चंद्रो नृपश्रेष्ठस्त्रिशंकुतनयः पुराः ।

बभूव रविवंशीयो रामचन्द्रस्य पूर्वजः ॥ 37 ॥

Vyāsa said : O King! In former times, there was born in the solar dynasty a king Hariścandra, the son of Triśaṅku; he was the best of the kings and reigned before Rāmcandra.

अनपत्यः स राजर्षिर्वरुणाय महाक्रतुम् ।

प्रतियज्ञे पुत्रकामो नरमेघं दुरासदम् ॥ 38 ॥

That King had no issue and therefore promised to Varuṇa! "O Lord of water and ocean! If I get a son born to me, I will perform a sacrifice, called Naramedha, where I will sacrifice my son for your propitiation."

वरुणस्तस्य सन्तुष्टो यज्ञस्य नियमे कृते ।

दधार गर्भं राजस्तु भार्या परमसुन्दरी ॥ 39 ॥

Varuṇa was very pleased with the king when he made such a vow; and the exquisitely beautiful queen held the foetus in the womb.

राजा बभूव सन्तुष्टो दृष्ट्वा भार्या सदोहदाम् ।

चकार विधिवत्कर्म गर्भसंस्कारकारकम् ॥ 40 ॥

Seeing his wife in the family way, the king was very pleased and performed all the purificatory ceremonies pertaining to the foetus in the womb.

सुषुवे तनयं नारी सर्वलक्षणसंयुतम् ।

मुदं प्राप नृपस्तत्र पुत्रे जाते विशांपते ॥ 41 ॥

कृतवाञ्छातकर्मादि संस्कारविधिमुत्तमम् ।

ददौ हिरण्यं गा दोग्धीर्बाह्याणेभ्यो विशेषतः ॥ 42 ॥

O King! When the queen was delivered of a son endowed with all auspicious signs, the king Hariścandra was very glad and performed duly all the Jāta Karma (natal) ceremonies and distributed

as charity big sums of gold and many cows giving good quantities of milk.

जन्मोत्सवेऽतिसंवृत्ते रोहे वै यादसां पतिः ।

आजगाम महाराज विप्रवेषधरस्तथा ॥ 43 ॥

When the festivities on the birth of the child were celebrated in the palace on a grand scale, Varuṇa, the Lord of Waters, assuming the form of a Brāhmin, came up there.

पूजितः पार्थिवेनाथ दत्त्वा विधिवद्दासनम् ।

कार्येऽपृष्टेऽब्रवीद्वाक्यं वरुणोऽस्मीति भूपतिम् ॥ 44 ॥

कुरु यज्ञं सुतं कृत्वा पशुं परमपावनम् ।

सत्यवाग्भव राजेन्द्र संकल्पस्तु त्वया कृतः ॥ 45 ॥

तच्छ्रुत्वा वचनं राजा विह्वलोऽतिव्यथाकुलः ।

संस्तभ्याधिं नृपः प्राह वरुणं सत्कृतांजलिः ॥ 46 ॥

The King, too, honoured him duly with seat and worshipped him regularly and asked him about his purpose, when Varuṇa spoke to him: "O King! I am Varuṇa, the Lord of Waters; you promised before that you would perform Naramedha sacrifice where you would sacrifice your son; now do those things and keep your words true." The King became very much confused and was very much pained at heart. He then checked his mental feelings of pain and spoke to the Deva Varuṇa, with folded hands:

स्वामिन्करोमि तं यज्ञं सर्वथा विधिपूर्वकम् ।

मया ते यत्प्रतिज्ञातं भवामि सत्यवागहम् ॥ 47 ॥

पूर्णे मासे विशुद्धयेत धर्मपत्नी सुरोत्तम ।

विशुद्धायां तु भार्यायां कर्तव्यः सपशुर्मखः ॥ 48 ॥

"O Lord! I will do the sacrifice duly and fulfil the promise that I made before you and keep my word. But, O Best of the Devas! My legal wife will be pure from her Sūtikā Śaucaka after one month, when I will perform the Naramedha sacrifice."

इत्युक्ते वचने राज्ञा वरुणः स्वगृहं गतः ।

राजा बभूव संतुष्टः किञ्चिच्चिन्तातुरस्तथा ॥ 49 ॥

Vyāsa said: O King! Hearing thus the words of the king Hariścandra, Varuṇa returned to his own abode; the King also became glad, but he was somewhat anxious for fear of the destruction of the child.

पूर्णे मासि पुनः पाशी परीक्षार्थं नृपालये ।

आजगाम द्विजो भूत्वा सुवेषः सुष्टुभाषकः ॥ 50 ॥

When one month was complete, the sweet-speaking Varuṇa, the holder of the noose, assuming the form of a very pure Brāhmin, again came there to the palace of the king to examine him.

कृतार्हणं सुखासीनं भूपतिस्तं सुरोत्तमम् ।

उवाच विनयोपेतो हेतुगर्भं वचस्तदा ॥ 51 ॥

असंस्कृतं सुतं स्वामिन् यूपे बध्नामि तं कथम् ।

The King worshipped him duly and gave him the seat to sit and spoke, with humility, the following reasonable words: "O Lord! My son is not yet purified; how can he be tied to the sacrifice post for being immolated?"

संस्कृत्य क्षत्रियं कृत्वा यजेऽहं यज्ञमुत्तमम् ॥ 52 ॥

दयसे यदि देव त्वं ज्ञात्वा दीनं स्वसेवकम् ।

असंस्कृतस्य बालस्य नाधिकारोऽस्ति कुत्रचित् ॥ 53 ॥

Therefore I will perform that sacrifice when the boy becomes cleansed after a purificatory rite and becomes a Kṣatriya. O Deva! If you know me as your humble servant, have mercy on me; I will then consider myself as blessed. See! The children, not passed through purificatory rites, are not entitled to any act; therefore wait for some time longer."

वरुण उवाच

प्रतारयसि राजेन्द्र कृत्वा समयमग्रतः ।

दुस्त्यजस्तव जानामि सुतस्नेहो ह्यपुत्रिणः ॥ 54 ॥

Varuṇa said: "O King! You are deceiving me and putting off the time longer and longer; I now see that you were issueless before and now that you have got a son, you are bound up in an indissoluble tie of affection for a son.

गृहं ब्रजामि भूपाल वचनात्तव कोमलात् ।

कियत्कालं प्रतीक्ष्याहभागमिष्यामि ते गृहम् ॥ 55 ॥

Whatever, it be, I now go back to my home at your pitiful request; I will wait for some time longer and I will come again.

भवितव्यं त्वया तात तदा सत्यवचोऽन्वितम् ।

अन्यथा त्वयि मुंचामि कोपं शापसमन्वितम् ॥ 56 ॥

O child! Let you then be true to your words; if it be otherwise, I will surely curse you and thus give vent to my angry feelings.”

राजोवाच

समावर्तनकर्मान्ते सर्वथा यादसाम्पते ।
कृत्वा पुत्रपशुं यज्ञे यजिष्ये विधिपूर्वकम् ॥ 57 ॥

The King said: “O Lord of the Waters! After the completion of the Samāvartan ceremony (a pupil’s return home after finishing his holy study). I will duly sacrifice my son at the great Naramedha sacrifice; there is no doubt.”

व्यास उवाच

तच्छ्रुत्वा वचनं राज्ञो वरुणः प्रीतमानसः ।
तथेत्युक्त्वा ययौ तूर्णं नृपस्तु सुस्थितोऽभवत् ॥ 58 ॥

Vyāsa said: Varuṇa was very pleased at the King’s words and quickly went back saying “Let it be so.” The king also became comforted.

रोहिताख्य इति ख्यातः सुतस्तस्य विवृद्धिमान् ।
संजातश्चतुरः सर्वविद्यानां च विशारदः ॥ 59 ॥

On the one hand, the king Hariścandra’s son became widely known by the name of Rohita; and as he got older, he became gradually versed in all the science and became very clever and intelligent.

यज्ञस्य कारणं तेन ज्ञातं सर्वं सविस्तरम् ।
भयभीतस्ततः सोऽपि मत्त्वा मरणमात्मनः ॥ 60 ॥

कृत्वा पलायनं वीरो गतोऽसौ गिरिगह्वरे ।
अगम्ये नृपतिस्थाने स्थितस्तत्र भयातुरः ॥ 61 ॥

That boy then came to know by degrees the cause of the sacrifice in full detail; and knowing that his death is quite certain, became very afraid and quickly fled away from the King and went and stayed in caves of mountains with a fearful heart.

प्राप्ते कालेऽथ वरुणो यज्ञार्थी नृपतेर्गृहम् ।
गत्वा तमाह भूपालं कुरु यज्ञं विशांपते ॥ 62 ॥

प्रप्लानवदनो राजा तमाह व्यथितेन्द्रियः ।
किं करोमि गतः क्वापि सुतो मे सुरसत्तम ॥ 63 ॥

Then, when the proper time came, Varuṇa came up there to the royal palace, desirous to have the sacrifice and spoke to the King thus: “O King!

Now the prescribed time has come; therefore perform the sacrifice that you have resolved to celebrate.” The King was very much pained to hear this and spoke with a very sad appearance: “O Best of the Devas! What can I do now? My son has fled away out of the fear of his life; I do not know his whereabouts.”

श्रुत्वा तद्वचनं राज्ञः कुपितो यादसांपतिः ।
शशाप तं नृपं कोपादसत्यवादिनं भृशम् ॥ 64 ॥
जलोदराभिधो व्याधिर्देहे भवतु ते नृप ।
यतः प्रतारितश्चाहं कृत्वा कपटपण्डित ॥ 65 ॥

Varuṇa became very angry at these words and cursed him thus: “O Lair! You are an hypocrite punḍit; therefore you deceived my frequently. Let therefore the disease dropsy come and attack your body.”

इति शप्त्वा ययौ धाम स्वकं पाशधरस्तदा ।
राजा चिन्तातुरस्तस्थौ भवने व्याधिपीडितः ॥ 66 ॥

Varuṇa, the Holder of the noose, cursing thus, went back to his own abode. The King was attacked with that disease, remained in his own residence, afflicted with cares and anxieties.

यदाऽतिव्याधितो राजा रोगेण शापजेन ह ।
तदा शुश्राव पुत्रोऽपि पितरं व्याधिपीडितम् ॥ 67 ॥

Rohita, the son of the king Hariścandra, heard about the severe illness of his father when he was very much tormented with that disease, as the curse of Varuṇa.

पाथिकः प्राह पुत्रं हि पिता ते भृशदुःखितः ।
जलोदरविकारेण शापजेन नृपात्मज ॥ 68 ॥

विनष्टं जीवितं तेऽद्य वृथाजातस्य दुर्मते ।
यत्त्यक्त्वा पितरं दुःस्थं प्राप्तोऽसि गिरिगह्वरम् ॥ 69 ॥

One day a traveller told him: “O son of the King! Your father is very ill with dropsy, due to the curse, and is very sorry. Certainly your brain has turned wrong; vain is your coming in this world; you have passed your life to no purpose, for you are staying still in this mountain cave, abandoning your sorrowful father. Certainly you are a bad disobedient son; what use is there in your keeping up this body?”

किमनेन शरीरेण प्राप्तं ते जन्मनः फलम् ।
 देहदं दुःखितं कृत्वा स्थितोऽस्यत्र सुताधम ॥ 70 ॥
 प्राणास्त्याज्याः पितुः कार्ये सत्पुत्रेणेति निश्चयः ।
 त्वदर्थे दुःखितो राजा क्रंदति व्याधिपीडितः ॥ 71 ॥

What purpose will be served by your both? When you have got this body, you have abandoned that father and are staying in this solitary cave. Know this as certain that to sacrifice one's life is the duty of a good and obedient son; therefore what more shall I say now than this that your father the king Hariścandra ailing from a severe illness is very sorry for you and is always weeping.

व्यास उवाच

तदाकर्ण्य वचस्तथ्यं पाथिकाद्धर्मसंयुतम् ।
 यदा चक्रे मनो गन्तुं द्रष्टुं तातं व्यथातुरम् ॥ 72 ॥
 तदा विप्रवपुर्भृत्या वासवस्तमुपागमत् ।
 रहः प्राह हितं वाक्यं दयावानिव भारत ॥ 73 ॥

मूर्खोऽसि राजपुत्र त्वं गमनाय मतिं वृथा ।
 करोषि पितरं त्वद्य न जानासि व्यथायुतम् ॥ 74 ॥
 इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
 द्वादशोऽध्यायः ॥ 12 ॥

Vyāsa said: O King! Hearing from the passerby these good words, the prince Rohita wanted to go to his sorrowful father attacked with disease when Indra assuming a Brāhmin form came up to him and began to speak to him when he was alone like one who was filled with mercy. O Son of a King! You are a fool; are you not positively acquainted with the fact that your father is in trouble; why then do you intend in vain to go there?"

Here ends the Twelfth Chapter on the cause of the war between Āḍī and Baka in the Sixth Book of the Mahāpurāṇam of Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIII

On the Above Fight

इन्द्र उवाच

साहसं कृतवान् राजा पूर्वं यत्कथितो मखः ।
 वरुणाय प्रतिज्ञातः पुत्रं कृत्वा पशुं प्रियम् ॥ 1 ॥
 Indra said: "O Prince! The King Hariścandra promised before to Varuṇa that he would solemnise propitiation the great Narmedha sacrifice when he would offer his own son to be immolated.
 गते त्वयि पिता पुत्रं बद्ध्वा यूषेऽघृणः पुनः ।
 पशुं कृत्वा महाबुद्धे वधिष्यति व्यथातुरः ॥ 2 ॥
 O Prince! You are very intelligent; can't you grasp this idea that your father has become merciless due to his suffering in this illness and no sooner you go there than he will make you the victim and tie you to the sacrificial post when you will be slaughtered.

इत्थं निषिद्धस्तत्पुत्रः शक्रेणामिततेजसा ।
 स्थितस्तत्रैव मायेशीमायया मोहितो भृशम् ॥ 3 ॥
 The indomitable Indra thus prohibiting the son, began to stay there deluded by the Māyā of the great Mahā Māyā.

यदा पुनः पुनः श्रुत्वा पितरं रोगपीडितम् ।
 गमनाय मतिं चक्रे तदेन्द्रः प्रत्यषेधयत् ॥ 4 ॥

O King! Thus whenever the prince heard of his father's severe illness, he wanted to go to his father, Indra repeatedly used to go to him and prevent him from doing so.

हरिश्चन्द्रोऽतिदुःखार्तः पप्रच्छ गुरुमन्तिके ।
 स्थितं वसिष्ठमेकान्ते सर्वज्ञं हिततत्परम् ॥ 5 ॥

On the other hand, the King Hariścandra became very much afflicted, and, seeing his family Guru all-knowing well wisher Vasiṣṭha close by, asked him:

राजोवाच

भगवन्किं करोम्यद्य कातरोऽस्मि व्यथाकुलः ।
 त्राहि मां दुःखमनसं महाव्याधिभयातुरम् ॥ 6 ॥

"O Bhagavan! What am I to do now? I am now very impatient with his agonies of this disease and am very weak; besides I am very much afraid of it. Kindly give me a good advice and save me.

वसिष्ठ उवाच

शृणु राजन्नुपायोऽस्ति रोगनाशं प्रति स्तुतः ।
त्रयोदशविधाः पुत्राः कथता धर्मसंग्रहे ॥ 7 ॥
तस्मात्क्रीतं सुतं कृत्वा यजस्व मखमुत्तमम् ।

Vasiṣṭha said: "O King! There is a good remedy for the cure of your disease. It is stated in the Śāstras that the sons are of thirteen kinds Aurasa, Kṣattraja, Datriṃa, Krītrima; etc.

द्रव्यं दत्त्वा यथोद्दिष्टमानयस्व द्विजोत्तमम् ॥ 8 ॥
एवं कृते मखे भूय रोगनाशो भविष्यति ।
वरुणोऽपि प्रसन्नात्मा भविष्यति यथासुखम् ॥ 9 ॥

Therefore pay the reasonable price and buy one good Brāhmin boy and perform your sacrifice with that boy. O King! Thus Varuṇa will be pleased and you will be cured of your disease."

व्यास उवाच

इति तस्य वचः श्रुत्वा राजा प्रोवाच मन्त्रिणम् ।
अन्वेषय महाबुद्धे विषयेष्वतियत्नतः ॥ 10 ॥

Vyāsa said: O King! Hearing thus the words of Vasiṣṭha the King Hariścandra addressed his minister: "O Minister-in-Chief! You are very sharp and intelligent, therefore you better try your best and seek in my kingdom a Brāhmin boy.

कदाचित्कोऽपि लोभार्थी ददाति स्वसुतं पिता ।
समानय धनं दत्त्वा यावत्प्रार्थयतेऽप्यसौ ॥ 11 ॥

In case a poor Brāhmin be willing, out of love for money, to give over his son, then give him any amount he wants and bring his son.

सर्वथैव समानयो यज्ञार्थं द्विजबालकः ।
न कार्या कृपणा बुद्धिस्त्वया मत्कार्यहेतवे ॥ 12 ॥

O Minister! By all means, bring a Brāhmin boy for this sacrifice; in other words, do not be miserly or act lazily to perform my business.

प्रार्थनीयस्त्वया पुत्र कस्यचिद्द्विजवादिनः ।
द्रव्येण देहि यज्ञार्थं कर्तव्योऽसौ पशुः किल ॥ 13 ॥

You should pray to any Brāhmin thus: Take this money and give your son, who will be sacrificed in a sacrificial ceremony as a victim."

इति संचोदितस्तेन सचिवः कार्यहेतवे ।
अन्वेषयामास पुरे ग्रामे ग्रामे गृहे गृहे ॥ 14 ॥

Thus ordered, the minister sought for a Brāhmin boy in town after town, village after village, and house after house.

एवमन्वेषतस्तस्य विषये कश्चिदातुरः ।
निर्धनस्त्रिसुतश्चासीदजीगर्तेति नामतः ॥ 15 ॥
तस्य पुत्रं शुनःशेषं मध्यमं मन्त्रिसत्तमः ।
आनयामास दत्त्वार्थं प्रार्थितं तद्धनं तदा ॥ 16 ॥

Till, at last, he came to know that in his kingdom there was a poor distressed Brāhmin named Ajīgarta, who had three sons. Then the minister gave to the Brāhmin that he wanted and purchased his second son named Śunaḥṣepha and brought him before the King. And handed him over to the King, saying that this Brāhmin boy is fit for the sacrificial victim.

समानीय शुनःशेषं सचिवः कार्यतत्परः ।
राज्ञे निवेदयामास पशुयोग्यं द्विजात्मजम् ॥ 17 ॥

The King then gladly brought the best Brāhmins, versed in the Vedas for the performance of the sacrifice, and collected all the articles requisite for the purpose.

राजाऽतिमुदितस्तेन विप्रानानीय सर्वतः ।
कारयामास संभारान् यज्ञार्थं वेदवित्तमान् ॥ 18 ॥
प्रारब्धे तु मखे तत्र विश्वामित्रो महामुनिः ।
बद्धं दृष्ट्वा शुनःशेषं निषिषेध नृपं तदा ॥ 19 ॥

When the sacrifice was commenced, the great Muni Viśvāmītra, seeing Śunaḥṣepha tied, prohibited the King and said: "O King! Do not be so bold as to sacrifice this boy; let this boy be free.

राजन्मा साहसं कार्षीमुंचैनं द्विजबालकम् ।
प्रार्थयाम्यहमायुष्मन्मुखं तेऽद्य भविष्यति ॥ 20 ॥

O long-lived One! I am asking this thing from you to day and if you obey it, certainly it will do good to you.

क्रन्दत्ययं शुनःशेषः करुणा मां दुनोत्यपि ।
दयावान्भव राजेन्द्र कुरु मे वचनं नृप ॥ 21 ॥

O King! This boy Śunaḥṣepha is crying; his cries are paining my heart and I am feeling pity for him. Hear my word and free this boy out of mercy.

परदेहस्य रक्षायै स्वदेहं ये दयापराः ।
ददति क्षत्रियाः पूर्वं स्वर्गकामाः शुचित्रताः ॥ 22 ॥

See! The pure-hearted Kṣatriyas, in ancient days, used to sacrifice their own bodies and thus preserve others bodies, so that they might attain the Heavens.

तं स्वदेहस्य रक्षार्थं हंसि द्विजसुतं बलात् ।
पापं मा कुरु राजेंद्र दयावान्भव बालके ॥ 23 ॥

And now you are killing this Brāhmin boy forcibly so that you may preserve your own body; judge how vicious is this your act! Be merciful to this boy.

सर्वेषां सदृशी प्रीतिर्देहे वेत्सि स्वयं नृप ।
मुंचैनं बालकं तस्मात्प्रमाणं यदि मे वचः ॥ 24 ॥

O King! Everyone likes his own body to the same extent; you are feeling this yourself; therefore if you take my word, then quit this boy.”

व्यास उवाच

अनादृत्य च तद्वाक्यं राजा दुःखातुरो भृशम् ।
न मुमोच मुनिस्तस्मै चुकोपातीव तापसः ॥ 25 ॥

Vyāsa said: O King! The King Hariścandra was ailing very much; hence he did not pay any heed to the Munis words and did not quit the boy.

उपदेशं ददौ तस्मै शुनःशेषाय कौशिकः ।
मन्त्रं पाशधरस्याथ दयावान्वेदवित्तमः ॥ 26 ॥

Thereupon the very fiery spirited Viśvāmītra became very angry with the King. Then Viśvāmītra, the son of Kauśika, the foremost of the knowers of the Vedas, shewed mercy on Śunaḥśepha and gave him the “Varuṇa Mantram.”

शुनःशेषोऽपि तं मन्त्रमसकृद्बद्धकर्षितः ।
प्लुतस्वरेण चुक्रोश संस्मरन् वरुणं भुशम् ॥ 27 ॥

Śunaḥśepha very much afraid to lose his life, earnestly repeatedly remembered Varuṇa and uttered that mantram in *Pluta* tone (lengthened or prolonged).

स्तुवंतं मुनिपुत्रं तं ज्ञात्वा वै यादसां पतिः ।
तत्रागत्य शुनःशेषं मुमोच करुणार्णवः ॥ 28 ॥

रोगहीनं नृपं कृत्वा वरुणः स्वगृहं ययौ ।
विश्वामित्रस्तु तं पुत्रं कृतवान्मोचितं मृतेः ॥ 29 ॥

Varuṇa, too, the ocean of mercy, knowing that the Brāhmin boy was praising him with hymns

came up to that spot and freed Śunaḥśepha from his bondage and freed the King also from his disease and went back to his own abode. Thus the Maharṣi Viśvāmītra became very glad to rescue the Muni's son from the jaws of death.

न कृतं वचनं राज्ञा कौशिकस्य महात्मनः ।
रोषं दधार मनसा राजोपरि स गाधिजः ॥ 30 ॥

The King Hariścandra did not observe the words of Viśvāmītra; hence the son of Gādhi harboured within his heart anger towards the King.

एकस्मिन्समये राजा हयारूढो वनं गतः ।
सूकरं हंतुकामस्तु मध्याह्ने कौशिकीतटे ॥ 31 ॥

वृद्धब्राह्मणवेषेण विश्वामित्रेण वंचितः ।
सर्वस्वं प्रार्थितं तस्य गृहीतं राज्यमद्भुतम् ॥ 32 ॥

One day while the King Hariścandra was riding in a forest and there, at mid-day, on the banks of the river Kauśika, when he desired to kill a boar, Viśvāmītra in the garb of an old Brāhmin asked from him everything that he had, including his dominion and thus cunningly took away everything from the King.

पीडितोऽसौ हरिश्चन्द्रो यजमानो यतो भृशम् ।
वसिष्ठः कौशिकं प्राह वने प्राप्तं यदृच्छया ॥ 33 ॥

The Maharṣi Vasiṣṭha, seeing his Yajamāna Hariścandra suffering much, became wounded and felt pain in his mind.

क्षत्रियाधम दुर्बुद्धे वृथा ब्राह्मणवेषभृत् ।
बकधर्मं वृथा किं त्वं गर्वं बहसि दाधिक ॥ 34 ॥

One day when he casually met Viśvāmītra in a forest, he said: “O wicked Kṣatriya! A disgrace to your family! You have in vain put on the garb of a Brāhmin; your religion is like a crane; you are full of vanity; you boast for nothing.

कस्मात्त्वया नृपश्रेष्ठो यजमानो ममाप्यसौ ।
अपराधं बिना जाल्प गमितो दुःखमद्भुतम् ॥ 35 ॥

The best of kings, Hariścandra is my protegee; he is faultless; still, O Fool! Why are you giving him so much trouble. As you are religious as a crane is religious, so take your birth as a crane.”

बकध्यानपरो यस्मात्तस्मात्त्वं वै वको भव ।

इति शप्तो वसिष्ठेन कौशिकः प्राह तं पुनः ॥ 36 ॥

त्वमप्याडिर्भावयुष्मन्बकोऽहं यावदेव हि ।

Viśvāmitra, thus cursed by Vasiṣṭha, cursed Vasiṣṭha in return, and said "O Vasiṣṭha! As long as I will remain a crane, so long you also remain as Śārāli or Aḍi bird.

व्यास उवाच

एवं परस्परं दत्त्वा शापं तौ क्रोधपीडितौ ॥ 37 ॥

अंडजौ तरसा जातौ सरस्याडीबकौ मुनी ।

Vyāsa said: O King! The two angry Munis thus cursed each other and the two were born as Crane and Śārāli or Aḍi bird.

एकस्मिन्यादपे नीडं कृत्वाऽसौ बकरूपभाक् ॥ 38 ॥

विश्वामित्रः स्थितस्तत्र दिव्ये सरसि मानसे ।

The crane Viśvāmitra built its nest on top of a tree on the Mānasarovara lake and began to live there.

अन्यस्मिन्यादपे कृत्वा वसिष्ठो नीडमुत्तमम् ॥ 39 ॥

आडीरूपधरस्तस्थावन्त्योन्यं द्वेषतत्परौ ।

Vasiṣṭha, too, assumed the form of an Aḍi bird, and built his nest on the top of another tree and lived there. Thus the two Ṛṣis spent their days in full enmity towards each other.

दिने दिने तौ संग्रामं चक्रतुः क्रोधसंयुतौ ॥ 40 ॥

दुःखदं सर्वलोकानां क्रंदमानावुभौ भृशम् ।

These two birds used to shriek so terribly loud that they became a nuisance to all; They fought daily with each other.

चंचुपक्षप्रहारैस्तु नखाघातैः परस्परम् ॥ 41 ॥

जघ्नतू रूधिरक्लिन्नौ पुष्पिताविव किंशुकौ ।

They used to strike each other with beaks and wings and claws and thus they were covered all over their bodies with cuts and wounds and they were smeared with blood.

एवं बहूनि वर्षाणि पक्षिरूपधरौ मुनी ॥ 42 ॥

स्थितौ तत्र महाराज शापपाशेन यन्त्रितौ ।

They began to look like Kimśuka trees. Thus the two Ṛṣis, in the shape of birds, in their states of bondage, due to each other's curse, passed many years there.

राजोवाच

कथं मुक्तौ मुनिश्रेष्ठौ शापाद्वसिष्ठकौशिकौ ॥ 43 ॥

तन्ममाचक्ष्व विप्रर्षे परं कौतूहलं हि मे ।

Janamejaya said: O Brāhmaṇa! Kindly tell me how Vasiṣṭha and Kauśika, the two Ṛṣis, became free from their curses; I am very curious to hear this.

व्यास उवाच

युध्यमानावुभौ दृष्ट्वा ब्रह्मा लोकपितामहः ॥ 44 ॥

तत्राजगामानिमिषैर्वृतः सर्वैर्दयापरैः ।

Vyāsa said: Brahmā, the Grandsire of his subjects, came there with all the Devas, filled with mercy, on seeing those two Ṛṣis at war against each other.

तावाश्वास्य जगत्कर्ता युद्धतो विनिवार्य च ॥ 45 ॥

शापं संमोचयामास तयोः क्षिप्तं परस्परम् ।

Brahmā, the Lotus-seated, made them desist from such a fight, consoled them and freed both of them from each other's curse.

ततो जग्मुः सुराः सर्वे स्वानि धिष्ययानि पद्मभूः ॥ 46 ॥

सत्यलोकं जगामाशु हंसारूढः प्रतापवान् ।

Then the Devas went back to their own abodes and the illustrious lotus-seated Brahmā went to the Satyaloka, seated on his Swan.

विश्वामित्रोऽप्यगात्तूर्णं वसिष्ठः स्वाश्रमं गतः ॥ 47 ॥

मिथः स्नेहं ततः कृत्वा प्रजापत्युपदेशतः ।

मैत्रावरुणिनाऽप्येवं कृतं युद्धमकारणम् ॥ 48 ॥

कौशिकेन समं भूप दुःखदं च परस्परम् ।

को नाम मानवो लोके देवो वा दानवोऽपि वा ॥ 49 ॥

Maharṣi Vasiṣṭha and Viśvāmitra became then friends and were tied with bonds of affection at the advice of Brahmā; they went back to their own Āśramas. O King! Now see, that the Maharṣi Vasiṣṭha, the son of Mitrā-Varuṇa, fought for nothing with Viśvāmitra, so painful to both the parties. Who, then, amongst the human beings, the Dānavas or the Devas can conquer his Ahaṅkāra (egoism) and be always happy?

अहंकारजयं कृत्वा सर्वदा सुखभाग्भवेत् ।

तस्माद्राजंश्चित्तशुद्धिर्महतामपि दुर्लभा ॥ 50 ॥

Therefore the Citta-Śuddhi, the purity of the heart (that purity which imparts to man the blessedness of God-vision) is very difficult even for the high-souled persons; with the greatest caution and utmost effort one has to practise for that.

यत्नेन साधनीया सा तद्विहीनं निरर्थकम् ।
तीर्थदानतपःसत्यं यत्किञ्चिद्धर्मसाधनम् ॥ 51 ॥
श्रद्धात्र त्रिविधा प्रोक्ता सात्त्विकी राजसी तथा ।
तामसी सर्वदेहेषु देहिनां धर्मकर्मसु ॥ 1 ॥
सात्त्विकी दुर्लभा लोके यथोक्तफलदा सदा ।
तदर्धफलदा प्रोक्त राजसी विधिसंयुता ॥ 2 ॥
तामसी त्वफला राजन्न तु कीर्तिकरी पुनः ।
कामक्रोधाभिभूतानां जनानां नृपसत्तम ॥ 3 ॥

To those persons, that are void of this Citta Śuddhi, it is all vain to go to places of pilgrimage, to make charities, to practise tapasyā, to be truthful; in fact, anything, which is the means to attain Dharma, becomes useless. O King! Śraddhā (Faith) is of three kinds: (1) Sāttvikī, (2) Rājasikī (3) Tāmasikī to all persons in all their religious matters. The Sāttvik faith is the only one of the three that yields entire results; and it is very rare in this world. The Rājasik faith, done according to due rules, yields half the results thereof and the Tāmasik faith is fruitless and inglorious; the

Tāmasik faith arises with those persons that are overwhelmed with lust, anger, greed, etc.

वासनारहितं कृत्वा तच्चित्तं श्रवणादिना ।
तीर्थादिषु वसेन्नित्यं देवीपूजनतत्परः ॥ 52 ॥

Therefore, O King! Keep to the company of the good and hear the Śāstras Vedānta, etc., and free the heart of worldly desires and then concentrate it to the worship of the Devī and live in a sacred place of pilgrimage.

देवीनामानि वचसा गृह्णंस्तस्या गुणान्स्तुवन् ।
ध्यायंस्तस्याः पदांभोजं कलिदोषभयार्दितः ॥ 53 ॥
एवं तु कुर्वतस्तस्य न कदाचित्कलेर्भयम् ।
अनायासेन संसारान्मुच्यते पातकी जनः ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
त्रयोदशोऽध्यायः ॥ 13 ॥

Men afraid and troubled with the defects of the Kaliyuga, should always take the name of the Devī, sing praises, and meditate on Her lotus feet. Thus the Jivas will not have any fear of Kali and the fallen vicious persons will easily be able to cross this ocean of the world and be free. There is no doubt in this.

Here ends the Thirteenth Chapter of the Sixth Book on the description of the battle between Āḍī and Baka after the discourse Śunaḥśepha in Śrīmaddevībhāgavatam, the Mahāpurāṇam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV

On the Birth of Vasiṣṭha from Mitrā Varuṇa

जनमेजय उवाच

व्यास उवाच

मैत्रावरुणिरित्युक्तं नाम तस्य मुनेः कथम् ।
वसिष्ठस्य महाभाग ब्रह्मणस्तनुजस्य ह ॥ 1 ॥
किमसौ कर्मतो नाम प्राप्तवान्पुणतस्तथा ।
ब्रूहि मे वदतां श्रेष्ठ कारणं तस्य नामजम् ॥ 2 ॥

निबोध नृपतिश्रेष्ठ वसिष्ठो ब्रह्मणः सुतः ।
निमिशापात्तनुं त्यक्त्वा पुनर्जातो महाद्युतिः ॥ 3 ॥
मित्रावरुणयोर्यस्मात्तस्मात्तन्नाम विश्रुतम् ।
मैत्रावरुणिरित्यस्मिन्लोके सर्वत्र पार्थिव ॥ 4 ॥

Janamejaya said: O Bhagavan! Maharṣi Vasiṣṭha was the mind-born son of Brahmā; how is it then that you have named him as Maitrā Vāruṇī." Is it that he got this name by some action or by some Guṇas? Kindly tell me the origin of this name, O Best of speakers!

Vyāsa said: O King! It is quite true that illustrious Vasiṣṭha was the noble son of Brahmā but he had to quit that body due to the curse of the King Nimi and he had to take a second body from Mitrā Varuṇa; hence he is named in this world as Maitrā-Varuṇī.

राजोवाच

कस्माच्छप्तः स धर्मात्मा राजा ब्रह्मात्मजो मुनिः।
चित्रमेतन्मुनिं लग्नो राज्ञः शापोऽतिदारुणः ॥ 5 ॥
अनागसं मुनिं राजा किमसौ शप्तवान्मुने ।
कारणं वद धर्मज्ञ तस्य शापस्य मूलतः ॥ 6 ॥

The King said: O Bhagavan! How was it that the religious Vasiṣṭha, the best of the Munis, the son of Brahmā was cursed by the King? Oh! The Munis have to suffer the dreadful curse of Kṣatriya kings! This seems very wonderful to me. O Knower of Dharma! Why did that king curse the innocent Muni? I am very curious to hear the cause of this; kindly tell me the cause of the curse.

व्यास उवाच

कारणं तु मया प्रोक्तं तव पूर्वं विनिश्चितम् ।
संसारोऽयं त्रिभिर्व्याप्तो राजन्मायागुणैः किल ॥ 7 ॥

Vyāsa said: O King! I told you already in particular all the causes of these. This Samsāra is pervaded by the three Guṇas of Māyā, Sattva, Raja and Tama.

धर्मं करोतु भूपालश्चरन्तु तापसास्तपः ।
सर्वेषां तु गुणैर्विद्धं नोज्ज्वलं तद्भवेदिह ॥ 8 ॥

Whether the kings practise their Dharma or the ascetics practise their tapas all their actions are interpenetrated with these Guṇas; therefore they can not shine so brightly.

कागक्रोधाभिभूताश्च राजानो मुनयस्तथा ।
लोभाहंकारसंयुक्तश्चरन्ति दुश्चरं तपः ॥ 9 ॥

The Kings, Munis performed very severe penances and austerities under the influence of lust, anger, greed and Ahaṅkāra.

भवन्ति क्षत्रिया राजन्नजोगुणसमावृताः ।
ब्राह्मणास्तु तथा राजन्न कोऽपि सत्त्वसंयुतः ॥ 10 ॥

O King! All, whether they be the Kṣatriyas or the Brāhmaṇas, who perform their sacrifices overpowered with this Rajo Guṇa, really, none of them performs these actions guided by Sattva Guṇa.

ऋषिणाऽसौ निमिः शप्तस्तेन शप्तो मुनिः पुनः।
दुःखाद्दुःखतरं प्राप्तावुभावपि विधेर्बलात् ॥ 11 ॥

The King Nimi; was cursed by the Ṛṣi and the Ṛṣi was cursed again by the King Nimi; thus they met with greater calamities and painful sufferings, the fruits from the hands of the powerful Fate.

द्रव्यशुद्धिः क्रियाशुद्धिर्मनसः शुद्धिरुज्ज्वला ।
दुर्लभा प्राणिनां भूप संसारे त्रिगुणात्मके ॥ 12 ॥

O King! In this world of the three Guṇas, it is very difficult for the beings to get the Dravya Śuddhi; Kriyā Śuddhi, and the pure effulgent Citta Śuddhi.

पराशक्तिप्रभावोऽयं नोत्प्लङ्घ्यः केनचित्त्वचित् ।
यस्यानुग्रहमिच्छेत्सा मोचयत्येव तं क्षणात् ॥ 13 ॥

O King! Know this as the influence wielded by the Highest Śakti, the Mother of this Universe. Nobody is able to overstep it; but he, whom She favours, can cross in a moment this world, bounded by the three Guṇas.

महान्तोऽपि न मुच्यन्ते हरिब्रह्महरादयः ।
पामरा अपि मुच्यन्ते यथा सत्यव्रतादयः ॥ 14 ॥

What more can be said than the fact that Hari, Hara, and Brahmā and the other Gods cannot free themselves without Her grace.

तस्यास्तु हृदयं कोऽपि न वेत्ति भुवनत्रये ।
तथापि भक्तवश्येयं भवत्येव सुनिश्चितम् ॥ 15 ॥

Moreover, the sinners like Satyavrata and others become free when Her Grace comes upon them.

तस्मात्तद्भक्तिरास्थेसा दोषनिर्मूलनाय च ।
रागदंभादियुक्ता चेत्सा भक्तिर्नाशिनी भवेत् ॥ 16 ॥

Nobody in these three worlds can know what reigns in Her mind; again, this is also a certain fact that She gets Herself bound by Her own will to Her devotees.

इक्ष्वाकुकुलसम्भूतो निमिर्नाम नराधिपः ।
रूपवान्गुणसम्पन्नो धर्मज्ञो लोकरंजकः ॥ 17 ॥

Therefore it is extremely desirable that one should have recourse to Sāttvikī devotion for the complete removal of faults and sins.

सत्यवादी दानपरो याजको ज्ञानवाञ्छुचिः ।
द्वादशस्तनयो धीमान्प्रजापालनतत्परः ॥ 18 ॥

And as the devotion with attachment and vanity

is always injurious to men, therefore it is highly beneficial to quit it; there is no doubt in this.

पुरं निवेशयामास गौतमाश्रमसन्निधौ ।
जयं तु पुरसंज्ञं च ब्राह्मणानां हिताय सः ॥ 19 ॥
बुद्धिस्तस्य समुत्पन्ना यजेयमिति राजसी ।
यज्ञेन बहुकालेन दक्षिणासंयुतेन च ॥ 20 ॥

O King! There was a king named Nimi, born of the family of Ikṣvaku. He was beautiful, well qualified, virtuous, truthful, charitable, endearing to his people, a sacrificer, of pure conduct and manners, ready to govern his subjects, intelligent and endowed with knowledge.

इक्ष्वाकुं पितरं दृष्ट्वा यज्ञकार्याय पार्थिव ।
कारयामास सम्भारं यथोद्दिष्टं महात्मभिः ॥ 21 ॥

For the benefit of the Brāhmaṇas, that high-souled king established a city named Jayantupur in close vicinity to ther hermitage of Gautama.

भृगुमंगिरसं चैव वामदेवं च गौतमम् ।
वसिष्ठं च पुलस्त्यं च ऋचीकं पुलहं क्रतुम् ॥ 22 ॥

Thus some time passed when this Rājasik idea arose in his mind that "I will perform a sacrifice extending for a good many years when I will give exhorbitant Dakṣiṇās (remunerations to the priests and Brāhmins)."

मुनीनामन्त्रयामास सर्वज्ञान्वेदपारगान् ।
यज्ञविद्याप्रवीणांश्च तापसान् वेदवित्तमान् ॥ 23 ॥

Getting permission from his own father Ikṣvāku, he began to collect all the ingredients necessary for the sacrifice, as advised by the high-souled persons.

राजा सम्भृतसम्भारः संपूज्य गुरुमात्मनः ।
वसिष्ठं प्राह धर्मज्ञो विनयेन समन्वितः ॥ 24 ॥

He invited the all-knowing Munis and ascetics, versed in the Vedas and in conducting sacrifices, e.g., Bhṛgu, Agirā, Vāmadeva, Gautama, Vasiṣṭha, Pulastya, Ricika, Pulaha, Kratu and others, all well-versed in the Vedas.

यजेयं मुनिशार्दूल याजयस्व कृपानिधे ।
गुरुस्त्वं सर्ववेत्तासि कार्यं मे कुरु साम्प्रतम् ॥ 25 ॥
यज्ञोपकरणं सर्वं समानीतं सुसंस्कृतम् ।
पञ्चवर्षसहस्रं तु दीक्षां कर्तुं मतिश्च मे ॥ 26 ॥

Then that religious King Nimi, collecting all the materials necessary for sacrifice worshipped his own Guru Vasiṣṭha and then spoke to him (the Guru) with great humility, O Best of Munis! I will perform a sacrifice; kindly perform this my sacrificial act; you are my Guru and therefore you know everything; so do this sacrifice for me. All the articles for this purpose are brought and cleansed.

यस्मिन् यज्ञे समाराध्या देवी श्रीजगदम्बिका ।
तत्प्रीत्यर्थमहं यज्ञं करोमि विधिपूर्वकम् ॥ 27 ॥
तच्छ्रुत्वासौ निमेर्वाक्यं वसिष्ठः प्राह भूपतिम् ।
इन्द्रेणाहं वृतः पूर्वं यथार्थं नृपसत्तम ॥ 28 ॥

O Guru! Know that for five thousand years I mean to be engaged in this sacrifice, this is my Saṅkalpa (will). I will worship the Goddess Ambikā in this sacrifice and for Her satisfaction I am arranging for it according to the prescribed rules. Hearing the King Nimi's words, Vasiṣṭha said: "O Best of Kings! Indra, the King of the Devas, has already selected me for his sacrificial ceremony.

पराशक्तिमखं कर्तुमुद्युक्तः पाकशासनः ।
स दीक्षां गमितो देवः पञ्चवर्षशतात्मिकाम् ॥ 29 ॥

Now Indra is ready to do the sacrifice for there propitiation of the Highest Śakti and I have initiated him for five hundred years.

तस्मात्त्वमन्तरं तावत्प्रतिपालय पार्थिव ।
इन्द्रयज्ञे समाप्तेऽत्र कृत्वा कार्यं दिवस्पतेः ॥ 30 ॥
आगमिष्याम्यहं राजस्तावत्त्वं प्रतिपालय ।

Therefore, O King! You will have to wait till I complete the Indra's Yajña. After fully completing all his works, I will come here. Therefore, O King! Wait till then.

राजोवाच

मया निमन्त्रिताश्चान्ये मुनयो यज्ञकारणात् ॥ 31 ॥
सम्भारा सम्भृताः सर्वे पालयामि कथं गुरो ।
इक्ष्वाकूणां कुले ब्रह्मन्गुरुस्त्वं वेदवित्तमः ॥ 32 ॥

The King said: "O Best of Munis! I have already invited other Munis for this sacrifice and have

collected all the materials; how, then can I wait for you? O Brāhmaṇa! You are the foremost of those versed in the Vedas and you are the family Guru of the noble Ikṣvāku.

कथं त्यक्त्वाऽद्य मे कार्यमुद्यतो गन्तुमाशु वै ।
न ते युक्तं द्विजश्रेष्ठ यदुत्सृज्य मखं मम ॥ 33 ॥
गन्तासि धनलोभेन लोभाकुलितचेतनः ।
निवारितोऽपि राज्ञा त जगामेंद्रमखं गुरुः ॥ 34 ॥

How is it, then, avoiding my work you are ready to go elsewhere O Best of Brāhmins! Under the uncontrollable greed of wealth you have lost all senses and you are ready to go away without doing my work. This does not behave you.

राजाऽपि विमना भूत्वा गौतमं प्रत्यपूजयत् ।
इयाज हिमवत्याश्रं सागरस्य समीपतः ॥ 35 ॥
दक्षिणा बहुला दत्ता विप्रेभ्यो मखकर्मणि ।
निमिना पञ्चसाहस्री दीक्षा तत्र कृता नृप ॥ 36 ॥

O King! Though thus tempted by the King Nimi, the Ṛṣi Vasiṣṭha went to the Indra's sacrifice. The King, too, became absent minded and selected for the sacrifice the Ṛṣi Gautama.

ऋत्विजः पूजिताः कामं धनैर्गोभिर्मुदायुताः ।
शक्रयज्ञे समाप्ते तु पञ्चवर्षशतात्मके ॥ 37 ॥

He then commenced his sacrificial ceremony close to the ocean by the side of the Himālayan range and gave profusely the Dakṣiṇās.

आजगाम वसिष्ठस्तु राज्ञः सत्रदिदक्षया ।
आगत्य संस्थितसत्र दर्शनार्थं नृपस्य च ॥ 38 ॥
तदा राजा प्रसुप्तस्तु निद्रयाऽपहतो भृशम् ।
नासौ प्रबोधितो भृत्यैर्नागतस्तु मुनिं नृपः ॥ 39 ॥

The King Nimi was engaged in this sacrificial act for five thousand years. In this the Ṛtviks (priests) were worshipped with sufficient wealth and cows; they were extremely glad.

वसिष्ठस्य ततो मन्युः प्रादुर्भूतोऽवमानतः ।
अदर्शनान्निमेस्तत्र चुकोप मुनिसत्तमः ॥ 40 ॥

Then, when the five hundred years extending sacrifice of Indra was completed, the Ṛṣi Vasiṣṭha came to see the King Nimi's sacrifice and waited there to see the King.

शापं च दत्तवांस्तस्मै राज्ञे मन्युवशं गतः ।
यस्मात्त्वं मां गुरुं त्यक्त्वाऽन्यगुरुमात्मनः ॥ 41 ॥

The king was then asleep; so the servants did not awake him from his sleep; and the King did not come to the Ṛṣi. Feeling insult at this, the Maharṣi Vasiṣṭha became infuriated with rage.

दीक्षितोऽसि बलान्मम मामवज्ञाय पार्थिव ।
वारितोऽपि मया तस्माद्धिदेहस्त्वं भविष्यसि ॥ 42 ॥
पतत्त्विदं शरीरं ते विदेहो भव भूपते ।

Not seeing the King, he become very angry; and, subject to this, he cursed the King; when I am your lifelong Guru, especially when I prohibited you and you have forsaken me and selected another Guru and by your sheer force you are initiated, then be devoid of your body. Let your body fall off to-day.

व्यास उवाच

इति तद्व्याहृतं श्रुत्वा राज्ञस्तु परिचारकाः ॥ 43 ॥
सद्यः प्रबोधयामासुर्मुनिमाहुः प्रकोपितम् ।

Vyāsa said: The King's attendants, hearing thus the curse given by Vasiṣṭha went to the King, instantly awoke him from his sleep and informed him that the Ṛṣi Vasiṣṭha not seeing him, became very angry. The King Nimi, quite sinless, went then to the angry Vasiṣṭha and humbly spoke to him the following reasonable words, pregnant with meaning.

कुपितं तं समागत्य राजा विगतकल्मषः ॥ 44 ॥
उवाच वचनं श्लक्ष्णं हेतुगर्भं च युक्तिमतम् ।
मम दोषो न धर्मज्ञ गतस्त्वं तृष्णयाकुलः ॥ 45 ॥
हित्वा मां यजमानं वै प्रार्थितोऽपि मया भृशम् ।
न लज्जसे द्विजश्रेष्ठ कृत्वा कर्म जुगुप्सितम् ॥ 46 ॥

O Knower of Dharma! I am your Yajamāna; though I repeatedly requested you to perform my sacrifice, yet you quitted me out of the covetousness and went somewhere else. I cannot be charged with any fault. You are the foremost of Brāhmins; and knowing that contentment is the substance of your Dharma, you did not feel ashamed to do this blameable act.

संतोषे ब्राह्मणश्रेष्ठ जानन्धर्मस्य निश्चयम् ।

पुत्रोऽसि ब्रह्मणः साक्षाद्देवदेवांगवित्तमः ॥ 47 ॥

You are the son of Brahmā; and, being versed in the Vedas and Vedāngas, you are yet unaware of the subtle and very difficult nature of the Brāhminic religion.

न वेत्सि विप्रधर्मस्य गतिं सूक्ष्मां दुरत्ययाम् ।

आत्मदोषं मयि ज्ञात्वा मृषा मां शप्तुमुद्यतः ॥ 48 ॥

Now you want to cast your own fault on my shoulders and you are trying in vain to curse me. Anger is more to be blamed than Cāṇḍāla!

त्याज्यस्तु सुजनैः क्रोधश्रांङ्गालादधिको यतः ।

वृथा क्रोधपरीतेन मयि शापः प्रपातितः ॥ 49 ॥

The wise men should overcome it by all means. When you, infuriated with rage, have been able to curse me for nothing, then I now curse you.

तवापि च पतत्वद्य देहोऽयं क्रोधसंयुतः ।

एवं शप्तो मुनी राज्ञा राजा च मुनिना तथा ॥ 50 ॥

“Let your this body, inflamed with anger, drop off.” O King! Thus the King cursed the Muni and the Muni cursed the King; and both of them were, therefore, very sorry.

परस्परं प्राप्य शापं दुःखितौ तौ बभूवतुः ।

वसिष्ठस्त्वतिचिन्तार्तो ब्रह्माणं शरणं गतः ॥ 51 ॥

निवेदयामास तथा शापं भूपकृतं महत् ।

Vasiṣṭha then became troubled with cares and took shelter with Brahmā and informing him about the great curse given by the King Nimi said: “Father! The King has cursed me saying “Let your body fall off today. Now the great trouble due to the falling off of the body has arisen. What am I to do now?”

वसिष्ठ उवाच

राज्ञा शप्तोऽस्मि देहोऽयं पतत्वद्य तवेति वै ॥ 52 ॥

किं करोमि पितः प्राप्तं कष्टं कायप्रपातजम् ।

अन्यदेहसमुत्पत्तौ जनकं वद सांप्रतम् ॥ 53 ॥

O Father! Kindly tell me from whom shall I take my birth and take such means as I can get a body like what I have now.

तथा मे देहसंयोगः पूर्ववत्समपद्यताम् ।

यादृशं ज्ञानमेतस्मिन्देहे तत्रास्तु तत्पितः ॥ 54 ॥

Also by Your unbounded power, do so that I can retain the knowledge in that body as I have at present; You are fully competent to do this.

समर्थोऽसि महाराज प्रसादं कतुमर्हसि ।

वसिष्ठस्य वचः श्रुत्वा ब्रह्मा प्रोवाच तं सुतम् ॥ 55 ॥

मित्रावरुणयोस्तेजस्त्यं प्रविश्य स्थिरो भव ।

तस्मादयोनिजः काले भविता त्वं न संशयः ॥ 56 ॥

पुनर्देहं समासाद्य धर्मयुक्तो भविष्यसि ।

भूतात्मा वेदवित्कामं सर्वत्र सर्वपूजितः ॥ 57 ॥

O King! Hearing thus the words of Vasiṣṭha, Brahmā spoke thus to dear son: Go and enter into the Tejas (essence) of Mitrā Varuṇa and remain contented; then you will get, in due time, a body not born of any womb and you will be again religious, truthful, knower of the Vedas, all-knowing and worshipped by all; there is no doubt in this.

एवमुक्तस्तदा पित्रा प्रययौ वरुणालयम् ।

कृत्वा प्रदक्षिणं प्रीत्या प्रणम्य च पितामहम् ॥ 58 ॥

When Brahmā said this, the Mahārṣi Vasiṣṭha bowed down to the Grand Sire and circumambulating him, went to the abode of Varuṇa.

विवेश स तयोर्देहे मित्रावरुणयोः किल ।

जीवांशेन वसिष्ठोऽथ त्यक्त्वा देहमनुत्तमम् ॥ 59 ॥

Then he quitted his excellent body; and, with his subtle body, the part of his Jīva entered into the body of Mitrā Varuṇa.

कदाचित्तूर्वशी राजन्नागता वरुणालयम् ।

यदृच्छया वरारोहा सखीगणसमावृता ॥ 60 ॥

दृष्ट्वा तामप्सरां दिव्यां रूपयौवनसंयुताम् ।

जातौ कामातुरौ देवौ तदा तामूचतुर्नृप ॥ 61 ॥

विवशौ चारुसर्वाङ्गीं देवकन्यां मनोरमाम् ।

आवां त्वमनवद्यांगि वरयस्व समाकुलौ ॥ 62 ॥

विहरस्व यथाकामं स्थानेऽस्मिन्वरवर्णिनि ।

तथोक्ता सा ततो देवी ताभ्यां तत्र स्थितावशा ॥ 63 ॥

Then once on a time Urvaśī, exquisitely beautiful and lovely, surrounded by her comrades,

went wilfully into the abode of Varuṇa. Mitrā-Varuṇa, the two Devas became very passionate to see that Apsarā (the celestial nymph) endowed with youth and beauty and being enchanted with the arrows of cupid, and, being senseless, addressed to the Deva Kanyā Urvaśī, beautiful in all her parts, thus: "O Lovely One! Seeing you, we are very much troubled with the arrows of cupid; O Beautiful One! Select us and remain and enjoy here at your pleasure."

कृत्वा भावं स्थिरं देवी मित्रावरुणयोगृहे ।

सा गृहीत्वा तयोर्भावं संस्थिता चारुदर्शना ॥ 64 ॥

When they said thus, Urvaśī became attached to them; and, under their control, began to stay in the house of Mitrā Varuṇa.

तयोस्तु पतितं वीर्यं कुम्भे दैवादनावृते ।

तस्माज्जातौ मुनी राजन्द्वावेवातिमनोहरौ ॥ 65 ॥

When Urvaśī began to remain there, strongly attached to them, the semen of Mitrā Varuṇa dropped in an uncovered jar.

अगस्तिः प्रथमस्तत्र वसिष्ठश्चापरस्तथा ।

मित्रावरुणयोर्वीर्यान्तापसावृषिसत्तमौ ॥ 66 ॥

And the two beautiful sons of the Ṛṣis were born out of that; Agasti was the first child and Vasiṣṭha

the second. Thus, out of the semen of Mitrā Varuṇa, the two ascetics were born.

प्रथमस्तु वनं प्राप्तो बाल एव महातपाः ।

इक्ष्वाकुस्तु वसिष्ठं तं बालं बब्रे पुरोहितम् ॥ 67 ॥

The first Agasti turned out a great ascetic in his childhood and resorted to forest; Ikṣvāku the best of Kings, selected Vasiṣṭha as his family priest.

वंशस्यास्य सुखार्थं तं पालयामास पार्थिव ।

विशेषेण मुनिं ज्ञात्वा प्रीत्या युक्तो बभूव ह ॥ 68 ॥

O King! Ikṣvāku, the best of Kings, nursed him for the welfare of his own line; the more so, because to know that he was the Muni Vasiṣṭha; and thus he was very pleased with him.

एतत्ते सर्वमाख्यातं वसिष्ठस्य च कारणम् ।

शापाद्देहांतरप्राप्तिर्मित्रावरुणयोः कुले ॥ 69 ॥

इति श्रीमदेवीभागवते महापुराणे षष्ठस्कन्धे

चतुर्दशोऽध्यायः ॥ 14 ॥

Janamejaya! Thus I have described to you about the getting of another body by Vasiṣṭha, due to the curse of Nimi, and have also described his re-birth in Mitrā-Varuṇa's family.

Here ends the Fourteenth Chapter of the Sixth Book on the birth of Vasiṣṭha from Mitrā Varuṇa in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XV

On Nimi's Getting Another Body and on the Haihayas

जनमेजय उवाच

देहप्राप्तिर्वसिष्ठस्य कथिता भवता किल ।

निमिः कथं पुनर्देहं प्राप्तवानिति मे वद ॥ 1 ॥

Janamejaya said: "The getting back of another similar body by Vasiṣṭha is certainly described by you. Now tell me how the King Nimi got another body."

व्यास उवाच

वसिष्ठेन च सम्प्राप्तः पुनर्देहो नराधिप ।

निमिना न तथा प्राप्तो देहः शापादनन्तरम् ॥ 2 ॥

Vyāsa said: O King! The Ṛṣi Vasiṣṭha only got back his body; but the King Nimi did not get back his body what had been cursed by Vasiṣṭha."

यदा शप्तो वसिष्ठेन तदा ते ब्राह्मणाः क्रतौ ।

ऋत्विजो ये वृता राज्ञा ते सर्वे समर्चितयन् ॥ 3 ॥

किं कर्तव्यमहोऽस्माभिः शापदग्धो महीपतिः ।

अस्मिन्यज्ञे त्वसम्पूर्णे दीक्षायुक्तश्च धार्मिकः ॥ 4 ॥

किं कर्तव्यं कार्यमेतद्विपरीतमभूत्किल ।

अवश्यंभाविभावत्वादशक्ताः स्म निवारणे ॥ 5 ॥

मन्त्रैर्बहुविधैर्देहं तदा तस्य महात्मनः ।

रक्षितं धारयामासुः किञ्चिच्छ्वसनसंयुतम् ॥ 6 ॥

गन्धैर्माल्यैश्च विविधैः पूज्यमानं मुहुर्मुहुः ।

मन्त्रशक्त्या प्रतिष्ठभ्य निर्विकारं सुपूजितम् ॥ 7 ॥

The priests engaged at the sacrifice by Nimi began to consider, when the Ṛṣi Vasiṣṭha cursed

him, in the following way: Oh! What a wonderful thing is this? Before the sacrifice is complete, the King Nimi has been cursed; this is against what we had expected; What can we do? What is inevitable must come to pass; how can we thwart it? By various Mantrams, they kept alive the body of the King in which breathing was still going on a little; and they prevented the body from decaying by worshipping the body with various Mantra Śaktis and kept it in a stationary state.

समाप्ते च क्रतौ तत्र देवाः सर्वे समागताः ।

ऋत्विग्भिस्तु स्तुताः सर्वे सुप्रीताश्चाभवन् ॥ 8 ॥

When the sacrificial ceremony was completed, the Ṛṣis began to praise the gods with hymns whereon the Devas became pleased and came to that spot.

विज्ञप्ता मुनिभिः स्तोत्रैर्निर्विण्णात्मानमबुवन् ।

प्रसन्नाः स्म महीपाल वरं वरय सुव्रत ॥ 9 ॥

यज्ञेनानेन राजर्षे वरं जन्म विधीयते ।

देवदेहं नृदेहं वा यत्ने मनसि वाञ्छितम् ॥ 10 ॥

When the Munis informed the Devas fully of the condition of the King's body, the Devas spoke to the sorrowful King thus: "O performer of good vows! We are all pleased with your sacrifice; now ask boons from us." O King! You ought to get an excellent birth as the fruit of performing this sacrifice.

दृप्तः कामं पुरोधस्ते मृत्युलोके यथासुखम् ।

एवमुक्तो निमेरात्मा सन्तुष्टस्तानुवाच ह ॥ 11 ॥

So ask what body, the body of a Deva or of a man, you desire? Or you can ask, if you like, for another similar body, that your priest Bṛhaspati has got quitting his first body whereby he has become proud and is now staying in the Loka of Yama.

न देहे मम वाञ्छाऽस्ति सर्वदैव विनश्वरे ।

वासो मे सर्वसत्त्वानां दृष्टावस्तु सुरोत्तमाः ॥ 12 ॥

नेत्रेषु सर्वभूतानां वायुभूतश्चराम्यहम् ।

एवमुक्ताः सुरास्तत्र निमेरात्मानमबुवन् ॥ 13 ॥

O King! At these words the King Nimi was very glad and spoke to them thus: "O Devas! I

have no aspiration for the body that is always liable to destruction; I therefore want to reside on the top of the eyelids of all the beings.

प्रार्थय त्वं महाराज देवीं सर्वेश्वरीं शिवाम् ।

मखेनानेन सन्तुष्टा सा तेऽभीष्टं विधास्यति ॥ 14 ॥

Therefore I ask this boon that I be able to move in the shape of Vāyu (air) on the top of the eyes of all the beings."

स देवैरेवमुक्तस्तु प्रार्थयामास देवताम् ।

स्तोत्रैर्नानाविधैर्दिव्यैर्भक्त्या गद्गदया गिरा ॥ 15 ॥

Thus said, the Devas spoke to the soul of Nimi: "O King! Pray to the most auspicious Deity, the Devī, the Highest Goddess.

प्रसन्ना सा तद्वा देवी प्रत्यक्षं दर्शनं ददौ ।

कोटिसूर्यप्रतीकाशं रूपं लावण्यदीपितम् ॥ 16 ॥

She has been pleased with this sacrifice; therefore your prayer will certainly be granted." Hearing thus, the King began to pray with various hymns with intense devotion, in tremulous voice, the Devī.

दृष्ट्वा प्रमुदिताः सर्वे कृतकृत्याश्च चेतसि ।

प्रसन्नायां देवतायां राजा बद्धे वरं नृप ॥ 17 ॥

The Devī became pleased and appeared before him. Seeing shining like a crore of suns and looking exceedingly lovely and beautiful, all the persons there became very happy.

ज्ञानं तद्विमलं देहि येन मोक्षो भवेदपि ।

नेत्रेषु सर्वभूतानां निवासो मे भवेदिति ॥ 18 ॥

They began to think themselves as very blessed and as having done all what they had to do. Knowing the Devī Bhagavatī pleased, the King asked this boon from her: "O Devī! Give me that knowledge, pure and simple, whereby final liberation is obtained.

ततः प्रसन्ना देवेशी प्रोवाच जगदम्बिका ।

ज्ञानं ते विमलं भूयात्प्रारब्धास्यावशेषतः ॥ 19 ॥

नेत्रेषु सर्वभूतानां निवासोऽपि भविष्यति ।

निमिषं यान्ति चक्षूंषि त्वत्कृतेनैव देहिनाम् ॥ 20 ॥

तव वासात्सनिमिषा मानवाः पशवस्तथा ।

पतंगाश्च भविष्यन्ति पुनश्चानिमिषाः सुराः ॥ 21 ॥

Also, I may be able to reside on the top of the eyes of all the beings." The Devī, the Lord of the Devas, the Mother of the World being highly pleased, said thus: "O King! At the expiry of this your Prārabdha Karma, you will acquire pure knowledge and you will reside on the tops of the eyes in the shape of Vāyu, and through your residing there the beings will twinkle; *i. e.*, open and close their eyes.

इति दत्त्वा वरं तस्मै तदा श्रीवरदेवता ।

आमन्त्र्य च मुनीन्सर्वास्तत्रैवान्तर्हिताऽभवत् ॥ 22 ॥

The men, beasts, and birds will twinkle due to your residing there; but the Immortals will always remain with a steadfast gaze; they will not twinkle." Thus granting him the boon, and addressing all the Munis the Bhagavatī, the Highest Deity, disappeared.

अन्तर्हितायां देव्यां तु मुनयस्तत्र संस्थिताः ।

विचिंत्य विधिवत्सर्वं निमिर्देहं समाहरन् ॥ 23 ॥

When the Devī disappeared from their sight, the Munis then thought much and they took the body of the King Nimi to churn it duly.

अरणिं तत्र संस्थाप्य ममंथुर्मन्त्रवत्तदा ।

मन्त्रहोमैर्महात्मानः पुत्रहेतोर्निमेरथ ॥ 24 ॥

For the sake of getting a son from Nimi, the high-souled Munis performed Homa ceremony (oblations to the fire) and placing the piece of wood Arani on his body began to utter Mantrams and churned his body.

अरण्यां मथ्यमानायां पुत्रः प्रादूरभूत्तदा ।

सर्वलक्षणसंपन्नः साक्षान्निमिरिवापरः ॥ 25 ॥

When the woods were thus churned, a son, endowed with all auspicious signs, looking like a second Nimi, was born to them.

अरण्या मथनाज्जातस्तस्मान्मिथिरिति स्मृतः ।

येनायं जनकाज्जातस्तेनासौ जनकोऽभवत् ॥ 26 ॥

As this son was born due to the churning of the Aranis, the boy was named Mithi, and as it came out of the body of Janaka, the boy was named Janaka. O King!

विदेहस्तु निमिर्जातो यस्मात्तस्मात्तदन्वये ।

समुद्भूतास्तु राजानो विदेहा इति कीर्तिताः ॥ 27 ॥

As the King Nimi lost his body, *i. e.*, became Videha through the curse of Vasiṣṭha, all his descendants were known as Videha. Thus the son of Nimi was well known as the King Janaka.

एवं निमिसुतो राजा प्रथितो जनकोऽभवत् ।

नगरी निर्मिता तेन गंगातीरे मनोहरा ॥ 28 ॥

He built a beautiful city on the banks of the Ganges; the city became famous also by his name (Janakapuri).

मिथिलेति सुविख्याता गोपुराद्वालसंयुता ।

धनधान्यसमायुक्ता हृद्दशालाविराजिता ॥ 29 ॥

The King Janaka beautified this city with many forts, arcades, markets and many nice buildings and palaces; and his city was full of wealth and grains.

वंशेऽस्मिन्येऽपि राजानस्ते सर्वे जनकास्तथा ।

विख्याता ज्ञानिनः सर्वे विदेहाः परिकीर्तिताः ॥ 30 ॥

O King! All the Kings of this line became famous by the name of Janaka and all were endowed with the Supreme knowledge and known as Videha.

एतत्ते कथितं राजन्निमेराख्यानमुत्तमम् ।

शापाद्यस्य विदेहत्वं विस्तरादुदितं मया ॥ 31 ॥

O King! I have now described to you the story of the King Nimi who got disembodiedness (Videhatva) out of the curse.

राजोवाच .

भगवन्भवता प्रोक्तं निमिशापस्य कारणम् ।

श्रुत्वा सन्देहमापन्नं मनो मेऽतीव चञ्चलम् ॥ 32 ॥

The King said: O Bhagavan! You have described the cause why the King Nimi was cursed; my mind has grown very doubtful and restless on hearing it.

वसिष्ठो ब्राह्मणश्रेष्ठो राज्ञश्चैव पुरोहितः ।

पुत्रः पङ्कजयोनेस्तु राजा शप्तः कथं मुनिः ॥ 33 ॥

The Ṛṣi Vasiṣṭha was the son of Brahmā and the best of the Brāhmins; especially he was the royal priest; how has it, then, that he was cursed by the King! "

गुरुं च ब्राह्मणं ज्ञात्वा निमिना न कृता क्षमा ।
यज्ञकर्म शुभं कृत्वा कथं क्रोधमुपागतः ॥ 34 ॥

Why did not the King Nimi forgive him as he was Guru and a Brāhmin? Why he became angry, when he performed such a great, auspicious sacrifice?

ज्ञात्वा धर्मस्य विज्ञानं कथमिक्ष्वाकुसम्भवः ।
क्रोधस्य वशमापन्नः शप्तवान्ब्राह्मणं गुरुम् ॥ 35 ॥

He was born of the family of Ikṣvāku and he knew well the truths of the religion; then how was it that he became subject to anger and cursed his own Guru Brāhmin.

व्यास उवाच

क्षमाऽतिदुर्लभा राजन्प्राणिभिरजितात्मभिः ।
क्षमावान्दुर्लभो लोके सुसमर्थो विशेषतः ॥ 36 ॥

Vyāsa said: O King! It is very hard and rare for the persons not possessed of self-restraint to forgive; especially when one is fully capable, it is very rare to find one in the three worlds, who can forgive.

सर्वसंगपरित्यागी मुनिर्भवतु तापसः ।
निद्राक्षुधोर्विजेता च योगाभ्यासे सुनिष्ठितः ॥ 37 ॥

कामः क्रोधस्तथा लोभो ह्यहंकारश्चतुर्थकः ।
दुर्ज्ञेया देहमध्यस्था रिपवस्तेन सर्वथा ॥ 38 ॥

He who has forsaken all attachments and has conquered hunger and sleep and is always engaged in the Yoga practices, even that ascetic Muni is not capable to conquer completely lust, anger and greed and Ahaṅkāra, etc., the passions raging in the mortal coil.

न भूतपूर्वः संसारे न चैव वर्ततेऽधुना ।
भविता न पुमान्कश्चिद्यो जयेत रिपूनिमान् ॥ 39 ॥

None existed before in this whole world who conquered his passions! None exists now and none will be born ever-after. Hardly will be seen any in this earth, or the Heavens, or the Loka of Brahmā or in Vaikuṅṭha, even in Kailāśa, that has conquered completely his passions?

न स्वर्गे न च भूलोके ब्रह्मलोके हरेः पदे ।
कैलासे नेदृशः कश्चिद्यो जयेत रिपूनिमान् ॥ 40 ॥

What can be said in regard to the ordinary mortals of this earth when the sons of Brahmā, the Mahārṣis, ascetics, Ṛṣis are all pierced by the Sattva, Rajas, or Tamo Guṇas.

मुनयो ब्रह्मपुत्राश्च तथाऽन्ये तापसोत्तमाः ।
तेऽपि गुणत्रयाविद्धाः किं पुनर्मानवा भुवि ॥ 41 ॥
कपिलः सांख्यवेत्ता च योगाभ्यासरतः शुचिः ।
तेनापि दैवयोगाद्धि प्रदग्धाः सगरात्मजाः ॥ 42 ॥

Behold! The Ṛṣi Kapila was the Knower of Śāṅkhya and always engaged in his Yoga practises and he was a pure and holy soul; yet, by strange combinations of Fate, he became angry and burnt to ashes the sons of the King Sagara.

तस्माद्राजन्नहंकारात्संजातं भुवनत्रयम् ।
कार्यकारणभावात्तु तद्विद्युक्तं कथं भवेत् ॥ 43 ॥
ब्रह्मा गुणत्रयाविष्टो विष्णुश्चैवाथ शङ्करः ।
प्रभवन्ति शरीरेषु तेषां भावाः पृथक्पृथक् ॥ 44 ॥
मानवानां च का वार्ता सत्त्वैकांतव्यवस्थितौ ।
गुणानां सङ्करो राजन्सर्वत्र समवस्थितः ॥ 45 ॥
कदाचित्सत्त्ववृद्धिः स्यात्कदाचिद्रजसः किल ।
कदाचित्तमसो वृद्धिः समभावः कदाचन ॥ 46 ॥

O King! Out of Ahaṅkāra, these three worlds are created; therefore this world and Ahaṅkāra are related to each other as effect and cause; how then the Jīvas that are born of this Saṁsāra can extricate themselves from this Ahaṅkāra? Brahmā, Viṣṇu and Maheśa are also pierced by those three Guṇas; different feelings are seen in their different bodies. Therefore it need hardly be said that the manifestation of the pure Sattva Guṇa alone is not to be seen in any of the human beings; for the three Guṇas reside in a mixed way in all persons. Sometimes the Sattva preponderates; sometimes the Rajas and sometimes the Tamas preponderates. Sometimes they reside together, the three balancing one other.

निर्गुणः परमात्माऽसौ निर्लेपः परमोऽव्ययः ।
अलक्ष्यः सर्वसत्त्वानामप्रमेयः सनातनः ॥ 47 ॥

O King! Only that Eternal Highest Puruṣa is undecaying and untainted and can hardly be measured or seen by all the beings.

तथैव परमा शक्तिर्निगुणा ब्रह्मसंस्थिता ।
दुर्ज्ञेया चाल्पमतिभिः सर्वभूतव्यवस्थितिः ॥ 48 ॥
परमात्मनस्तथा शक्तेस्तयोरैक्यं सदैव हि ।
अभिन्नं तद्वपुर्जात्वा मुच्यते सर्वदोषतः ॥ 49 ॥

That Highest Soul, the Highest of the High, is Nirguṇa (void of the three Guṇas); and She who resides in all the beings and is hardly knowable by the small intellectual persons, that Highest Śakti, the Incarnate of Brahma, is also Nirguṇā (void of attributes).

तज्ज्ञानादेव मोक्षः स्यादिति वेदान्तडिंडिमः ।
यो वेद स विमुक्तोऽस्मिन्संसारे त्रिगुणात्मके ॥ 50 ॥

Paramātmā (the Highest Soul) and the Highest Force are also One; their Forms are not different. When such a knowledge arises, then the Jivas can be free from all sins and faults and blemishes.

ज्ञानं तु द्विविधं प्रोक्तं शाब्दिकं प्रथमं स्मृतम् ।
वेदशास्त्रार्थविज्ञानान्तद्भवेद्बुद्धियोगतः ॥ 51 ॥

"From that knowledge comes the liberation," this is sounded in the Vedānta Śāstra like Dīṇḍima Śabda (thousands of small drums).

विकल्पास्तत्र बहवो भवन्ति मतिकल्पिताः ।
कुतर्ककल्पिताः केचित्पुतर्ककल्पिताः परे ।
वितर्कैर्विभ्रमोत्पत्तिर्विभ्रमाद्बुद्धिभ्रंशता ।
बुद्धिभ्रंशाज्ज्ञाननाशः प्राणिनां परिकीर्तितः ॥
अनुभवाख्यं द्वितीयं तु ज्ञानं तददुर्लभं नृप ॥ 52 ॥

He, who comes to know That, is freed from the endless cycle of birth and death composed of the three Guṇas; there is no doubt in this. O King! Knowledge is of two kinds: The first is considered as coming from sound; this comes out of the knowledge of the meaning of the Vedas by the help of intellect. But this is full of fancies, agreements and doubts some of which are bad and some are good. The beings are led into errors by these discussions; errors cause destruction of intellect; and when the intellect is gone, the knowledge also goes away with it.

तत्तदा प्राप्यते तस्य वेत्तुः संगो यदा भवेत् ।
शब्दज्ञानान्न कार्यस्य सिद्धिर्भवति भारत ॥ 53 ॥

Whereas the second kind of knowledge comes from intention or feeling within the depths of hearts and brain and it is called aparokṣa Jñāna. This knowledge is very rare to the beings. When one comes in contact with a Sad-Guru (a good teacher), then one gets this Aparokṣa Jñāna. From the sound knowledge, no successful result can issue; and, therefore it cannot give Aparokṣa Jñāna.

तस्मान्नानुभवज्ञानं सम्भवत्यतिमानुषम् ।
अन्तर्गतं तमश्छेत्तुं शाब्दबोधो हि न क्षमः ॥ 54 ॥

Hence great effort is to be made for getting this Aparokṣa Jñāna. O King! As darkness cannot be destroyed merely by talking of light, without lighting any lamp, so the knowledge of sound merely cannot destroy the darkness of the inside.

यथा न नश्यति तमः कृतया दीपवार्तया ।
तत्कर्म यन्न बंधाय सा विद्या या विमुक्तये ॥ 55 ॥
आयासायापरं कर्म विद्याऽन्या शिल्पनैपुणम् ।
शीलं परहितत्वं च कोपाभावः क्षमा धृतिः ॥ 56 ॥

That Karma (action) is called True Karma which does not lead to bondage, and that Knowledge is the True Knowledge which leads to liberation. Other actions are only meant for one's own selfish enjoyments and other knowledge are merely the skill in arts. Good behaviour, doing good to others, having no anger, forgiveness, patience, and contentment are the best brilliant fruits of True Knowledge.

सन्तोषश्चेति विद्यायाः परिपाकोज्ज्वलं फलम् ।
विद्यया तपसा वाऽपि योगाभ्यासेन भूपते ॥ 57 ॥

O King! Without knowledge, without asceticism, and without the Yoga practises, the lust and other passions can never be destroyed.

विना कामादिशत्रूणां नैव नाशः कदाचन ।
"मनस्तु चञ्चलं राजन्स्वभावादतिदुर्ग्रहम् ।
तद्दशः सर्वथा प्राणी त्रिविधो भुवनत्रये ॥ 1 ॥"
कामक्रोधादयो भावाश्चित्तजाः परिकीर्तिताः ॥ 58 ॥

The minds of the Jivas are naturally restless and without control; all the beings are completely under the sway of their minds; thus they roam on the surface of the earth as good, middling and bad.

ते तदा न भवन्त्येव यदा वै निर्जितं मनः ।

तस्मात्तु निमिना राजन्न क्षमा विहिता मुनी ॥ 59 ॥

Lust, anger, etc., originate from this mind; and when mind is conquered, then those feelings can no more arise.

यथा ययातिना पूर्वं कृता शुक्रे कृतागसि ।

भृगुपुत्रेण शप्तोऽपि ययातिर्नृपसत्तमः । 60 ॥

O King! Therefore it was that Yayāti forgave when Śukrācārya did wrong before. The King Nimi could not forgive Vasiṣṭha in the same way. Yayāti, the best of kings, though cursed by Śukrācārya, the son of Bhṛgu, did not curse in return but he took upon himself the old age.

न शशाप मुनिं क्रोधाज्जरां राजा गृहीत्वान् ।

कश्चित्सौम्यो भवेत्कश्चित्क्रूरो भवति पार्थिवः ॥ 61 ॥

O King! Some kings are naturally peaceful, whereas some other kings are wicked by their nature. Therefore, in this matter, whose fault is this, how can we ascertain?

स्वभावभेदाच्चृपते कस्य दोषोऽत्र कल्प्यते ।

हैहया भार्गवान्पूर्वं धनलोभात्पुरोहितान् ॥ 62 ॥

See! In ancient times the Haihayas, out of their greed of wealth, and being thus insensible destroyed completely, out of anger, the Brāhmin priests of the family of Bhṛgu.

ब्राह्मणान्मूलतः सर्वाश्चिच्छिदु क्रोधमूर्च्छिताः ।

पातकं पृष्ठतः कृत्वा ब्रह्महत्यासमुद्भवम् ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे पञ्चदशोऽध्यायः ॥ 15 ॥

What more than this that those Kṣatriyas did not consider the sin Brahmahatyā; rather out of their dire anger, they cut to pieces the sons of those Brāhmaṇas, that were in embryos in their mother's wombs.

Here ends the Fifteenth Chapter in the Sixth Book on the Nimi's getting of another body and the beginning of the story of Haihayas, in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI

On the Haihaya and the Bhārgavas

जनमेजय उवाच

कुले कस्य समुत्पन्नाः क्षत्रिया हैहयाश्च ते ।

ब्रह्महत्यामनादृत्य निजघ्नुर्भार्गवांश्च ये ॥ 1 ॥

Janamejaya said: In whose family were born those Kṣatriya Haihayas that killed in ancient times the Bhārgavas, regardless of the sin incurred in killing a Brāhmin?

वैरस्य कारणं तेषां किं मे ब्रूहि पितामह ।

निमित्तेन विना क्रोधं कथं कुर्वति सत्तमाः ॥ 2 ॥

O Grandsire! Never do the good persons become angry without a serious cause; therefore kindly state why they got angry.

वैरं पुरोहितैः सार्धं कस्मात्तेषामजायत ।

नाल्पहेतोर्हि तद्वैरं क्षत्रियाणां भविष्यति ॥ 3 ॥

How was the enmity caused between them and the priests? As far as I can think, the cause is not so simple a one as led to this enmity between the Kṣatriyas and the priests.

अन्यथा ब्राह्मणान्पूज्यान्कथं जघ्नुरनागसः ।

बाहुजा बलवन्तोऽपि पापभीताः कथं न ते ॥ 4 ॥

Otherwise why then would they slay the offenseless Brāhmins, fit to be worshipped; and how was it that the Kṣatriyas, though they were so very powerful, did not fear to commit a sin.

स्वल्पेऽपराधे को हन्याद्वाडवान्क्षत्रियवर्षभः ।

सन्देहो मे मुनिश्रेष्ठ कारणं वक्तुमर्हसि ॥ 5 ॥

O Muni! Can any Kṣatriya Chief kill a Brāhmin, worthy of the highest respect, merely on a trifling cause! Describe to me, then, how this happen. A great doubt has thus arisen in my mind.

सूत उवाच

इति पृष्ठस्तदा तेन राजा सत्यवतीसुतः ।

उवाच परमप्रीतः कथां संस्मृत्य चेतसा ॥ 6 ॥

Sūta said: "O Ṛṣis! Vyāsa, the son of Satyavatī, became very pleased when he was asked this question by Janamejaya, and, recollecting the

whole course of events regarding the Haihayas, began to narrate it.

व्यास उवाच

शृणु पारीक्षिते वार्ता क्षत्रियाणां पुरातनीम् ।
आश्चर्यकारिणीं सम्यग्विदितां च पुरा मया ॥ 7 ॥

Vyāsa said: "O son of Parikṣit! I will now narrate that wonderful story of old that I know fully; now hear this very attentively.

कार्तवीर्येति नाम्नाऽभूद्दैहयः पृथिवीपतिः ।
सहस्रबाहुर्बलवानर्जुनो धर्मतत्परः ॥ 8 ॥

In ancient times there was a King named Kārtavīryārjuna of the family of Haihaya. He was of thousand hands, powerful, and always ready to observe religious duties.

दत्तात्रेयस्य शिष्योऽभूदवतारो हरेरिव ।
सिद्धः सर्वार्थदः शाक्तो भृगुणां याज्य एव सः ॥ 9 ॥

He was the incarnation of Hari, and the disciple of Mahārṣi Dattātreya and the worshipper of the Supreme Force (Ādyā Śakti.) He was well known as a perfect adept in the Yoga practices and of a very charitable disposition.

यज्वा परमधर्मिष्ठः सदादानपरायणः ।
ददौ वित्तं भृगुभ्योऽसौ कृत्वा यज्ञाननेकशः ॥ 10 ॥

But this King was the client of the Brāhmins of the Bhārgava clan. He was always devoted to performing sacrifices, exceedingly religious, and always engaged in making gifts.

धनिनस्ते द्विजा जाता भृगवो नृप दानतः ।
हयर्त्नसमृद्ध्याढ्यः सञ्जाताः प्रथिता भुवि ॥ 11 ॥

So many a time did he perform the great sacrifices and gave a profuse quantities of wealth to the Bhārgavas.

स्वर्याति नृपशार्दूले कार्तवीर्यार्जुने पुनः ।
हैहया निर्धना जाताः कालेन महता नृप ॥ 12 ॥

Due to the gifts and presents of Kārtavīrya, the Bhārgava priests became possessed of many horses, and gems and jewels and so become wealthy and prosperous on the surface of this earth.

धनकार्यं समुत्पन्नं हैहयानां कदाचन ।
याचिष्णवोऽभिजग्मुस्ताभृगुंस्ते हैहया नृप ॥ 13 ॥

O King! When Kārtavīryārjuna, the best of Kings, left the mortal coil and got up to Heavens his descondants become entirely void of any wealth by the indomitable influence of Time.

विनयं क्षत्रियाः कृत्वाऽप्ययाचंत धनं बहु ।
न ददुस्तेऽतिलोभार्ता नास्ति नास्तीतिवादिनः ॥ 14 ॥

Now, on a certain occasion, the Haihayas had to perform certain actions which necessitated a vast sum of money; they came to the Bhārgavas and humbly prayed for a very large amount of wealth.

भूमौ च निदधुः केचिद्भृगवो धनमुत्तमम् ।
ददुः केचिद्द्विजातिभ्यो ज्ञात्वा क्षत्रियतो भयम् ॥ 15 ॥

कृत्वा स्थानांतरे द्रव्यं ब्राह्मणा भयविह्वलाः ।
त्यक्त्वाऽऽश्रमान्ययुःसर्वेभृगवस्तृष्णयाऽन्विताः ॥ 16 ॥

But the Brāhmins, out of their greed of money, replied they had no money and thus they did not give any money whatsoever. Rather the Bhārgavas thought that the Haihayas would perforce take their wealth, and, fearing thus, some of them buried all their valuables underneath the ground; and others gave as charities to the Brāhmaṇas.

याज्यांश्च दुःखितान्दृष्ट्वा न ददुर्लोभमोहिताः ।
पलायित्वा गताः सर्वे गिरिदुर्गानुपाश्रिताः ॥ 17 ॥

The greedy Bhārgavas, bewildered with fear, thus transferred all their properties elsewhere, quitted their homes and fled away to mountains and other places.

ततस्ते हैययास्तात दुःखिताः कार्यगौरवात् ।
भृगूणामाश्रमाञ्जग्मुर्द्रव्यार्थं क्षत्रियर्षभाः ॥ 18 ॥

The greedy Brāhmins did not give any wealth to their Yajamānas (their clients) though they saw them very much distressed; but they fled a way out of fear to mountains and fastnesses where they found shelter.

भृगून्स्तु निर्गतान्दीक्ष्य शून्यांस्त्यक्त्वा गृहानथ ।
चखनुर्भूतलं तत्र द्रव्यार्थं हैहया भृशम् ॥ 19 ॥

At last the Haihayas, the best of the Kṣatriyas, became very sorry till, at last, for the sake of their good actions, they went to the Bhārgavas' houses for the sake of money and found they had quitted

their homes and fled away; their houses were all vacant.

खनताऽधिगतं वित्तं केनचिद्भृगुवेश्मनि ।

ददृशुः क्षत्रियाः सर्वे तद्वित्तं श्रमकर्शिताः ॥ 20 ॥

Then they began to dig underneath their houses for money and some got the money thus. Then the Kṣatriyas began to labour hard and got hordes of money from underneath the ground.

यत्र तत्र समुत्पन्नं भूरि द्रव्यं महीतलात् ।

तदा ते पार्श्वभागस्थब्राह्मणानां गृहाण्यपि ॥ 21 ॥

Next they raided upon other Brāhmaṇas houses and dug and excavated and searched for more money.

निर्भिद्य हैहया द्रव्यं ददृशुर्धनलिप्सया ।

ब्राह्मणाश्चक्रुशुः सर्वे भीताश्च शरणं गताः ॥ 22 ॥

The Brāhmins were helpless and, crying, all took their refuge, out of fear, under the Bhārgavas.

अतिचिन्वत्सु विप्राणां भवनान्निसृतं बहु ।

निजघ्नुस्ताञ्छरैः कोपाद्वाडवाञ्छरणागतान् ॥ 23 ॥

The Kṣatriyas made an exhaustive search of the Brāhmaṇas' houses and got lots of money. They then charged the Brāhmaṇas as having had spoken falsehood and they became very angry, and killed the Brāhmaṇas with arrows who took their refuge.

ययुस्ते गिरिदुर्गाश्च यत्र वै भृगवः स्थिताः ।

आगर्भादनुकृतंतश्चेरुश्चैव महीमिमाम् ॥ 24 ॥

O King! The Haihayas were so very angry at that time that they went wherever the Bhārgavas to their shelter and cut asunder the foetus in the wombs of their Bhārgavas' wives and thus they roamed all over on the surface of the earth.

प्राप्तान्प्राप्तान्भृगून्सर्वान्निघ्नुर्निशितैः शरैः ।

आबालवृद्धानपरानवमन्य च पातकम् ॥ 25 ॥

Wherever they saw any Bhārgava, be he a minor, or a youth or an old man, at once they killed him with sharp arrows, disregarding the sin Brahmahatyā.

एवमुत्पाट्यमानेषु भार्गवेषु यतस्ततः ।

हन्युर्गर्भाश्च नारीणां गृहीत्वा हैहया भृशम् ॥ 26 ॥

When the Bhārgavas were thus all killed, then

they caught hold of their wives that were pregnant and destroyed their wombs.

रुरुदुस्ताः स्त्रियः कामं कुर्य इव दुःखिताः ।

गर्भाश्च कृतिता यासां क्षत्रियैः पापनिश्चयैः ॥ 27 ॥

When the vicious Kṣatriyas thus destroyed the lives in their wombs, the helpless women began to cry like the awe-stricken ewe.

अन्येऽप्याहुश्च तान्दृप्तान्मुनयस्तीर्थवासिनः ।

मुंचंतुं क्षत्रियाः क्रोधं ब्राह्मणेषु भयावहम् ॥ 28 ॥

Then the other Munis, the inhabitants of the sacred places of pilgrimages, seeing the Haihaya Kṣatriyas inflamed with anger, said: "O Kṣatriyas! Quit your terrible anger towards the Brāhmins."

अयुक्तमेतदारब्धं भवद्भिः कर्म गर्हितम् ।

यद्गर्भान्भृगुपत्नीनां निहन्युः क्षत्रियवर्षभाः ॥ 29 ॥

"Being the best of the Kṣatriyas, you are killing the foetus in the wombs of the pregnant Brāhmaṇa ladies! you are doing, no doubt, a very vicious and unjustifiable act!

अत्युग्रपुण्यपापानामिहैव फलमाप्नुयात् ।

तस्माज्जुगुप्सितं कर्म त्यक्तव्यं भूतिमिच्छता ॥ 30 ॥

You should know that an act, very bad or very good, bears fruit in the life; therefore those that seek their welfare should entirely omit this exceedingly hateful and vicious act."

तानाहुर्हैहयाः क्रुद्धा मुनीनथ दयापरान् ।

भवंतः साधवः सर्वे नार्थज्ञाः पापकर्मणाम् ॥ 31 ॥

Then the exceedingly angry Haihayas told the merciful ascetics: "You all are saints; therefore you do not know the real import of what are called vicious acts.

एभिर्हतं धनं सर्वं पूर्वजानां महात्मनाम् ।

वञ्चयित्वा छलाभिज्ञैर्मार्गे पाटच्चरैरिव ॥ 32 ॥

Those Bhārgavas, thoroughly dexterous in cunning pursuits, deceived our largehearted forefathers and stole away all their goods and jewels, as thieves do with a passerby on a road.

एते प्रतारका दंभास्तादृशा बकवृत्तयः ।

उत्पन्ने च महाकार्ये प्रार्थिता विनयेन ते ॥ 33 ॥

न ददुः प्रार्थितं विप्राः पादवृद्ध्याऽपि याचिताः ।
नास्तीतिवादिनः स्तब्धा दुःखितान् वीक्ष्य याजकान् ॥ 34 ॥

These Bhārgavas are cheats, vain persons and their persuasions are like herons. A great act had to be done by us and we wanted money at 25 per cent interest with all the becoming humility; yet they did not give us the money; rather seeing on their face their clients distressed and sorrowful they spoke that they had no money, and then they remained silent.

धनं प्राप्तं कार्तवीर्याद्रक्षितं केन हेतुना ।
न कृताः क्रतवः किं तैर्दानं चार्थिषु भूरिशः ॥ 35 ॥

True, they got all their money from Kārtavīrya; but it may be questioned why they stored it? Why did not they perform sacrifices with that? Why did not they give sufficient money to the other priests (Yāyakas) that did the sacrifices.

न सञ्चितव्यं विप्रैस्तु धनं क्वापि कदाचन ।
यष्टव्यं विधिवद्देयं भोक्तव्यं च यथासुखम् ॥ 36 ॥
द्रव्ये चौरभयं प्रोक्तं तथा राजभयं द्विजाः ।
वह्नेर्भयं महाघोरं तथा धूर्तमयं महत् ॥ 37 ॥

Never should any Brāhmin hoard his money; he should give that in charity and enjoy at his pleasure. O Twice-born! In amassing wealth, there exist three fears: Fear from the thieves and robbers, fear from the King, fear from dreadful fire accidents, and especially great terrible fear from the cheats. This is the nature of wealth; it leaves its preserve. See, moreover, when a hoarder of money dies, he certainly has to quit it.

येन केनाप्युपायेन धनं त्यजति रक्षकम् ।
अथवाऽसौ मृता याति द्रव्यं त्यक्त्वा ह्यसद्गतम् ॥ 38 ॥

If a wealthy man, before dying, performs sacrifices and other good pious acts by his earned money, then he gets certainly good states in future; otherwise, he quite his wealth, to no purpose and earns a bad state in his future life; there is no doubt in this.

पादवृद्ध्या तथास्माभिः प्रार्थितं विनयान्वितैः ।
तथापि लोभसंदिग्धैर्न दत्तं नः पुरोहितैः ॥ 39 ॥

We humbly wanted to pay a quarter interest and

asked money for the performance of a great act; yet they, the greedy ones, were doubtful about our promise; and though our priests, they did not give us the money.

दानं भोगस्तथा नाशो धनस्य गतिरीदृशी ।
दानभोगौ कृतीनां च नाशः पापात्मनां किल ॥ 40 ॥

O Maharṣis! Gifts, enjoyment and destruction, these are the three courses which any wealth has to pass through; those persons that have done good deeds, enjoy their wealth and give as charities and thus they make a good and real use of their money; and of those that are vicious, their wealth goes away in ruin and to no purpose.

न दाता न च यो भोक्ता कृपणो गुणितत्परः ।
राज्ञाऽसौ सर्वथा दण्ड्यो वंचको दुःखभाङ्गनः ॥ 41 ॥

He who does not enjoy wealth goes away in ruin and to no purpose. He who does not enjoy nor give in charities but is only clever in hoarding and who is miser, the Kings punish him by all means, that man who cheats himself and who suffers only pains and miseries.

तस्माद्वयं गुरुनेतान्वंचकान्ब्रह्मणाधमान् ।
हन्तुं समुद्यताः सर्वे न क्रोद्धव्यं महात्मभिः ॥ 42 ॥

For that reason, we are now ready to kill those Brāhminis, the vilest of men, the cheats, though they are our Gurus. O Maharṣis! You are great persons; therefore you do not be angry after you have come to know all these."

व्यास उवाच

इत्युक्त्वा हेतुमद्वाक्यं तानाश्रास्य मुनीनथ ।
विचेरुश्च विचिन्वाना भृगुदाराननेकशः ॥ 43 ॥

Vyāsa said: Thus consoling the Munis, with reasonable words, the Haihayas began to roam about, in search of the wives of the Bhārgavas.

भयार्ता भृगुपत्न्यस्तु हिमवन्तं धराधरम् ।
प्रपेदिरे रुदन्त्यश्च वेपमानाः कृशा भृशम् ॥ 44 ॥

एवं ते हैहयैर्विप्राः पीडिता धनकामुकैः ।
निहताश्च यथाकामं संरब्धै पापकर्मभिः ॥ 45 ॥

The Bhārgava wives very much distressed with fear and became very lean and thin. They fled away

to the Himālayan Mountain weeping, and crying, and trembling with fear.

लोभ एव मनुष्याणां देहसंस्थो महारिपुः ।

सर्वदुःखाकरः प्रोक्तो दुःखदः प्राणनाशकः ॥ 46 ॥

Thus the Bhārgavas were being killed by those vicious greedy Haihayas, infuriated with anger, and as they liked.

सर्वपापस्य मूलं हि सर्वदा तुष्ण्यान्वितः ।

विरोधकृत्त्रिवर्णानां सर्वार्तेः कारणं तथा ॥ 47 ॥

O King! This greed is the greatest enemy of a man, residing in his own body; this greed is the root of all evils, of all sins. Life is in danger due to this covetousness.

लोभात्त्यजन्ति धर्मं वै कुलधर्मं तथैव हि ।

मातरं भ्रातरं हन्ति पितरं बांधवं तथा ॥ 48 ॥

It is due to this greed that quarrels ensue amongst the several castes, the Brāhmins, etc., and that the human beings are very much troubled with thirst after wordily enjoyments.

गुरुं मित्रं तथा भार्यां पुत्रं च भगिनीं तथा ।

लोभाविष्टो न किं कुर्यादकृत्यं पापमोहितः ॥ 49 ॥

क्रोधात्कामादहंकाराल्लोभ एव महारिपुः ।

प्राणांस्त्यजति लोभेन किं पुनः स्यादनावृतम् ॥ 50 ॥

This greed makes a man forsake all his religious rites and long existing customs and observances of his family; and it is due to this avarice of gold that men kill their fathers, mothers, brothers, friends, Gurus, sons, acquaintances, sisters, and sisters-in-law and others.

पूर्वजास्ते महाराज धर्मज्ञाः सत्पथे स्थिता ।

पाण्डवाः कौरवाश्चैव लोभेन निधनं गताः ॥ 51 ॥

Really when a man is bent on avarice, nothing heinous remains to him that can not be done by him. This greed is a more powerful enemy than anger, lust and egoism.

यत्र भीष्मश्च द्रोणश्च कृपः कर्णश्च बाह्लिकः ।

भीमसेनो धर्मपुत्रस्तथैवार्जुनकेशवौ ॥ 52 ॥

O King! Men abandon their lives for their greed; what more can be said than this? So one should be always alert on this.

तथापि युद्धमत्युग्रं कृतं तैश्च परस्परम् ।

कुटुम्बकदनं भूरि कृतं लोभातुरैरिह ॥ 53 ॥

O King! Your forefathers, the Pāṇḍavas and Kauravas, were all religious and they followed the path of virtue and goodness. Yet they all were ruined simply for this greed.

हतो द्रोणो हतो भीष्मस्तथैव पांडवात्मजाः ।

भ्रातरः पितरः पुत्राः सर्वे वै निहता रणे ॥ 54 ॥

See! The dreadful fight and separation amongst the relatives took place where there were the high-souled persons like Bhīṣma, Droṇa, Kṛpācārya, Karṇa, Bāhlika, Bhīmasena, Yudhiṣṭhira, Arjuna, and Keśava, only through the avaricious feelings. In this battle Bhīṣma, Droṇa and the sons of Pāṇḍavas were all slain; the brothers and fathers were all slain in battle.

तस्माल्लोभाभिभूतस्तु किं न कुर्यान्नरः किल ।

हैहयैर्निहताः सर्वे भृगवः पापबुद्धिभिः ॥ 55 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

षोडशोऽध्यायः ॥ 16 ॥

Thus what improper acts and mischiefs can there be that cannot be committed when the human minds are overpowered by this greed? O King! The vicious Haihayas slew the Bhārgavas all through this avarice.

Here ends the Sixteenth Chapter in the Sixth Book on the incidents preliminary to the Haihaya and Bhārgava affairs in the Mahāpurāṇam Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa.

CHAPTER XVII

On the Continuance of Bhrgu Family

जनमेजय उवाच

कथं ताश्च स्त्रियः सर्वा भृगूणां दुःखसागरात् ।

मुक्ते वंशः पुनस्तेषां ब्राह्मणानां स्थिरोऽभवत् ॥ 1 ॥

Janamejaya said: Munis! How did the Bhārgava wives cross this endless sea of troubles and how

was the family of Bhṛgu re-established on the surface of this earth?

हैहयैः किं कृतं कार्यं हत्वा तान्ब्राह्मणानपि ।
क्षत्रियैर्लोभसंयुक्तैः पापाचारैर्वदस्व तत् ॥ 2 ॥

And what did the greedy Haihayas, the vilest of the Kṣatriyas, do after they killed the Bhārgavas? Describe all these in detail and satisfy my curiosity.

न तृप्तिरस्ति मे ब्रह्मन्पिबतस्ते कथामृतम् ।
पावनं शुभदं नृणां परलोके फलप्रदम् ॥ 3 ॥

O Thou, Ocean of austerities! I am not satisfied with the drink of your nectar-like words, very holy and leading to happiness in this world and to good merits in the next.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि कथां पापप्रणाशिनीम् ।
यथा स्त्रियस्तुता मुक्ता दुखात्तस्माददुरत्ययात् ॥ 4 ॥

Vyāsa said: O King! I will now narrate to you the sin destroying virtuous story how the Bhārgava wives crossed their great hardships and the ocean of troubles, very difficult to cross.

भृगुपत्न्यो यदा राजन्दिमवन्तं गिरिं गताः ।
भयत्रस्ता विभग्नाशा हैहयैः पीडिता भृशम् ॥ 5 ॥

The Bhārgava wives, when they were very much harassed by the Haihayas, went to the Himālayas, overwhelmed with terror and disappointment.

गौरीं तत्र सुसंस्थाप्य मृन्मयीं सरितस्तटे ।
उपोषणपराश्चकुर्निश्चयं मरणं प्रति ॥ 6 ॥

There on that mountain they erected an earthen image of Śrī Gaurī Devī by the banks of the Ganges and worshipped Her and, firmly resolved to die, began to fast.

स्वप्ने गत्वा तदा देवी प्राह ताः प्रमदोत्तमाः ।
युष्मासु मध्ये कस्याश्चिद्भविता चोरुजः पुमान् ॥ 7 ॥

The Devī Jagadambikā appeared to those religious women in their dreams and said: "A son will be born of My essence to one of you from one of her thighs; that son will redress all your wants."

मदंशक्तिरसम्भिन्नः स वः कार्यं विधास्यति ।
इत्यादिश्य परांसां सा पश्चादन्तर्हिताऽभवत् ॥ 8 ॥

जागृतास्तु ततः सर्वा मुदमापुर्वरांगनाः ।
काचित्तासां भयोद्विग्ना कामिनी चतुरा भृशम् ॥ 9 ॥
दधार चोरुणैकेन गर्भं सा कुलवृद्धये ।
पलायनपरा दृष्ट्वा क्षत्रियैर्बाह्याणी यदा ॥ 10 ॥

Thus speaking, the Devī Bhagavatī disappeared. Those women when they woke up were very glad; one of them that appeared very clever, becoming very much anxious out of the fear of the Kṣatriyas, preserved the foetus in one of her thighs for the propagation of the family. Her body become luminous; she then fled, overwhelmed with terror.

विह्वला तेजसा युक्ता तदा ते दुद्वुर्भृशम् ।
गृह्यतां बध्यतां नारी सगर्भा याति सत्वर ॥ 11 ॥

The Kṣatriyas, seeing that Brāhmaṇī, came quickly upon her and said: "See! This pregnant Bhārgava wife is flying away hastily; sieze her and take away her life."

इति बुवंतः सम्प्राप्ताः कामिनीं खड्गपाणयः ।
सा भयार्ता तु तान्दृष्ट्वा रुरोद समुपागतान् ॥ 12 ॥

Thus saying, all of them raised their axes, and pursued her. Then that woman seeing them coming, wept out of fear.

गर्भस्य रक्षणार्थं सा चुक्रोशातिभयातुरा ।
रुदतीं मातरं श्रुत्वा दीनां प्राणविवर्जिताम् ॥ 13 ॥

She cried, out of terror, for the preservation of the child in her womb; and the child seeing her mother helpless and distressed, trembling with fear and with tears in her eyes having no one to protect her and awfully oppressed by the Kṣatriyas as if a pregnant deer has been attacked by a lion and is crying about, angrily burst out of the thigh of his mother, and quickly came out like a second Sun.

गृहीतामिव सिंहेन सगर्भा हरिणीं यथा ॥ 14 ॥
साश्रुनेत्रां वेपमानां संक्रुध्य बालकस्तदा ।
भित्त्वरुं निर्जगामाशु गर्भः सूर्य इवापरः ॥ 15 ॥

मुष्णन्दृष्टीः क्षत्रियाणां जेजसः बालकः शुभः ।
दर्शनाद्बालकस्याशु सर्वे जाता विलोचनाः ॥ 16 ॥
बभ्रमुर्गिरिदुर्गेषु जन्मांधा इव क्षत्रियाः ।
That good looking boy took away the power of

sight of those Kṣatriyas by his brilliant lustrous light; so sooner the Haihayas saw that boy than they got blind.

चिंतितं मनसा सर्वैः किमेतदिति साम्प्रतम् ॥ 17 ॥

सर्वे चक्षुर्विहीना यज्जाताः स्म बालदर्शनात् ।

ब्राह्मण्यास्तु प्रभावोऽयं सतीव्रतबलं महत् ॥ 18 ॥

Like those that are born blind; they then began to roam in the caves of mountains and thought within themselves, what an evil turn of Fate had overtaken them! They thought thus: "Oh! The mere sight of that boy has turned us blind; what a great wonder is this! Certainly this is due the influence of the Brāhmiṇī wife; this is, no doubt, the great effect of her virtue of chastity:

क्षणाद्वा मोघसङ्कल्पाः किं करिष्यन्ति दुःखिताः ।

इति सञ्चित्य मनसा नेत्रहीना निराश्रयाः ॥ 19 ॥

We have greatly oppressed the Bhārgava women. They have become very sorry and distressed; now we cannot tell what more evils do these women, of true resolve, inflict on us?"

ब्राह्मणीं शरणं जग्मुर्हेहया गतचेतसः ।

प्रणेमुस्तां भयत्रस्तां कृताञ्जलिपुटाश्च ते ॥ 20 ॥

ऊचुश्चैनां भयोद्विग्ना दृष्ट्यर्थं क्षत्रियर्षभाः ।

प्रसीद सुभगे मातः सेवकास्ते वयं किल ॥ 21 ॥

कृतापराधा रंभोरु क्षत्रियाः पापबुद्धयः ।

Thus pondering, those Kṣatriyas deprived of their eyes, helpless, and their minds bewildered, took refuge of those Brāhmin ladies. The ladies, seeing them again come, were the more terrified; but those Kṣatriyas bowed down before them with folded hands for the restoration of their sights and said: "O Mother! We are your servants. Be gracious unto us. O Auspicious Ones! We are vicious Kṣatriyas; O Mother! What an amount of offence we have committed to you. O Beautiful Ones! We have become blind, no sooner we have seen you.

दर्शनात्तव तन्वांगि जाताः सर्वे विलोचनाः ॥ 22 ॥

मुखं ते नैव पश्यामो जन्मांधा इव भामिनि ।

अद्भुतं ते तपोवीर्यं किं कुर्मः पापकारिणः ॥ 23 ॥

शरणं ते प्रपन्नाः स्मो देहि चक्षुषि मानदे ।

O Angry Ones! No more we can see your lotus-like faces, as if we are born blind; O Mother! The spirit of your asceticism is so very wonderful! We are sinners; therefore by no means we can get our sight; therefore we have taken refuge unto you all; better give us back our eyesight and preserve our honour.

अन्धत्वं मरणादुग्रं कृपां कर्तुं त्वमर्हसि ॥ 24 ॥

पुनर्दृष्टिप्रदानेन सेवकान्क्षत्रियान्कुरु ।

उपरम्य च गच्छेम सहिताः पापकर्मणः ॥ 25 ॥

अतः परं न कर्तव्यमीदृशं कर्म कर्हिचित् ।

भार्गवाणां तु सर्वेषां सेवकाः स्मो वयं किल ॥ 26 ॥

O Mother! Blindness is more dreadful than death; therefore do you show your mercy on us. Be pleased unto us and restore our eyesights and make us your slaves; no sooner we get back our sights, we will cease from these vicious acts and go to our homes. In future, we will never commit such heinous acts; from today we all become servants of the Bhārgavas and we will serve them.

अज्ञानाद्यत्कृतं पापं क्षंतव्यं तत्त्वयाऽधुना ।

वैरं नात परं क्वापि भृगुभिः क्षत्रियैः सह ॥ 27 ॥

Forgive all our sins that we committed unconsciously; we promise that, in future, there will no more be any enmity between the Bhārgavas and Kṣatriyas.

कर्तव्यं शपथैः सम्यग्वर्तितव्यं तु हैहयैः ।

सपुत्रा भव सुश्रोणि प्रणताः स्मो वयं च ते ॥ 28 ॥

प्रसादं कुरु कल्याणि न द्विष्यामः कदाचन ।

O good-looking Ones! You pass your days happily with your sons; we ever bow down before you. O Auspicious Ones! Be graciously pleased unto us; no more we will cherish any inimical feelings towards you.

व्यास उवाच

इति तेषां वचः श्रुत्वा ब्राह्मणी विस्मयान्विता ॥ 29 ॥

तानाह प्रणतान्दुःस्थानाश्चास्य गतलोचनान् ।

गृहीता न मया दृष्टिर्युष्माकं क्षत्रियाः किल ॥ 30 ॥

Vyāsa said: O King! The Bhārgava lady heard their words and was thunderstruck and seeing those

Kṣatriyas bowing down before her, blind and distressed, consoled them and said: "O Kṣatriyas I have not taken away your sights nor am I displeased in any way with you.

नाहं रुषान्विता सत्यं कारणं शृणुताद्य यत् ।
अयं च भार्गवो नूनमूरुजः कुपितोऽद्य वः ॥ 31 ॥
चक्षुषि तेन युष्माकं स्तम्भितानि रुषावता ।
स्वबन्धून्निह ताञ्जात्वा गर्भस्थानपि क्षत्रियैः ॥ 32 ॥
अनागसो धर्मपरांस्तापसान्धनकाप्यथा ।
गर्भानपि यदा यूयं भृगून्निघ्नंस्तु पुत्रकाः ॥ 33 ॥

Now hear what is real cause. This child of Bhārgava, born of my thigh, is exceedingly angry towards you and has therefore made your eyesight still and to no purpose. For the greed of wealth, you have slain the close relatives of this boy, those that were quite innocent and virtuous ascetics and you have slain their children that were in their mother's wombs; this boy come to know all those things.

तदाऽयमूरुणा गर्भो मया वर्षशतं धृतः ।
षडंगश्चाखिलो वेदो गृहीतोऽनेन चांजसा ॥ 34 ॥

O children! When you were slaying the children of the Bhārgavas in their mothers' wombs, I then bore within my thighs this child for one hundred years.

गर्भस्थेनापि बालेन भृगुवंशविवृद्धये ।
सोऽपि पितृवधानूनं क्रोधेद्धो हंतुमिच्छति ॥ 35 ॥

This son of mine though as yet in the womb has mastered all the Vedas within so very short a time for the propagation of the Bhārgava clan.

भगवत्याः प्रसादेन जातोऽयं मम बालकः ।
तेजसा यस्य दिव्येन चक्षुषि मुषितानि च ॥ 36 ॥
तस्मादौर्वं सुतं मेऽद्य याचध्वं विनयान्विताः ।
प्रणिपातेन तुष्टोऽसौ दृष्टिं वः प्रतिमोक्ष्यति ॥ 37 ॥

Now this Bhārgava son is infuriated with anger for your slaying his father and is now ready to kill you all. My son! Whose divine effulgence has destroyed your eyesights, is born in grace of the Highest Goddess, the Bhagavatī Bhuvaneśvarī; therefore do not consider this boy as an ordinary

being. Now bow down with humility before this my son Aurvya (born from the thighs); this son may be pleased by your bowing down and may restore you your eyesight.

व्यास उवाच

तच्छ्रुत्वा वचनं तस्या हैहयास्तुष्टुवुश्च तम् ।
प्रणेमुर्विनयोपेता ऊरुजं मुनिसत्तमम् ॥ 38 ॥

Vyāsa said: O King! Hearing thus the words of the Brāhmin lady, the Haihayas began to praise the boy with hymns. With great humility, they bowed down to the best of the Munis, born of the thighs.

स सन्तुष्टो बभूवाथ तानुवाच विचक्षुषः ।
गच्छध्वं स्वगृहान्भूपा ममाख्यानकृतं वचः ॥ 39 ॥
अवश्यंभाविभावास्ते भवन्ति देवनिर्मिताः ।
नात्र शोकस्तु कर्तव्यः पुरुषेण विजानता ॥ 40 ॥

The Ṛṣi Aurvya, then, became pleased and spoke thus to the Haihayas who were deprived of their eyesight: "Better go back to your own homes. O Kings! And read these following words derived from my this story.

पूर्ववद्दुषयः सर्वे प्राप्नुवन्तु यथासुखम् ।
व्रजंतु विगतक्रोधा भवनानि यथासुखम् ॥ 41 ॥

Whatever is inevitable and created by the hands of gods must come to pass. Knowing this, no one ought to be sorrowful on any such matters.

इति तेन समादिष्टा हैहयाः प्राप्तलोचनाः ।
और्वमामंत्र्य जग्मुस्ते सदनानि यथारुचि ॥ 42 ॥
ब्राह्मणी तं सुतं दिव्यं गृहीत्वा स्वाश्रमं गता ।
पालयामास भूपाल तेजस्विनमतन्द्रिता ॥ 43 ॥

Let you all regain your eyesight as before and forego your anger and go to your own homes respectively at your own will. Let the Ṛṣis, too, get peace and happiness as before." When the Mahārṣi Aurva ordered thus, the Haihayas got back their eyesight and went at their leisure to their own homes; on the other hand the Brāhmin lady went to her own hermitage, with her Divine-spirited child and began to nourish him.

एवं ते कथितं राजन्भृगूणां तु विनाशनम् ।
लोभाविष्टैः क्षत्रियैश्च यत्कृतं पातकं किल ॥ 44 ॥

O King! Thus I have described to you the story of the killing of the Bhārgavas and how the Kṣatriyas, actuated by greed, did so very vicious acts.

जनमेजय उवाच

श्रुतं मया महत्कर्म क्षत्रियाणां च दारुणम् ।

कारणं लोभ एवात्र दुःखदशोभयोस्तु सः ॥ 45 ॥

Janamejaya said: O Ascetic! Hearing this exceedingly heart-rending act of the Kṣatriyas, I come to know, that greed is the sole cause of it and both the parties had suffered so much, simply out of this insatiable greed.

किञ्चित्प्रष्टुमिहेच्छामि संशयं वासवीसुत ।

हैहयास्ते कथं नाम्ना ख्याता भुवि नृपात्मजाः ॥ 46 ॥

O King of Munis! I want to ask you one more question in regard to this point. How the sons of the Kings came to be known Haihayas in this world?

यदोस्तु यादवाः कामं भरताद्भारतास्तथा ।

हैहयः कोऽपि राजाऽभूत्तेषां वंशे प्रतिष्ठितः ॥ 47 ॥

Amongst the Kṣatriyas, some are called Yādavas for they were descended from the family of Yadu; some were known as Bhārata, for they were descended from Bharata.

तदहं श्रोतुमिच्छामि कारणं करुणानिधे ।

हैहयास्ते कथं जाताः क्षत्रियाः केन कर्मणा ॥ 48 ॥

But was come king named Haihayas born before in their family or were they known as such on account of other actions? I desire to hear of it. Kindly describe this to me and oblige.

हैहयानां समुत्पत्तिं शृणुं भूप सविस्तराम् ।

पुरातनां सुपुण्यां च कथां पापप्रणाशिनीम् ॥ 49 ॥

Vyāsa said: O King! I am describing in detail to you of the origin of the Haihayas. Hear. The sins are destroyed and the merits accrue on hearing this story.

कस्मिंश्चित्समये भूप सूर्यपुत्रः सुशोभनः ।

रेवंतेति च विख्यातो रूपवानमितप्रभः ॥ 50 ॥

उच्चैःश्रवसमारुह्य हयरत्नं मनोहरम् ।

जगाम विष्णुसदनं वैकुण्ठं भास्करात्मजः ॥ 51 ॥

भगवद्दर्शनाकांक्षी हयारूढो यदागतः ।

हयस्थस्तु तदा दृष्टो लक्ष्म्याऽसौ रविनन्दनः ॥ 52 ॥

O King! Once on a time Revanta, the son of the Sun, very beautiful and of boundless lustre, was going to Viṣṇu in Vaikuṅṭha, mounted on the beautiful Uccaiśravā, the jewel of the horses. When he was going on horseback with a desire to see the God Viṣṇu, the Goddess Lakṣmī saw that child of the Sun.

रमा वीक्ष्य हयं दिव्यं भ्रातरं सागरोद्भवम् ।

रूपेण विस्मिता तस्य तस्थौ स्तंभितलोचना ॥ 53 ॥

The Goddess Lakṣmī, born out of the churning of the ocean, on looking at the beautiful appearance of her brother Horse, also born out of the churning of the ocean, became very much astonished and steadily gazed on him.

भगवानपि तं दृष्ट्वा हयारूढं मनोहरम् ।

आगच्छंतं रमां विष्णुः पप्रच्छ प्रणयात्प्रभुः ॥ 54 ॥

कोऽयमायाति चार्वाङ्गि हयारूढ इवापरः ।

स्मरतेजस्तनुः कान्ते मोहयन् भुवनत्रयम् ॥ 55 ॥

The Bhagavān Viṣṇu, capable to show both favour and disfavour, saw the beautiful Revanta, of good figure, coming on horseback; and lovingly asked Lakṣmī: "O Beautiful One! Who is coming here on horseback, as it were, enchanting to the three worlds!"

प्रेक्षमाणा तदा लक्ष्मीस्तच्चित्ता दैवयोगतः ।

नोवाच वचनं किञ्चित्पृष्ट्वाऽपि च पुनः पुनः ॥ 56 ॥

At that time, the Goddess Lakṣmī was accidentally looking intently on the horse; so she did not reply, though repeatedly asked by the Bhagavān.

व्यास उवाच

अश्वसक्तमतिं वीक्ष्य कामिनीमतिमोहिताम् ।

पश्यंतीं परमप्रेम्णा चञ्चलाक्षीं च चञ्चलाम् ॥ 57 ॥

The Lakṣmī Devī, always restless, was very much intent on the horse and was enchanted and She was looking steadily with great affection on the horse.

तामास भगवान्क्रुद्धः किं पश्यसि सुलोचने ।
मोहिता च हरिं दृष्ट्वा पृष्टा नैवाभिभाषसे ॥ 58 ॥

Seeing this, the Bhagavān became angry and said: "O Beautiful-eyed One! What you are looking at so intently?

सर्वत्र रमसे यस्माद्रमा तस्माद्भविष्यसि ।
चञ्चलत्वाच्चलेत्येवं सर्वथैव न संशयः ॥ 59 ॥
प्राकृता च यथा नारी नूनं भवति चंचला ।
तथा त्वमपि कल्याणि स्थिरा नैव कदाचन ॥ 60 ॥

Are you so much enchanted with the sight of the horse that you are not speaking to me a single word, though I am repeatedly asking you so often! You lovingly dwell on all the objects; hence your name is Ramā; your mind is also very restless, therefore you would be known as Cañcalā Devī (the restless Devī). O Auspicious One! You are restless like ordinary women; you can never stay steadily for a certain time at any one place.

त्वं हयं मत्समीपस्था समीक्ष्य यदि मोहिता ।
वडवा भव वामोरु मर्त्यलोकेऽतिदारुणे ॥ 61 ॥

While sitting before Me, you are enchanted with the sight of a horse; then you be born as a mare in that world of men, full of dreadful troubles, on the surface of the earth."

इति शप्ता रमा देवी हरिणा दैवयोगत ।
रुरोद वेपमाना सा भयभीताऽतिदुःखिता ॥ 62 ॥

The Goddess Lakṣmī became very much affrightened at the sudden curse given by Hari, a matter as it were ordained by the Devas, and began to cry aloud, shuddering with pain and sorrows.

तमुवाच रमानार्थं शङ्किता चारुहासिनी ।
प्रणम्य शिरसा देवं स्वपतिं विनयान्विता ॥ 63 ॥
देवदेव जगन्नाथ करुणाकर केशव ।

Lakṣmī Devī, then of sweet smiles, frightened, bowed down with great humility to her own lord Nārāyaṇa and said thus: "O Deva of the Devas! O Govinda! You are the Lord of this world and the Ocean of mercy.

स्वल्पेऽपराधे गोविन्द कस्माच्छापं ददासि मे ॥ 64 ॥
न कदाचिन्मया दृष्टः क्रोधस्ते हीदृशः प्रभो ।
क्व गतस्ते मयि स्नेहः सहजो न तु नश्वरः ॥ 65 ॥

O Keśava! Why have you inflicted on me so dreadful a curse for such a minor fault of mine! O Lord! I never saw you before so very angry; Alas! Where has now gone that affection, so natural and undying, that you showed towards me!

वज्रपातस्तु शत्रौ वै कर्तव्यो न सुहृज्जने ।
सदाऽहं वरयोग्या ते शापयोग्या कथं कृता ॥ 66 ॥

O Lord! It is not proper to hurl a thunderbolt on one's own relations; but it is advisable to cast it on the enemies.

प्राणांस्त्यक्ष्यामि गोविन्द पश्यतोऽद्य तवाग्रतः ।
कथं जीवे त्वया हीना विरहानलतापिता ॥ 67 ॥
प्रसादं कुरु देवेश शापादस्मात्सुदारुणात् ।
कदा मुक्ता समीपं ते प्राप्नोमि सुखदं विभो ॥ 68 ॥

I am always fit for receiving boons from you. Why have you made me now an object, fit for curse. O Govinda! I will quit this life in your presence. I will never be able to live, separated from You. O Lord! Be graciously pleased and say when shall I be free this dreadful curse and regain Your happy companion?

हरिरुवाच

यदा ते भविता पुत्रः पृथिव्यां मत्समः प्रिये ।
तदा मां प्राप्य तन्वंगि सुखिता त्वं भविष्यसि ॥ 69 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
सप्तदशोऽध्यायः ॥ 10 ॥

The Bhagavān said: 'O Devī! When you will get a son in the world like me, you will no doubt come again to be my companion.

Here ends the Seventeenth Chapter on the continuance of the family of Bhṛgu in the Sixth Book in the Mahāpurāṇam, Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi

Veda Vyāsa.

CHAPTER XVIII

On the Origin of the Haihayas

जनमेजय उवाच

इति शप्ता भगवता सिन्धुजा कोपयोगतः ।
 कथं सा वडवा जाता रेवंतेन च किं कृतम् ॥ 1 ॥
 कस्मिन्देशेऽब्धिजा देवी बडवारूपधारिणी ।
 संस्थितैकाकिनी बाला परोषित्पतिका यथा ॥ 2 ॥

Janamejaya said: How did the Goddess Lakṣmī, the daughter of the ocean, come to be born as a mare, when cursed by the Bhagavān in His moment of anger, and what did Revanta do at that time? In what country was the Devī born as a mare and how did She pass Her time alone like one whose husband had gone abroad."

कालं कियंतायुष्मन्वियुक्ता पतिना रमा ।
 संस्थिता विजनेऽरण्ये किं कृतं च तथा पुनः ॥ 3 ॥

O Muni! How long and in what forest unfrequented by persons did she pass her time, thus deprived of the companion of her husband and what did she do at that time?

समागमं कदा प्राप्ता वासुदेवस्य सिन्धुजा ।
 पुत्रः कथं तथा प्राप्तो नारायणवियुक्तया ॥ 4 ॥
 एतद्वृत्तांतमार्येश कथयस्व सविस्तरम् ।
 श्रोतुकामोऽस्मि विप्रेन्द्र कथाख्यानमनुत्तमम् ॥ 5 ॥

When was she reconciled with her husband Vāsudeva? and how did she get a son, when she lived in a state of separation from her husband. O best of Āryas! I am very curious to hear this excellent story. So describe this in full details to me.

सूत उवाच

इति पृष्टस्तदा व्यासः परीक्षित्तनयेन वै ।
 कथयामास भो विप्राः कथामेतां सुविस्तराम् ॥ 6 ॥

Sūta said: "O Ṛṣis! Thus questioned by Janamejaya, the Dvaipāyana Muni began to recite the story in its full details."

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि कथां पौराणिकीं शुभाम् ।
 पावनीं सुखदां कर्णे विशदाक्षसंयुताम् ॥ 7 ॥

Vyāsa said: O King! I will now describe to you the pleasing story of the Purāṇas in a clear distinct language; hear.

रेवंतस्तु रमां वृष्ट्वा शप्तां देवेन कामिनीम् ।
 भयतः प्रययौ दूरात्प्रणम्य जगतां पतिम् ॥ 8 ॥

Revanta, the son of the Sun, became terrified to see Vāsudeva, the Deva of the Devas cursing the Lakṣmī Devī and, after bowing down to Janārdana, the Lord of the world, went off.

पितुः सकाशं त्वरितो वीक्ष्य कोपं जगत्पतेः ।
 निवेदयामास कथां भास्कराय स शापजाम् ॥ 9 ॥

Seeing the anger of Viṣṇu, the Lord of the world, he went quickly to his father and informed him of the curse delivered by Nārāyaṇa to the Goddess Lakṣmī.

दुःखिता सा रमा देवी प्रणम्य जगदीश्वरम् ।
 आज्ञप्ता मानुषं लोकं प्राप्ता कमललोचना ॥ 10 ॥

And the Lakṣmī Devī, the lotus-eyed, thus cursed, got the permission of Nārāyaṇa and with a grieved heart bowed down to him and came down to the world of mortals.

सूर्यपत्न्या तपस्तप्तं यत्र पूर्वं सुदारुणम् ।
 तत्रैव सा ययावाशु वडवारूपधारिणी ॥ 11 ॥

She took the form of a mare and went to the spot where the wife of the Sun (named Chāyā) practised her asceticism in ancient times.

कालिंदीतमसासंगे सुपर्णाक्षस्य चोत्तरे ।
 सर्वकामप्रदे स्थाने सुरम्यवनमण्डिते ॥ 12 ॥

The place was the confluence of the river Kālindī and the Tamasā, and decorated with lovely forests and trees situated north of the mountain named Suparṇākṣa, yielding all desires.

तत्र स्थिता महादेवं शङ्करं वाञ्छितप्रदम् ।
 दध्यौ चैकेन मनसा शूलिनं चन्द्रशेखरम् ॥ 13 ॥

पञ्चाननं दशभुजं गौरीदेहार्धधारिणाम् ।
 कर्पूरगौरदेहाभं नीलकण्ठं त्रिलोचनम् ॥ 14 ॥

व्याघ्राजिनधरं देवं गजचर्मोत्तरीयकम् ।
कपालमालाकलितं नागयज्ञोपवीतिनम् ॥ 15 ॥

There she meditated with her whole heart the auspicious Mahādeva Śaṅkara, the Giver of all desires, thus: That Mahādeva is holding the Trīśūla (the trident) on his arms; His forehead is adorned with beautiful cooling semi-Moon; He has five faces, each face having three eyes; His throat is coloured blue; He has ten arms; His body is white like camphor; He wears a tiger's skin; His upper garment is of elephant's skin; and snakes are his holy thread; He is holding the one-half of the body of Gaurī and his neck is adorned with garlands of human skulls.

सागरस्य सुता कृत्वा हयोरूपं मनोहरम् ।
तस्मिंस्तीर्थे रमादेवी चकार दुश्चरं तपः ॥ 16 ॥

The Goddess Lakṣmī, the daughter of the ocean assuming the form of a mare, thus practised severe asceticism in that place of pilgrimage.

ध्यायमाना परं देवं वैराग्यं समुपाश्रिता ।
दिव्यं वर्षसहस्रं तु गतं तत्र महीपते ॥ 17 ॥

O King! With a feeling of intense dispassion (Vairāgyam) towards the worldly things, She spent the divine one thousand years in the meditation of Mahādeva, the God of the Gods.

ततस्तुष्टो महादेवो वृषारूढस्त्रिलोचनः ।
प्रत्यक्षोऽभूमहेशानः पार्वतीसहितः प्रभुः ॥ 18 ॥

After that period, the Highest Lord Mahādeva, mounting on His bull, came there with His consort Pārvatī and appeared before the Lakṣmī Devī perceptible by his eyes.

तत्रैतद्य सगणः शम्भुस्तामाह हरिवल्लभाम् ।
तपस्यंतीं महाभागामश्विनीरूपधारिणीम् ॥ 19 ॥
किं तपस्यसि कल्याणि जगन्मातर्वदस्व मे ।
सर्वार्थदः पतिस्तेऽस्ति सर्वलोकविधायकः ॥ 20 ॥
हरिं त्यक्त्वाऽद्य मां कस्मात्तौषि देवि जगत्पतिम् ।
वासुदेवं जगन्नाथं भुक्तिमुक्तिप्रदायकम् ॥ 21 ॥

Appearing thus with His host of His own persons, He then spoke to Lakṣmī, dear to Hari, now practising asceticism in the form of a mare,

“O Auspicious One! You are the Mother of this whole Universe and your Husband is the Creator of these worlds and is capable to give all desires. Why are You, then, practising asceticism, when He is present? What is the cause of this? O Devī! Why are You praising hymns to me, instead of to Vāsudeva Śrī Hari, Who is capable to yield enjoyments and final liberation, and Who is the Preserver and the Lord of this world.

वेदोक्तं वचनं कार्यं नारीणां देवता पतिः ।

नान्यस्मिन्सर्वथा भावः कर्तव्यः कर्हिचित्त्वचित् ॥ 22 ॥

O Devī! Work should be done according to the authority of the Vedas; it is stated in the Vedas that the husband is the lord of a woman; therefore it is never advisable to fix one's mind entirely on another person.

पतिशुश्रूषणं स्त्रीणां धर्म एव सनातनः ।

यादृशस्तादृशः सेव्यः सर्वथा शुभकाम्यया ॥ 23 ॥

The eternal Dharma of women is to serve their husbands; whether the husband be a saint or a sinner, the woman, desirous of her welfare, should serve her husband in every way.

नारायणस्तु सर्वेषां सेव्यो योग्यः सदैव हि ।

तं त्यक्त्वा देवदेवेशं किं मां ध्यायसि सिंधुजे ॥ 24 ॥

O Daughter of the Ocean! Your husband Nārāyaṇa is fit to be served by all and He is capable to yield all desire. Why are you then worshipping Me, and leaving the Lord of the Goloka, the Deva of the Devas.”

लक्ष्मीरुवाच

आशुतोष मेहेशान शप्ताऽहं पतिना शिव ।

मां समुद्धर देवेश शापादस्माद्दयानिधे ॥ 25 ॥

Lakṣmī said: “O Deva of the Devas! O Seat of Auspiciousness! I know that You are soon pleased with Your servant. My husband has cursed me. O Ocean of mercy! Kindly save me from this curse.

तदोक्तं हरिणा शम्भो शापानुग्रहकारणम् ।

विज्ञप्तेन मया कामं दयायुक्तेन विष्णुना ॥ 26 ॥

यदा ते भविता पुत्रस्तदा शापस्य मोक्षणम् ।

भविष्यति च वैकुण्ठवासस्ते कमलालये ॥ 27 ॥

O Śambhu! When I informed my husband of my mental agonies, graciously and mercifully He then pointed out how I might be freed of this curse thus: "O Kamale! When Your son will be born, then You will be freed of this curse and will, no doubt, come back and live in this Heaven of Vaikuṅṭha."

इत्युक्त्वाऽहं तपस्तप्तुमागताऽस्मि तपोवनं ।

आराधितो मया देव त्वं सर्वार्थप्रदायकः ॥ 28 ॥

Thus spoken, I have come in this hermitage to make tapas and to worship Thee, knowing that Thou art the Bhagavān, the Lord of Bhavānī, the Lord of all and the Giver of all desires.

पतिसंगं विना पुत्रं देवदेव लभे कथम् ।

स तु तिष्ठति वैकुण्ठे त्यक्त्वा वामामनागसम् ॥ 29 ॥

O Lord of the Devas! How can I get a son without the intercourse of My husband? Though I am guiltless, my husband has forsaken me and is living in Vaikuṅṭha.

वरं मे देहि देवेश यदि तुष्टोऽसि शङ्कर ।

तव तस्य द्विधा भावो नास्ति नूनं कदाचन ॥ 30 ॥

O Maheśvara! Thou art doing good to all persons; and if Thou art pleased with me, then grant me a boon.

मयैतद्विरिजाकान्त ज्ञातं पत्युः पुरो हर ।

यस्त्वं सोऽसौ पुनर्योऽसौ स त्वं नास्त्यत्र संशयः ॥ 31 ॥

O Lord! I know full well that there is no distinction between Him and Thee. O Lord of Girijā! This truth I have come to learn from my husband. O Hara! You are the same thing that He is and what is He is the same as You; there is not the least doubt in this.

एकत्वं च मया ज्ञात्वा मया ते स्मरणं कृतम् ।

अन्यथा मम दोषस्त्वामाश्रयंत्या भवेच्छिव ॥ 32 ॥

O Thou, full of auspiciousness! Recognising the Sameness without any distinction between Him and Thee, I am meditating on Thee. Had it been otherwise, then I would certainly have been guilty when I take Thy refuge and meditate on Thee.

शिव उवाच

कथं ज्ञातस्त्वया देवि मम तस्य च सुन्दरि ।

ऐक्यभावो हरेर्नूनं सत्यं मे वद सिंधुजे ॥ 33 ॥

Śaṅkara said: "O Devī, the daughter of the Ocean! Tell truly before me how you have been able to realise the identity between Him and Me.

एकत्वं च न जानंति देवाश्च मुनयस्तथा ।

ज्ञानिनो वेदतत्त्वज्ञाः कुतर्कोपहताः किल ॥ 34 ॥

The Devas, Munis and the Maharṣis, versed in the Vedas, get their understandings baffled by wrong argumentations and never realise the identity without any difference between us.

मद्भक्ता वासुदेवस्य निंदका बहवस्तथा ।

विष्णुभक्तास्तु बहवो मम निंदापरायणाः ॥ 35 ॥

Almost everywhere you will perceive that many of my devotees blame me. Specially in this Kali Yuga due to the influence of Time, this happens to a very great extent in many cases.

भवन्ति कालभेदेन कलौ देवि विशेषतः ।

कथं ज्ञातस्त्वया भद्रे दुर्ज्ञेयो ह्यकृतात्मभिः ॥ 36 ॥

सर्वथा त्वैक्यभावस्तु हरेर्मम च दुर्लभः ।

O Auspicious One! Let that go! How have you come to know this matter, which is difficult even for the liberal-minded persons to comprehend. Know that this perception of the identity between me and Hari is very rare."

व्यास उवाच

इति सा शम्भुना पृष्टा तुष्टेन हरिवल्लभा ॥ 37 ॥

वृत्तांतं तस्य विज्ञातं प्रवक्तुमुपचक्रमे ।

शिवं प्रति रमा तत्र प्रसन्नवदना भृशम् ॥ 38 ॥

Vyāsa said: O King! When Mahādeva asked thus with great pleasure, the Devī Kamalā, the darling of Hari, gladly replied the essence of the matter to Mahādeva.

लक्ष्मीरुवाच

एकदा देवदेवेश विष्णुर्ध्यानपरो रहः ।

दृष्टो मया तपः कुर्वन्पद्मासनगतो यदा ॥ 39 ॥

Lakṣmī said: "O Deva of the Devas! One day Bhagavān Viṣṇu, seated in the Padmāsana posture, was immersed in deep meditation.

तदाऽहं विस्मिता देवं तमपृच्छं पतिं किल ।
 प्रबुद्धं सुप्रसन्नं च ज्ञात्वा विनयपूर्वकम् ॥ 40 ॥
 देवदेव जगन्नाथ यदाऽहं निर्गताऽर्णवात् ।
 मध्यमानात्सुरैर्दत्तैः सर्वैर्ब्रह्मादिभिः प्रभो ॥ 41 ॥
 वीक्षिताश्च मया सर्वे पतिकामनया तदा ।
 वृतस्त्वं सर्वदेवेश्यः श्रेष्ठोऽसीति विनिश्चयात् ॥ 42 ॥

I was very much astonished at this. When His meditation was over and when He was in a pleasant mood, I asked Him with great humility, O Deva of the Devas! I know that You are the Lord of the world and Master of this whole Universe; when Brahmā and the other Devas were united and churned the great ocean, I came out of the waters and looked all around to know who is the superior one whom I can select as my husband and then, thinking You as the superior to all the Devas, I accepted You as my husband. Now whose meditation You are doing again?

त्वं कं ध्यायसि सर्वेश संशयोऽयं महान्मम ।
 प्रियोऽसि कैटभारे मे कथयस्व मनोगतम् ॥ 43 ॥

A great doubt has thus occurred in my mind. O Lord! You are my most Beloved; now disclose to me your innermost desire and thought.

विष्णुरुवाच

शृणु कान्ते प्रवक्ष्यामि यं ध्यायामि सुरोत्तमम् ।
 आशुतोषं महेशानं गिरिजावल्लभं हृदि ॥ 44 ॥

Viṣṇu said: "O Beloved! Hear now, whom I am meditating. I am meditating in the lotus of My heart that Mahādeva Maheśvara, the Highest of all the Devas.

कदाचिद्देवदेवो मां ध्यायत्यमितविक्रमः ।
 ध्यायाम्यहं च देवेशं शङ्करं त्रिपुरान्तकम् ॥ 45 ॥

Mahādeva, the Deva of the Devas of indomitable prowess, sometimes meditates on Me and sometimes I meditate on the Lord of the Deva, Śaṅkara, the Destroyer of Tripurā.

शिवस्याहं प्रियः प्राणः शङ्करस्तु तथा मम ।
 उभयोरंतरं नास्ति मिथः संसक्तचेतसोः ॥ 46 ॥

I am dear to Śiva as his life is dear to him and Śaṅkara is similarly dear to me. The hearts of us

both are attached to each other in the most secret way possible; therefore there is not the least difference betwixt us both.

नरकं यान्ति ते नूनं ये द्विषन्ति महेश्वरम् ।
 भक्ता मम विशालाक्षि सत्यमेतद्ब्रमीम्यहम् ॥ 47 ॥

O large eyed One! Those men who being my devotees hate Śaṅkara, certainly go to hell. I speak this very truly unto you."

इत्युक्तं देवदेवेन विष्णुना प्रभविष्णुना ।
 एकान्ते किल पृष्टेन मया शैलसुताप्रिय ॥ 48 ॥

O Maheśvara! When I asked him this question when he was all alone, that Deva of the Devas, the Highest Viṣṇu thus said to me.

तस्मात्त्वां वल्लभं विष्णोर्ज्ञात्वा ध्यातवती ह्यहम् ।
 तथा कुरु महेशान यथा मे प्रियसंगमः ॥ 49 ॥

Therefore I am meditating on You, knowing that You are His beloved. O Maheśa! Now find out means by which I can mix with My husband."

व्यास उवाच

इति श्रियो वचः श्रुत्वा प्रत्युवाच महेश्वरः ।
 तामाश्रास्य प्रियैर्वाक्यैर्यथार्थं वाक्यकोविदः ॥ 50 ॥
 स्वस्था भव पृथुश्रोणि तुष्टोऽहं तपसा तव ।
 समागमस्ते पतिना भविष्यति न संशयः ॥ 51 ॥

Vyāsa said: O King! Mahādeva, skilled in speech, hearing thus the words of Lakṣmī, consoled Her with sweet and said: "O Beautiful; I am pleased with Your tapasyā; soon You will come in contact with Your husband.

अत्रैव हयरूपेण भगवाञ्जगदीश्वरः ।
 आगमिष्यति ते कामं पूर्णं कर्तुं मयेरितः ॥ 52 ॥

There is not the least doubt in this. When I will send the Bhagavān, the Lord of the world, He will come before you in the shape of a horse, to satisfy your desires.

तथाऽहं प्रेरयिष्यामि तं देवं मधुसूदनम् ।
 यथाऽसौ हयरूपेण त्वामेष्यति मदातुरः ॥ 53 ॥

I will send the Madhusūdana, the Deva of the Devas, in such a manner, as he will come in the form of a horse, passionately attached to you.

पुत्रस्ते भविता सुभ्रु नारायणसमः क्षितौ ।
भविष्यति स भूपालः सर्वलोकनमस्कृतः ॥ 54 ॥

O One of good eye brows! Thus you will get a son equivalent to Nārāyaṇa; and the son will be the King on this earth and will be undoubtedly worshipped by all.

सुतं प्राप्य महाभागे त्वं तेन पतिना सह ।
गन्तासि देवि वैकुण्ठं प्रिया तस्य भविष्यसि ॥ 55 ॥

O fortunate One! After you get your son, you will go to Vaikuṇṭha with Nārāyaṇa and will reside there as His Beloved.

एकवीरिति नाम्नाऽसौ ख्यातिं यास्यति ते सुतः ।
तस्मात्तु हैहयो वंशो भुवि विस्तारमेष्यति ॥ 56 ॥

Your son will be famed by the name of Ekavīra; and from him will propagate the Haihaya dynasty on the earth. O Kamale! You were blind by prosperity, and, becoming passionate, you forgot the Devī Parameśvarī, residing in your heart.

परन्तु विस्मृताऽसि त्वं हृदिस्थां परमेश्वरीम् ।
मदांघ्रा मत्तचित्ता च तेन ते फलमीदृशम् ॥ 57 ॥

Therefore you have experienced such a result. Therefore, to expiate that sin, take Her refuge by all means.

अतस्तद्दोषशांत्यर्थं हृदिस्थां परदेवताम् ।
शरणं याहि सर्वात्मभावेन जलधेः सुते ॥ 58 ॥

अन्यथा तव चित्तं तु कथं गच्छेद्धयोत्तमे ।
O Devī! If your heart remained attached to the

Highest Devī the blissful Bhagavatī, your heart would never have got attached to the Uccaiśravā horse."

व्यास उवाच

इति दत्त्वा वरं देव्यै भगवाञ्छैलजापतिः ॥ 59 ॥
अंतर्धानं गतः साक्षादुमया सहितः शिवः ।

Vyāsa said: O King! Thus granting boons to Lakṣmī Devī, He with his consort Umā vanished away in her presence.

सापि तत्रैव चार्चङ्गी संस्थिता कमलासना ॥ 60 ॥
ध्यायन्ती चरणाम्भोजं देव्याः परमशोभनम् ।

देवासुरशिरोरत्ननिधृष्टनखमण्डलम् ॥ 61 ॥
प्रेमगद्गदया वाचा तुष्टाव च मुहुर्मुहुः ।

प्रतीक्षमाणा भर्तारं हयरूपधरं हरिम् ॥ 62 ॥
इति श्रीमदेवीभागवते महापुराणे

षष्ठस्कन्धेऽष्टादशोऽध्यायः ॥ 18 ॥

Kamalā Devī, lovely in all respects, whose toe nails are always rubbed by the gems on the coronets of the Devas, began to meditate on the lotus-feet of Ambikā and in expectation of his beloved Hari, in the shape of a horse, praised and chanted hymns frequently to the Highest Goddess, in words choked with feelings of intense love.

Here ends the Eighteenth Chapter of the Sixth Book on the origin of the Haihaya Dynasty in the Mahapurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XIX

On the Haihayas Born of a Mare

व्यास उवाच

तस्यै दत्त्वा वरं शम्भुः कैलासं त्वरितो ययौ ।
रम्यं देवगणैर्जुष्टमप्सरोभिश्च मण्डितम् ॥ 1 ॥

तत्र गत्वा चित्ररूपं गणं कार्यविशारदम् ।
प्रेषयामास वैकुण्ठे लक्ष्मीकार्यार्थसिद्धये ॥ 2 ॥

Vyāsa said: O King! Thus granting the boon to the Goddess Lakṣmī, Śambhu quickly returned to the lovely Kailāśa, adorned with Apsarās (celestial nymphs) and frequented and served by the Gods. He then despatched his expert attendant Citrarūpa

to Vaikuṇṭha to bring the purpose of Lakṣmī to a successful issue.

शिव उवाच

चित्ररूप हरिं गत्वा ब्रूहि त्वं वचनान्मम ।
यथाऽसौ दुःखितां पत्नीं विशोकां च करिष्यति ॥ 3 ॥

He said to him thus: "O Citrarūpa! Go to Hari and speak to him on my behalf that He would go and remove the sorrows of His distressed and bereaved wife and thus make Her comfortable."

इत्युक्तश्चित्ररूपोऽथ निर्जगाम त्वरान्वितः ।
वैकुण्ठं परमं स्थानं वैष्णवैश्च गणैर्वृतम् ॥ 4 ॥

Thus ordered, Citrarūpa started immediately and reached at once Vaikuṅṭha, the highest place, covered all over by the Vaiṣṇavas.

नानाद्रुमगणाकीर्णं वापीशतविराजितम् ।
संवृतं हंसकारंडमयूरशुककोकिलैः ॥ 5 ॥

The place was diversified with lots of various trees, with hundreds of lovely lakes, and echoed with sweet lovely sounds of swans, Kāraṇḍavas, peacocks, parrots, cuckoos and various other birds and adorned with beautiful places, decked with flags and banners. It was filled with charming dancing, music and other artistic things.

उच्चप्रासादसंयुक्तं पताकाभिरलङ्कृतम् ।
नृत्यगीतकलापूर्णं मन्दारद्रुमसंयुतम् ॥ 6 ॥

There were the lovely Bakula, Aśoka, Tilaka, Campaka and other trees; and the beautiful tree Mandāra looked beautiful and shed all around the sweet fragrance of its sweet flowers for a long distance.

बकुलाशोकतिलकवचम्पकालिविमण्डितम् ।
कृजितैर्विहगानां तु कर्णाह्लादकरैर्युतम् ॥ 7 ॥

There were the lovely Bakula, Aśoka, Tilaka, Campaka and other trees; and the beautiful tree Mandāra looked beautiful and shed all around the sweet fragrance of its sweet flowers for a long distance.

संवीक्ष्य भवनं विष्णोर्द्वाःस्थौ प्राह प्रणम्य च ।
जयविजयनामानौ वेत्रपाणी स्थिताबुधौ ॥ 8 ॥

Thus seeing the lovely nice palace of Viṣṇu and the two doorkeepers Jaya and Vijaya standing with canes in their hands.

चित्ररूप उवाच

भो निवेदयतं शीघ्रं हरये परमात्मने ।
दूतं प्राप्तं हरस्यात्र प्रेरितं शूलपाणिना ॥ 9 ॥

Citraratha bowed down to them and said: "Well! You go quickly and inform the Supreme Soul Hari that a messenger has come under the orders of the Bhagavān Śūlapāṇī and is now waiting at His doors."

तच्छ्रुत्वा वचनं तस्य जयः परमबुद्धिमान् ।
गत्वा हरिं प्रणम्याह कृताञ्जलिपुटः पुरः ॥ 10 ॥

देवदेव रमाकान्त करुणाकर केशव ।
द्वारि तिष्ठति दूतोऽत्र शङ्करस्य समागतः ॥ 11 ॥

Hearing his words, the intelligent Jaya went to Hari and, with folded hands, said: "O Thou Ocean of Mercy! O Keśava! O Lord of Ramā! O Deva of the Devas! A messenger has come from the Lord of Bhavānī and is waiting at the doors.

आज्ञापय प्रवेष्टव्यो न वेति गरुडध्वज ।
चित्ररूपधरोऽप्यस्ति न जाने कार्यगौरवम् ॥ 12 ॥

I do not know on what important business he has come. Please order whether I will bring him before You are not.

इत्याकर्ण्य हरिः प्राह जयं प्रज्ञातकारणः ।
प्रवेशयात्र रुद्रस्य भृत्यं समयसंस्थितम् ॥ 13 ॥

On hearing the Jaya's words, Hari, aware of the inner feelings, knew at once the cause and said: "O Jaya! Bring before me the messenger come from Rudra."

इत्याकर्ण्य जयस्तूर्णं गत्वा तं परमाद्भुतम् ।
एहीत्याकारयामास जयः शङ्करसेवकम् ॥ 14 ॥

Thus hearing, Jaya called the Śiva's servant, of a graceful form, and brought him to the presence of Janārdana.

प्रवेशितो जयेनाथ चित्ररूपस्तथाकृतिः ।
प्रणम्य दण्डवद्विष्णुं कृताञ्जलिपुटः स्थितः ॥ 15 ॥

Citrarūpa, of variegated appearance, prostrated himself flat before Him in the form of a stick and stood up and remained with folded hands.

दृष्ट्वा तं विस्मयं प्राप भगवान्गरुडध्वजः ।
चित्ररूपधरं शम्भोः सेवकं विनयान्वितम् ॥ 16 ॥

The Bhagavān Nārāyaṇa, Whose carrier is Garuḍa, saw that servant of Śiva, of variegated appearance and full of all humility, and became very much astonished.

प्रपच्छ तं स्मितं कृत्वा चित्ररूपं रमापतिः ।
कुशलं देवदेवस्य सकुटुम्बस्य चानघ ॥ 17 ॥

The Lord of Kamalā then smiled and asked Citrarūpa; "O Pure One! Is it all well with Mahādeva, the Lord of the Devas and his other families and attendants? On what business has He sent you here? What does He want me to do? Or tell me if I have to do any other business of the gods."

दूत उवाच

कस्मात्त्वं प्रेषितोऽस्यत्र बृहि कार्यं हरस्य किम् ।
अथवा देवतानां च किञ्चित्कार्यं समुत्थितम् ॥ 18 ॥

The messenger said: "O Thou, the Knower of all that is within one's heart! There is nothing in this world hidden from Your knowledge; when is that which I will say unknown to you!

किमज्ञातं तवास्तीह संसारे गरुडध्वज ।
वर्तमानं त्रिकालज्ञ यदहं प्रब्रवीमि वै ॥ 19 ॥
प्रेषितोऽस्मि भवेनात्र विज्ञप्तुं त्वां जनार्दन ।
हरस्य वचनाद्वाक्यं प्रब्रवीमि त्वयि प्रभो ॥ 20 ॥
तेनोक्तमेतद्देवेशो भार्या ते कमलालया ।
तपस्तपति कालिंदीतमसाङ्गमे विभो ॥ 21 ॥

O Thou, the Knower of present, past and future! I am now saying to you what Śambhu has told me to inform You. He has said: "O Lord! The Goddess Lakṣmī is Your dear consort. She, the daughter of the Ocean, and the Bestower of all success, though an object fit to be meditated by Yakṣas, Kinnaras, Naras and Immortals, is now undergoing severe penance at the confluence of Kalindī (the Yamunā, the daughter of Kalinda) and the Tamasā.

हयीरूपधरा देवी सर्वार्थसिद्धिदायिनी ।
ध्यातुं योग्याऽमरगणैर्मानवैर्यक्षकिन्नरैः ॥ 22 ॥

What is there in the three worlds that can be happy without that Mother of the worlds and the Giver of all desire? O Lotus-eyed One! What pleasure do You feel in abandoning Her?

विना तथा नरः कोऽपि सुखभागी भवेद्भुवि ।
तां त्यक्त्वा पुण्डरीकाक्ष प्राप्नोषि किं सुखं हरे ॥ 23 ॥
दुर्बलोऽपि स्त्रियं पाति निर्धनोऽपि जगत्पते ।
विनाऽपराधं च विभो किं त्यक्त्वा जगदीश्वरी ॥ 24 ॥

O All-pervading One! Even he who has no riches or who is very weak maintains his wife; then why have You, being the Lord of the worlds, forsaken your wife, without any offence, Who is worshipped by the whole universe. O Lord of the world! What advice shall I give to You? He whose wife suffer in the world, is blamed by his enemies.

दुःखं प्राप्नोति संसारे यस्य भार्या जगद्गुरो ।
धिक्तस्य जीवितं लोके निंदितं त्वरिमण्डले ॥ 25 ॥
सकामा रिपवस्तेऽद्य दृष्ट्वा तां दुःखितां भृशम् ।
त्वां वियुक्तं च रमया हसिष्यति दिवानिशम् ॥ 26 ॥

O Omnipresent One! Fie on his such a life! O Lord of the worlds! Your enemies' desires are satisfied when they see Her very miserable. They are laughing and mocking and saying: "O Devī, Keśava has now forsaken you; you can spend happily your time with us now.

रमां रमय देवेश त्वदुत्सङ्गतां कुरु ।
सर्वलक्षणसम्पन्नां सुशीलां च सुरूपिणीम् ॥ 27 ॥

Therefore, O Lord of the Devas! Bring that Lady back unto your palace and place Her unto your lap, Who is of good demeanour, beautiful, per excellence and endowed with all auspicious signs.

सुखितो भव तां प्राप्य वल्लभां चारुहासिनीम् ।
कान्ताविरहजं दुःखं स्मराम्यहमनातुरः ॥ 28 ॥

O Deva! Accept, please, your sweet-smiling wife and be happy. Though I am at present not in bereavement of my dear wife, yet when I remember my former state of bereavement, I feel very much trouble.

मम भार्या मृता विष्णो दक्षयज्ञे सती यदा ।
तदाऽहं दुःसहं दुःखं भुक्तवानंबुजेक्षण ॥ 29 ॥

O Lotus-eyed One! When Satī Devī, my beloved Wife, quitted Her life, in Dakṣa's house, I felt unbearable pain.

संसारेऽस्मिन्नरः कोऽपि माभून्मत्सदृशोऽपरः ।
मनसाऽकरवं शोकं तस्या विरहपीडितः ॥ 30 ॥

O Keśava! Let no other body in this world suffer such pain. I now remember only the suffering and mental agonies that I felt on Her bereavement; I do not give it out to others.

कालेन महता प्राप्ता मया गिरिसुता पुनः ।
तपस्तप्त्वातिदुःसाध्यं या दग्धा तु रुषाऽध्वरे ॥ 31 ॥

After a long time, practising severe Tapasyā (asceticism) I got Her back in the form of Girijā, who felt herself burnt up as it were by the anger She felt on account of censure cast on Me in the Dakṣa's house and thus quitted Her life.

हरे किं सुखमापन्नं त्वया संत्यज्य कामिनीम् ।
एकाकी तिष्ठता कालं सहस्रवत्सरात्मकम् ॥ 32 ॥

O Murāri! What happiness you have felt in forsaking your dear wife and in remaining thus alone for one thousand years. Console your fortunate young wife with good teeth and bring her back to your place.

गत्वाश्वास्य महाभागां समानय निजालयम् ।
माभूत्कोपीऽहं संसारे विमुक्तो रमया तथा ॥ 33 ॥
कृत्वा तुरगरूपं त्वं भजतात्कमलालयाम् ।
उत्पाद्य पुत्रमायुष्यंस्तामानय शुचिस्मिताम् ॥ 34 ॥

O Bhagavān! Lastly, the Lord Bhavānī, the Originatrix of these worlds, told me to speak thus to you: "O Destroyer of Kaṁsa! Let nobody remain even, for a moment, without Lakṣmī, the Highest Goddess. O Long-lived One! You better assume the form of a horse and go and worship her. Then have a child of yours in the womb of your sweet-smiling wife and bring her back to your house.

व्यास उवाच

हरिराकर्ण्य तद्वाक्यं चित्ररूपस्य भारत ।
तथेत्युक्त्वा तु तं दूतं प्रेषयामास शङ्करम् ॥ 35 ॥

Vyāsa said: O Ornament of Bharata's race! Hearing thus the words of Citrarūpa, Bhagavān Hari told that he would do what Śaṅkara had told him to do and thus sent the messenger back to Śaṅkara.

गते दूतेऽथ भगवान्चैकुण्ठात्कामसंयुतः ।
जगाम धृत्वा तत्राशु वाजिरूपं मनोहरम् ॥ 36 ॥
यत्र सा वडवारूपं कृत्वा तपति सिंधुजा ।
विष्णुस्तं देशमासाद्य तामपश्यद्द्वयीं स्थिताम् ॥ 37 ॥

The messenger departing, Hari assumed the form of a beautiful horse and immediately left Vaikuṅṭha with a passionate intent for the place where Lakṣmī was staying in the form of a mare and practicing her austerities. Coming there, he saw that the Devī Bimalā was staying in the form of a mare.

साऽपि तं वीक्ष्य गोविन्दं हयरूपधरं पतिम् ।
ज्ञात्वा वीक्ष्य स्थिता साध्वी विस्मिता साश्रुलोचना ॥
तस्यास्तु सङ्गमस्तत्र प्रवृत्तो मन्मथार्तयोः ।
कालिन्दीतमसासंगे पावने लोकविश्रुते ॥ 39 ॥

The mare, too, seeing the horse form of her husband Govinda, recognised him and, chaste as she was, remained there with astonishment and tears in her eyes. Then those two copulated on the famous confluence.

सगर्भा सा तदा जाता वडवा हरिवल्लभा ।
सुषुवे सुन्दरं बालं तत्रैव सा गुणोत्तरम् ॥ 40 ॥
तामाह भगवान्वाक्यं प्रहस्य समयाश्रितम् ।
त्यजाद्य वडवं देहं पूर्वदेहा भवाधुना ॥ 41 ॥

The wife of Hari, in the shape of a mare became pregnant and, in due time, gave birth to a beautiful well qualified child. The Bhagavān then graciously smiled on her and spoke in words suited to the time.

गमिष्यावः स्ववैकुण्ठमावां कृत्वा निजं वपुः ।
तिष्ठत्वत्र कुमारोऽयं त्वया जातः सुलोचने ॥ 42 ॥

"O Dear! Now quit this mare form and assume your former appearance. O Lovely-eyed One! Let both of us assume our own forms and go to Vaikuṅṭha; and let your child remain in this place."

लक्ष्मीरुवाच

स्वदेहसम्भवं पुत्रं कथं हित्वा ब्रजाम्यहम् ।
स्नेहः सुदुस्त्यजः कामं स्वात्मजस्य सुरर्षभ ॥ 43 ॥

Lakṣmī said: "O Lord! How can I go leaving here this child, born of my womb. It is very difficult to quit the attachments for one's own child.

का गतिः स्यादमेयात्मन्बालस्यास्य नदीतटे ।
अनाथस्यासमर्थस्य विजनेऽल्पतनोरिह ॥ 44 ॥

Know this, O Lord! O High-souled One! This child is young and of small body; therefore it is quite incapable to protect itself. If I forsake it on the bank of this river, it will be an orphan, what will happen to it then?

अनाश्रयं सुतं त्यक्त्वा कथं गन्तुं मनो मम ।
समर्थं सदयं स्वामिन्भवेदम्बुजलोचन ॥ 45 ॥

O Lotus-eyed One! My mind is now in full

attachment towards it. How can I quit this helpless child and go?"

दिव्यदेहौ ततो जातौ लक्ष्मीनारायणानुभौ ।
विमानवरसंविष्टौ स्तूयमानौ सुरैर्दिवि ॥ 46 ॥

When Lakṣmī and Nārāyaṇa resumed their divine bodies and mounted on the excellent Vimānas, the Devas began to praise them with hymns.

गन्तुकामं पतिं प्राह कमला कमलापतिम् ।
गृहाणेमं सुतं नाथ नाहं शक्ताऽस्मि ह्यपितुम् ॥ 47 ॥

When Nārāyaṇa expressed his desire to go, Kamalā said: "O Lord! You better take this child; I am unable to forsake it.

प्राणप्रियोऽस्ति मे पुत्रः कान्त्यां त्वत्सदृशः प्रभो ।
गृहीत्वैनं गमिष्यावो वैकुण्ठं मधुसूदन ॥ 48 ॥

O Lord! O Slayer of Madhu! This child is dearer to me than my life; see its body resembles exactly like you. Therefore we would take this child with us to Vaikuṇṭha."

हरिरुवाच

मा विषादं प्रिये कर्तुं त्वमर्हसि वरानने ।
तिष्ठत्वयं सुखेनात्र रक्षा मे विहिता त्विह ॥ 49 ॥
कार्यं किमपि वामोरु वर्तते महदद्भुतम् ।
निबोध कथयाम्यद्य सुतस्यात्र विमोचने ॥ 50 ॥

Hari spoke: "O Dear! You need not be sorry; let this child remain here happily; I have arranged for its preservation and safety. O Beautiful One! There is a great act to do in this world.

तुर्वसुर्नाम विख्यातो ययातितनुजो भुवि ।
हरिवर्मेति पित्राऽस्य कृतं नाम सुविश्रुतम् ॥ 51 ॥

That will be executed by your child. For this

reason I am leaving it here. I am now describing to you the above story.

स राजा पुत्रकामोऽद्य तपस्तपति पावने ।
तीर्थे वर्षशतं जातं तस्य वै कुर्वतस्तपः ॥ 52 ॥

The famous King Yayāti had a son named Turvasu; his father kept his name as Hari Varmā; he is known by this name.

तस्यार्थे निर्मितः पुत्रो मयाऽयं कमलालये ।
तत्र गत्वा नृपं सुभु प्रेरयिष्यामि साम्प्रतम् ॥ 53 ॥

That king is now practising asceticism for getting a son for one hundred years in a place of pilgrimage. O Lakṣmī! I have begot this son for him. I will go there and send the King here.

तस्मै दास्याम्यहं पुत्रं पुत्रकामस्य कामिनी ।
गृहीत्वा स्वगृहं राजा प्रापयिष्यति बालकम् ॥ 54 ॥

O Beautiful-faced One! I will give this son to that King, desirous of an issue. He will take this son and go back to his house.

व्यास उवाच

इत्याश्वास्य प्रियां पद्मां कृत्वा रक्षां च बालके ।
विमानवरमारुह्य प्रययौ प्रियया सह ॥ 55 ॥
इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
एकोनविंशोऽध्यायः ॥ 19 ॥

Vyāsa said: O King! Thus consoling his beloved, whose abode is in the Lotus and placing the child there in that position, He mounted on an excellent car with Lakṣmī and went to Vaikuṇṭha.

Here ends the Nineteenth Chapter in the Sixth Book on the origin of Haihayas from a mare in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XX

On the Son Born of Mare by Hari

जनमेजय उवाच

संशयोऽयं महानत्र जातमात्रः शिशुस्तथा ।
मुक्तः केन गृहीतोऽसावेकाकी विजने वने ॥ 1 ॥
का गतिस्तस्य बालस्य जाता सत्यवतीसुत ।
व्याघ्रसिंहादिभिर्हिस्त्रैर्गृहीतो नातिबालकः ॥ 2 ॥

Janamejaya said: O Bhagavan! A great doubt has arisen in my mind on this subject. Who was it that took away that son, when both Lakṣmī and Nārāyaṇa left it, in that forlorn state, in a forest without any person there to look after?

व्यास उवाच

लक्ष्मीनारायणौ तस्मात्स्थानाच्च चलितौ यदा ।
तदैव तत्र चम्पाख्यः प्राप्तो विद्याधरः किल ॥ 3 ॥
विमानवरमारूढः कामिन्या सहितो नृप ।
मदनालसया कामं क्रीडमानो यदृच्छया ॥ 4 ॥

Vyāsa said: O King! No sooner Lakṣmī and Nārāyaṇa departed from that place, one Vidyādhara, named Campaka, mounting on a beautiful celestial car came there on his free will, sporting with a woman named Madanālasā.

विलोक्य तं शिशुं भूमावेकाकिनमनुत्तमम् ।
देवपुत्रप्रतीकाशं रममाणं यथासुखम् ॥ 5 ॥

There they saw that one lovely child, exquisitely beautiful like a Deva's son, was playing alone as it liked.

विमानात्तरसोत्तीर्य चम्पकस्तं शिशुं जवात् ।
जग्राह च मुदं प्राप निधिं प्राप्य यथाऽधनः ॥ 6 ॥

They then, quickly descended from their chariot and picked it up. Vidyādhara became very glad as a beggar becomes glad, when he gets a hoard of jewels.

गृहीत्वा चम्पकः प्रादाद्देव्यै तं मदनोपमम् ।
मदालसायै तं बालं जातमात्रं मनोहरम् ॥ 7 ॥
सा गृहीत्वा शिशुं प्रेम्णा सरोमांचा सविस्मया ।
मुखं चुचुम्ब बालस्य कृत्वा तु हृदये भृशम् ॥ 8 ॥

On taking that newly born beautiful child like a Cupid, Campaka gave it to the Devī Madanālasā. Madanālasā took it and became very much astonished; and her hairs stood at their ends.

आलिंगितश्चुम्बितश्च तथाऽसौ प्रीतिपूर्वकम् ।
उत्संगे च कृतस्तन्व्या पुत्रभावेन भारत ॥ 9 ॥

She clasped it to her bosom and kissed it frequently. O Bhārata! Taking that child on her lap as if her own child, Madanālasā embraced it and kissed it and got the highest happiness.

कृत्वांके तौ समारूढौ विमानं दम्पती मुदा ।
पतिं पप्रच्छ चार्वङ्गी प्रहस्य मदनालसा ॥ 10 ॥
कस्यायं बालकः कान्त त्यक्तः केन च कानने ।
पुत्रोऽयं मम देवेन दत्तस्त्र्यंबकधारिणा ॥ 11 ॥

Then both of them took that child and mounted

on the car. The lean Madanālasā then laughingly queried: "O Lord! Whose child is this? Who has left it in this forest? It seems to me Mahā Deva, desirous to give me a son, has given it unto me."

चम्पक उवाच

प्रिये गत्वाऽद्य पृच्छेयं शक्रं सर्वज्ञमाशु वै ।
देवो वा दानवो वापि गन्धर्वो वा शिशुः किल ॥ 12 ॥

Campaka said: "I will just now go and ask the all-knowing Indra whose child is this, whether it is of a Deva, Dānava or Gandharva.

तेनाज्ञप्तः करिष्यामि पुत्रं प्राप्तं वनादमुम् ।
अपृष्ट्वा नैव कर्तव्यं कार्यं किञ्चिन्मया ध्रुवम् ॥ 13 ॥

If he orders, I will purify this child found thus in this forest by the Veda Mantrams and then accept it as my own.

इत्युक्त्वा तां गृहीत्वा तं विमानेनाथ चम्पक ।
ययौ शक्रपुरं पूर्णं हर्षेणोत्फुल्ललोचनः ॥ 14 ॥

It is not advisable to do a thing suddenly without knowing all the details." Thus saying to his wife Madanālasā, Campaka went with a gladdened heart hurriedly to the city of Indra child in his arms.

प्रणम्य पादयोः प्रीत्या चम्पकस्तु शचीपतिम् ।
निवेद्य बालकं प्राह कृताञ्जलिपुटः स्थितः ॥ 15 ॥

Campaka gladly bowed down at the feet of Indra and gave him all the information he knew about the child and stood at one side with folded hands and spoke.

देवदेव मया लब्धस्तीर्थे परमपावने ।
कालिंदीतमसासंगे बालकोऽयं स्मरप्रभः ॥ 16 ॥

"O Lord of the Devas! I have got this child, beautiful as Cupid, in the sacred place of pilgrimage at the confluence of the Yumunā and the Tamasā.

कस्यायं बालकः कान्तः कथं त्यक्तः शचीपते ।
आज्ञा चेत्तव देवेश कुर्वेऽहं बालकं सुतम् ॥ 17 ॥

O Lord of Śaci! Whose child is this? and why did they forsake it there? If you kindly permit, I will take this child as my own son.

अतीव सुन्दरो बालः प्रियाया वल्लभः सुतः ।
कृत्रिमस्तु सुतः प्रोक्तो धर्मशास्त्रेषु सर्वथा ॥ 18 ॥

This child is very beautiful and like very much by my wife; it is also the rule laid down in the Śāstras that one can accept any child as the Kṛtrima son. Therefore it is my earnest desire that I purify this child by the Veda Mantrams and take it legally as my own son.”

इन्द्र उवाच

पुत्रोऽयं वासुदेवस्य वाजिरूपधरस्य ह ।
हैहयोऽयं महाभाग लक्ष्म्या जातः परन्तपः ॥ 19 ॥

Indra said: “O Highly Fortunate One! Bhagavān Vāsudeva, assuming the form of a horse, has produced this child out of the womb of Kamalā in the form of a mare.

उत्पादितो भगवता कार्यार्थं किल बालकः ।
दातुं नृपतये नूनं ययातितनयाय च ॥ 20 ॥

He intends to give over he child, capable to destroy enemies to Turvasu, the son of Yayāti, and thus will get a great purpose achieved by the child.

हरिणा प्रेरितः सोऽद्य राजा परमधार्मिकः ।
आगमिष्यति पुत्रार्थं तीर्थे तस्मिन्मनोरमे ॥ 21 ॥

That King, very religious, will be sent by Hari today and he will come for the child in that beautiful sacred place of pilgrimage.

तावत्त्वं गच्छ तत्रैव गृहीत्वा बालकं शुभम् ।
यावन्न याति नृपतिर्गृहीतुं हरिणेरितः ॥ 22 ॥

You better go back as early as possible and keep the child there as it was before till that king comes to that spot at the instance of the Devadeva Viṣṇu.

गत्वा तत्र विमुञ्चैनं विलम्बं मा कृथा वर ।
अदृष्ट्वा बालकं राजा दुःखितश्च भविष्यति ॥ 23 ॥
तस्माच्चम्पक मुञ्चैनं राजा प्राप्नोतु पुत्रकम् ।
एकवीरिति नाम्नाऽयं ख्यातः स्यात्पृथिवीतले ॥ 24 ॥

Do not waste a minute more. The King will be very sorry if he does not find the child there. Therefore O Campaka! Quit the attachment that you have for this child. You should know that this child will be famous in this earth as Ekavīra (only one hero).”

व्यास उवाच

इति तस्य वचः श्रुत्वा चम्पकस्त्वरयान्वितः ।
जगाम पुत्रमादाय स्थले तस्मिन्महीपते ॥ 25 ॥
मुमोच बालकं तत्र यत्र पूर्वं स्थितो ह्यभुत् ।
आरुह्यस्वविमानं तु ययौ स्वाश्रममण्डलम् ॥ 26 ॥

Vyāsa said: O King! Thus hearing the Indra's words, Campaka took the child and went back immediately to the spot whence he picked it up and keeping the child there as it laid, mounted on his car and went to his abode.

तदैव कमलाकान्तौ लक्ष्म्या सह जगद्गुरुः ।
विमानवरमारूढो जगाम नृपतिं प्रति ॥ 27 ॥

At that instant, the husband of Lakṣmī, the Lord of the three worlds, went to the King, mounted on His car, beaming with effulgent rays.

दृष्टस्तदा तेन नृपेण विष्णुः
समुत्तरस्तत्र विमानमुख्यात् ।
जहर्ष राजा हरिदर्शनेन पपात
भूमौ खलु दण्डवच्च ॥ 28 ॥

When the Bhagavān was descending from His aerial car, the King Turvasu was very glad to see Him and bowed down and laid himself prostrate on the ground.

उत्तिष्ठ वत्सेति हरिः
पतन्तमाश्वासयद्भूमिगतं स्वभक्तम् ।
सोऽप्युत्सुको वासुदेवं पुरःस्थं
तुष्टाव भक्त्या मुखरीकृतोऽथ ॥ 29 ॥

The Bhagavān, then, comforted the King, his own devotee, and said “Get up, my child! Do away with your mental distress.” The King also eagerly and full of devotion, began to utter verses in praise of the Bhagavān.

देवाधिदेवाखिललोकनाथ
कृपानिधे लोकगुरो रमेश ।
मन्दस्य मे ते किल दर्शनं
यत्सुदुर्लभं योगिजनैरलभ्यम् ॥ 30 ॥

“O Lord of Ramā! You are the presiding Deity of the Devas; Lord of the whole worlds, Ocean of Mercy and Giver of advice to all men. O Lord! Your sight is very rare even to the Yogīs; being

myself of a very slow dull intellect; I have been fortunate enough to see you. O Lord! This shews Your mercy.

ये निःस्पृहास्ते विषयैरपेतास्तेषां
त्वदीयं खलु दर्शनं स्यात् ।
आशापरोऽहं भगवन्ननन्त योग्यो
न ते दर्शने देवदेव ॥ 31 ॥
इति स्तुतस्तेन नृपेण विष्णुस्त-
माह वाक्येन सुधामयेन ।
वृणीष्व राजन्मनसेप्सितं ते
ददामि तुष्टस्तपसा तवेति ॥ 32 ॥

Vyāsa said: "O Bhagavān! O Infinite One! Those who are free from my desires and free from any attachment to worldly things, they alone are entitled to see Thee. O Deva of the Devas! I am bound in thousand and one desires. I am quite unfit to see Thee. There is no doubt in this."

ततो नृपस्तं प्रणिपत्य पादयोः
प्रोवाच विष्णुं परतः स्थितं च ।
तपस्तु तप्तं हि मया सुतार्थं
पुत्रं ददस्वात्मसमं मुरारे ॥ 33 ॥

When Turvasu, the best of the kings, praised thus, Bhagavān Viṣṇu became pleased and began to speak in the following pleasant words: "O King! I am pleased with your asceticism; now ask your desired boon; I will grant it immediately."

श्रुत्वा नृपप्रार्थितमादिदेवस्तमाह
राजानममोघवाक्यम् ।
ययातिसूनो ब्रज तेऽत्र तीर्थे
कलिंदकन्यातमसाप्रसङ्गे ॥ 34 ॥

The King bowed down again to the feet of Viṣṇu and said: "O Murāri! For the sake of a son, I have practised this tapasyā; grant me a son like my Self."

मयाऽद्य पुत्रस्तु यथेप्सितस्ते
तत्रैव मुक्तोऽस्त्यमितप्रभावः ।
लक्ष्म्याः प्रसूतो मम वीर्यजश्च
कृतस्तवार्थेऽथ गृहण राजन् ॥ 35 ॥

Nārāyaṇa, the First-born of the Devas, hearing this King's request spoke to him in infallible words: "O son of Yayāti! Go to the confluence of the

Yamunā and Tamasā. For you I have kept there today a son as you like and of indomitable prowess.

श्रुत्वा हरेर्वाक्यमतीव मृष्टं
सन्तुष्टचित्तः प्रबभूव राजा ।
हरिस्तु दत्त्वेति वरं जगाम
वैकुण्ठलोकं रमाया युतश्च ॥ 36 ॥

O King! That child is begotten by me in the womb of Lakṣmī." The King became very glad to hear the sweet pure words of the Bhagavān. Thus granting him the boon, Viṣṇu went with Ramā to Vaikuṇṭha.

गते हरौ सोऽथ ययातिसूनुर्य
यावनुद्धातरथेन राजा ।
प्रेमान्वितस्तत्र सुतोऽस्ति यत्र
वचो निशम्येति जनार्दनस्य ॥ 37 ॥

The King Turvasu, the son of Yayāti, hearing these words, became exceedingly gladdened in his heart and mounting on a chariot, whose speed cannot be checked, went to the spot where lay the child.

स तत्र गत्वाऽतिमनोहरं तं
ददर्श बालं भुवि खेलमानम् ।
मुखे निवेश्यैककरेण कृत्वा
श्लक्ष्णं पदांगुष्ठमनन्यसत्त्वः ॥ 38 ॥

The king, of extraordinary genius, went there and saw that the exceedingly beautiful child, catching hold of his toe by one of his soft hands was sucking it by his mouth and was playing on the ground.

तं वीक्ष्य पुत्रं मदनस्वरूपं
नारायणांशं कमलाप्रसूतम् ।
हरिप्रभावं हरिवर्मनामा
हर्षप्रफुल्लाननपङ्कजोऽभूत् ॥ 39 ॥

गृह्णन्सुवेगात्करपङ्कजाभ्यां
बभूव प्रेमार्णवमग्नदेहः ।
मूर्धन्युपाघ्राय मुदान्वितोऽसौ
ननंद राजा सुतमालिलिंग ॥ 40 ॥

The child was born of Nārāyaṇa out of the womb of Kamalā. Therefore it resembled like Him. On looking at that beautiful lovely child, the famous

King Harivarmā's face got cheered up with the intensest delight. The King took it up with both of his hands and got merged in the Ocean of Bliss and taking gladly the scent of its head embraced it happily.

मुखं समीक्ष्यातिमनोहरं
तमुवाच नेत्राम्बुनिरुद्धकण्ठः ।
दत्तोऽसि देवेन जनार्दनेन
मात्रा हि पुत्रावममुद्गुःखभीतेः ॥ 41 ॥
तप्तं मया पुत्र तपस्तवार्थे
सुदुष्करं वर्षशतं च पूर्णम् ।
तेनैव तुष्टेन रमाप्रियेण
दत्तोऽसि संसारसुखोदयाय ॥ 42 ॥

On looking at the beautiful lotus-face of the child, the King, choked with tears from his eyes and with feelings of joy said: "O Child! Nārāyaṇa has given me, the child jewel in you; so save me from the terrors of the hell named Put, O Child! For full one hundred years I have practised a very hard tapasyā for the sake of you. Pleased with that, the Lord of Kamalā has given you to me for the happiness of my worldly career.

माता रमा त्वां तनुजं मदर्थे
त्यक्त्वा गता सा हरिणा समेता।
धन्या तु सा या प्रहसंतमंके
कृत्वा सुतं त्वां मुदितानना स्यात् ॥ 43 ॥

Your Mother Ramā Devī has forsaken Her own child for the sake of me and has gone away with Hari. O Child! That Mother is blessed whose face beams with joy by seeing the smiles in your lotus-face.

त्वमेव संसारसमुद्रनौकारूपः
कृतः पुत्र लक्ष्मीधरेण ।
इत्येवमुक्त्वा नृपतिः सुतं
तं मुदा समादाय ययौ गृहाय ॥ 44 ॥

O Delighter of my heart! The Lord of Ramā, the Deva of the Devas, has made you, as it were, to serve as a boat for me for crossing to the other side of this Ocean of World." Thus saying, the King took the child and gladly went home.

पुरीसमीपे नृपमागतं तमाकर्ण्य
सर्वे सचिवास्तु राज्ञः ।
ययुः समीपं नृपतेश्च लोकाः
सोपायनास्ते सपुरोहिताश्च ॥ 45 ॥

Knowing that the King had come very close to his city, the King's Minister and the city people, the subjects came forward with the priest and many other presents and offerings.

बन्दीजना गायनकाश्चैव सूताः
समाययु संमुखमाशु राज्ञः ।
नृपः पुरं प्राप्य पुरः समागतं जनं
समाश्रास्य वाक्यैश्च दृष्ट्या ॥ 46 ॥

The bards, singers and Sūtas came in front of the King. The King as he entered into his city looked affectionately on his subjects and gladdened their spirits by enquiries of welfare.

संपूजितः पौरजनेन राजा
विवेश पुत्रेण युतो नगर्याम् ।
मार्गेषु लाजैः कुसुमैः समन्ताद्वि-
कीर्यमाणो नृपतिर्जगाम ॥ 47 ॥

Then worshipped by the citizens, the King entered into the city with his child. As the King went along the royal, the subjects showered on his head the flowers and fried rice.

गृहं समृद्धं सचिवैः समेतः
सुतं समादाय मुदा कराभ्याम् ।
राज्ञ्यै ददौ चाथ सुतं मनोज्ञं
सद्यःप्रसूतं च मनोभवाभम् ॥ 48 ॥

Then taking the child by his two arms, the King entered into his prosperous palace with his ministers. The king next handed over the newly-born lovely child, as beautiful as Cupid, to the hands of his queen.

राज्ञी गृहीत्वाऽभिनवं तनुजं
पप्रच्छ राजानमनिन्दिता सा ।
राजन्कुतश्चैष सुतः सुजन्मा
प्राप्तस्त्वया मन्मथतुल्यरूपः ॥ 49 ॥

The good queen took the child and asked the king: "O King! Whence have you got this new born child as fascinating as the God of Love? Who has given this child to you? O Lord! Speak quickly.

केनैष दत्तः कथयाशु कान्त
चेतो मदीयं प्रहृतं सुतेन ।
नृपस्तदोवाच मुदान्वितोऽसौ
प्रिये रमेशेन सुतो हि मह्यम् ॥ 50 ॥
लोलाक्षि दत्तः कमलासमुत्थो
जनार्दनांशोऽयमहीनसत्त्वः ।
सा तं गृहीत्वा मुदमाप राज्ञी
राजा चकारोत्सवमद्भुतं च ॥ 51 ॥

This child has stolen away my mind." The King gladly replied: "O Beloved! The Lord of Kamalā, the Ocean of Mercy has given me this child; O Quick-eyed One! This child is born of Nārāyaṇa's part and out of the womb of Kamalā. O Devī! This child has strength, energy, patience, gravity and all other good qualities." Then the queen took the child in his arms and got the unbounded bliss.

ददौ च दानं किल याचकेभ्यो
गीतानि वाद्यानि बहूनि नेदुः ।
कृत्वोत्सवं भूपतिरात्मजस्य
नामैकवीरेति चकार विश्रुतम् ॥ 52 ॥

Great festivities began to be performed in the palace of the King Turvasu. Charities were given to those that wanted; music and singing of various sorts were performed. In this ceremony for the sake of his child, the king Turvasu put the name of the child as "Ekavīra."

सुखं च संप्राप्तय मुदान्वितोऽसौ
ननन्द देवाधिपतुल्यवीर्यः ।
पुत्रं हरे रूपगुणानुरूपं संप्राप्य
वंशस्य ऋणाच्च मुक्तः ॥ 53 ॥

Getting thus the child equivalent in form and qualities to Hari, the powerful Indra-like king became happy and freed from his debt due to his family line, became very cheerful and glad.

इति सकलसुराणामीश्वरेणार्पितं
तं सकलगुणगणाढ्यं पुत्रमासाद्य राजा ।
विविधसुखविनोदैर्भार्यया सेव्यमाने
व्यहरत निजगेहे शक्रतुल्यप्रतापः ॥ 54 ॥
इति श्रीमद्देवीभागवते महापुराणे
षष्ठस्कन्धे विंशोऽध्यायः ॥ 20 ॥

O King! The king, powerful like his enemies, began to enjoy in his own palace with his all-qualified child, that was given to him by Nārāyaṇa, the Lord of the Devas. He was always served by his dear wife and all sorts of pleasure and he felt himself enjoying as a King would do.

Here ends, the Twentieth Chapter in the Sixth Book on the son born of mare by Hari, in the Mahāpuraṇam in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXI

On the Installation of Ekavīra

व्यास उवाच

जातकर्मादि संस्कारांश्चकार नृपतिस्तदा ।
दिने दिने जगामाशु वृद्धिं बालः सुलालितः ॥ 1 ॥

Vyāsa said: O King! In the meanwhile the King Turvasu performed the Jātakarma (a religious ceremony performed at the birth of a child) and other ceremonies of the child. The boy was nurtured duly and began to grow older day to day.

नृपः संसारजं प्राप्य सुखं पुत्रसमुद्भवम् ।
ऋणत्रयविमोक्षं च मेने तेन महात्मना ॥ 2 ॥

The King began to enjoy his worldly life on getting this son and thought within himself that

the boy had freed him from the three debts due to the Fathers, the Ṛṣis and the Devas.

षष्ठेऽन्नप्राशनं तस्य कृत्वा मासि यथाविधि ।
तृतीयेऽथ तथा वर्षे चूडाकरणमुत्तमम् ॥ 3 ॥

Next, in the sixth month, the King performed the Annaprāśana ceremony (putting the boiled rice in the mouth of the child) and in the third year performed regularly his Cūḍākaṛaṇa (the ceremony of the first tonsure) ceremony.

चकार ब्राह्मणान्द्रव्यैः सम्पूज्य विविधैर्धनैः ।
गोभिश्च विविधैर्दानैर्याचकानितरानपि ॥ 4 ॥

He distributed on those occasions various

articles, wealth and cows to the Brāhmaṇas and other articles to various other mendicants and made them glad.

वर्षे चैकादशे तस्य मौञ्जीबन्धनकर्म वै ।
कारयित्वा धनुर्वेदमध्यापयत पार्थिव ॥ 5 ॥

In the eleventh year, he performed the boy's holy thread (Upanayana) ceremony and tying the girdle made of a triple string of Muñja grass and put the boy to learn archery.

अधीतवेदं पुत्रं तं राजधर्मविशारदम् ।
दृष्ट्वा तस्याभिषेकाय मतिं चक्रे जनाधिपः ॥ 6 ॥

Next when the boy passed off proficiently in the study of the Vedas and in learning the kingly duties, the King desired to instal him on the throne.

पुष्यार्कयोगसंयुक्ते दिवसे नृपसत्तमः ।
कारयामास संभारानभिषेकार्थमादरात् ॥ 7 ॥

The King Turvasu then collected with great care all the necessary articles for installation in an auspicious day, the combination of Puṣyā asterism and Arka Yoga.

द्विजानाहूय वेदज्ञान्सर्वशास्त्रविचक्षणान् ।
अभिषेकं चकारासौ विधिवत्स्वात्मजस्य ह ॥ 8 ॥

He called then the Brāhmīns, well versed in the Vedas and in the Śāstras, and became ready, in accordance with due rites, to perform the installation ceremony of the prince.

जलमानीय तीर्थेभ्यः सागरेभ्यश्च पार्थिवः ।
स्वयं चकार विधिवदभिषेकं शुभे दिने ॥ 9 ॥

Waters were brought from various sacred places of pilgrimage and from the several oceans and on an auspicious day the King performed himself the installation of his son.

धनं दत्त्वाऽथ विप्रेभ्यो राज्यं पुत्रे निवेश्य स ।
जगाम वनमेवाशु स्वर्गकामः स भूपतिः ॥ 10 ॥

When the ceremony was over the King gave away hoardes of wealth to the Brāhmīns and giving the charge of his kingdom to his son, he went to the forest with a desire to ascend to the Heavens.

एकवीरं नृपं कृत्वा सम्मान्य सचिवानथ ।
भार्यया सह भूपालः प्रविवेश वनं वशी ॥ 11 ॥

Thus placing Ekavīra on the throne, the King Turvasu shewed respects to his ministers, and, controlling his senses went to the forest accompanied by his wife.

मैनाकशिखरे राजा कृत्वा तार्तीयमाश्रमम् ।
नित्यं पत्रफलाहारश्चिन्तयामास पार्वतीम् ॥ 12 ॥

On the top of the Maināka mountain he took up the vow of Vānaprastha and sustaining his life on leaves and fruits began to meditate Pārvatī.

एवं स नृपतिः कृत्वा दिष्टंते सह भार्यया ।
मृतोऽसौ वासवं लोकं गतः पुण्येन कर्मणा ॥ 13 ॥

इन्द्रलोकं पिता प्राप्त इति श्रुत्वाऽथ हैहयः ।
चकार वेदनिर्दिष्टं कर्म चैवौर्ध्वदैहिकम् ॥ 14 ॥

Thus when his Prārabdha Karma ended, he left his mortal coil with his wife and went by virtue of his good deeds to the Indraloka. Hearing that the King had ascended to Heavens, his son Ekavīra Haihaya performed his funeral ceremonies according to the rules laid down by the Vedas.

कृत्वोत्तराः क्रियाः सर्वाः पितुः पार्थिवनन्दनः ।
राज्यं चकार मेधावी पित्रा दत्तं सुसंमतम् ॥ 15 ॥

The King's son, the intelligent Haihaya, performed, one after another, all the ceremonies due and began to govern the kingdom which was free enemies.

एकवीरोऽथ धर्मज्ञः प्राप्य राज्यमनुत्तमम् ।
बुभुजे विविधान्भोगान्सचिवैश्च सुमानितः ॥ 16 ॥

The virtuous King Ekavīra remained duly obedient to his ministers after he got possession of his kingdom and began to enjoy all the best things.

एकस्मिन्दिवसे राजा मन्त्रिपुत्रैः समन्वितः ।
जगाम जाह्नवीतीरे हयारूढः प्रतापवान् ॥ 17 ॥

The powerful Kings one day went on horseback to the banks of the Ganges with the minister's son.

संपश्यन्पादपान्नम्यान्कोकिलालापसंयुतान् ।
पुष्पितान्फलसंयुक्तान्बट्पदालिविराजितान् ॥ 18 ॥

Roaming about, he found there the boughs of trees had assumed a very graceful appearance, with loads of fruits, echoed with the sweet voice of the cuckoos and with the humming of the bees.

मुनीनामाश्रमान्दिव्यान्वेदध्वनिनिनादितान् ।

होमधूमावृताकाशान्मृगशावसमावृतान् ॥ 19 ॥

Close by were the hermitages of the Munis, where the bucks were skipping about and at other places the Vedas were being chanted. The smoke was seen rising from the altars, where oblations were being offered and appeared to form like a black canopy in the Heavens.

केदाराञ्छालिसम्पक्वानोपिकाभिः सुरक्षितान् ।

प्रफुल्लपङ्कजारामान्त्रिकुञ्जांश्च मनोरमान् ॥ 20 ॥

Full ripe grains were enhancing the beauty of the fields and the cowherdresses were merrily watching the fields. Places of recreations adorned with full blown lotuses and beautiful groves were attracting the attention of the victors.

प्रक्षमाणः प्रियालांस्तु चम्पकान्यनसद्भुमान् ।

बकुलांस्तिलकात्रीपान्मन्दारांश्च प्रफुल्लितान् ॥ 21 ॥

The various trees, Priyāla, Campaka, Panasa, Bakula, Tilaka, Kadamba and Mandāra, and others were adorned with fruits, stealing away the minds of the people.

शालांस्तालतमालांश्च जम्बूचूतकदम्बकान् ।

सङ्गच्छञ्जाह्वीतोये प्रफुल्लं शतपत्रकम् ॥ 22 ॥

At other places, other trees Sāla, Tamāla, Jack, Mango, Kali Kadamba, etc., stood gracefully. Next when the King went to the Ganges water, he saw the gay beautiful full blown lotuses were spreading their fragrant scents all around.

पङ्कजं चातिगन्धाढ्यमपश्यदवनीपतिः ।

दक्षिणे जलजस्याथ पार्श्वे कमललोचनाम् ॥ 23 ॥

कनकाभां सुकेशीं च कम्बुग्रीवां कृशोदरीम् ।

बिंबोष्ठीं सुन्दरीं किञ्चित्समुद्रात्सुपयोधराम् ॥ 24 ॥

सुनासां चारुसर्वाङ्गीमपश्यत्कन्यकां नृपः ।

रुदतीं तां सखीं त्यक्त्वा विह्वलां दुःखपीडिताम् ॥ 25 ॥

साश्रुनेत्रां क्रन्दमानां विजने कुररीमिव ।

संवीक्ष्य राजा प्रपच्छ कन्यकां शोककारणम् ॥ 26 ॥

सुनसे बूहि काऽसि त्वं कस्य पुत्री शुभानने ।

गन्धर्वी देवकन्याऽथ कथं रोदिषि सुन्दरि ॥ 27 ॥

On the right side of these lotuses, he saw a lotus-eyed girl. She was shining like the gold, her

beautiful hairs were long and curling; her throat was like a Kambu, belly thin, lips like the Bimba fruits, several other limbs well built and graceful, breasts risen a little, nose beautiful and all her body was exquisitely lovely; that lady just blooming into youth was suffering bereavements from her comrades and was very distressed and seemed bewildered. She was crying like an ewe in a dense lonely forest. Seeing her, the King asked her what was the reason of her sorrows? "O Cuckoo-voiced One! You are as yet a girl; who has left you alone in this state?"

कथमेकाकिनी बाले त्यक्त्वा केन पिकस्वरे ।

पतिस्ते क्व गतः कान्ते पिता वा बूहि साम्प्रतम् ॥ 28 ॥

किं ते दुःखमरालभु कथयाद्य ममांतिके ।

करोमि दुःखनाशं ते सर्वथैव कृशोदरि ॥ 29 ॥

O Sweet One! Tell me where is your husband now or where is your father? O One looking askance! What is your trouble; explain it to me. O thin-bellied One! I will, no doubt, remove all your sorrows and troubles.

न राज्ये मम तन्वङ्गि पीडां कोऽपि करोत्यलम् ।

न भयं चौरजं कान्ते न राक्षसभयं तथा ॥ 30 ॥

मयि शासति भूपाले नोत्पाता दारुणा भुवि ।

भयं न व्याघ्रसिंहैभ्यो न भयं कस्यचिद्भवेत् ॥ 31 ॥

O fair-bellied One! I will, no doubt, remove all your sorrows and troubles. O fair-limbed One! In my dominion nobody ever gives trouble to any other body. O lovely One! There is no fear in my kingdom from thieves or Rākṣasa; or any fear from any serious dangerous calamities on this earth, fear from lions, tigers or any other dangers while my sway is predominant.

वद वामोरु कस्मात्त्वं विलापं जाह्वीतटे ।

करोषि त्राणहीनाऽत्त किं ते दुःखं वदस्व मे ॥ 32 ॥

O One of beautiful thighs! Why are you crying on this lonely bank of the Ganges? Tell me what is your pain?

हन्यहं दुःखमत्युग्रं प्राणिनां पृथिवीतले ।

दैवं च मानुषं कान्ते व्रतमेतन्ममाद्भुतम् ॥ 33 ॥

O Pure One! I can remove the pains and miseries, even of a serious nature, of men, whether they come from the Deva or human sources; and this is my principal vow.

विशाललोचने ब्रूहि करोमि तव चिन्तितम् ।
इत्युक्ते वचने राज्ञा श्रुत्योवाच मृदुस्वना ॥ 34 ॥
शृणु राजेन्द्र वक्ष्यामि मम शोकस्य कारणम् ।
विपत्तिरहितः प्राणी कथं रुदति भूपते ॥ 35 ॥

O Large-eyed One! Speak what is your inmost desire; I will carry it out instantaneously." When the king thus spoke, that beautiful woman spoke in gentle words: "O King! Hear the cause of my sorrows.

प्रब्रवीमि महाबाहो यदर्थं रुदती त्वहम् ।
तव राज्यादन्यदेशे शराजा परमधार्मिकः ॥ 36 ॥

O King! Why will the people cry, to no purpose, unless calamities come before them? O Mighty-armed One! I now tell you why I am weeping.

रैभ्यो नाम महाराजः संतानरहितो भृशम् ।
तस्य भार्या सुविख्याता रुक्मरेखेति नामतः ॥ 37 ॥

O King! There was a very religious King named Rabhya in another province that is not yours. At first he had no issue. He had a very beautiful wife named Rukmarekhā.

सुरूपा चतुरा साध्वी सर्वलक्षणसंयुता ।
अपुत्रा दुःखिता कान्तमित्युवाच पुनः पुनः ॥ 38 ॥
किं जीवितेन मे नाथ धिग्वृथा जीवितं मम ।
बंध्यायाः सुखहीनाया ह्यपुत्राया धरातले ॥ 39 ॥

She was clever, chaste and endowed with all auspicious qualities. But issueless as she was, she remained very sorry and, in a remorseful tone, she spoke to her husband Raibhya: "O Lord! I am barren; I have no sons; I am therefore a very unhappy creature. My life is in vain; what use is there in my living?

इत्येवं भार्यया भूप प्रेरितो मखमुत्तमम् ।
चकार ब्राह्मणांस्तज्ज्ञानाहूय विधिवत्तदा ॥ 40 ॥

When the queen thus spoke very distressedly, the king called the Brāhmaṇas, versed in the Vedas, and began to perform an excellent sacrificial ceremony, in due accordance with the Vedic rules.

With a desire to get a son, he made many presents in profuse quantities.

पुत्रकामो धनं भूरिं ददावथ यथोदितम् ।
हूयमाने धृतेऽत्यर्थं पावकादतिसुप्रभात् ॥ 41 ॥

When copious quantities of ghee were offered as oblations, there arose, from the fire, a girl beautiful in all respects and endowed with all auspicious signs.

आविर्बभूव चार्वंगी कन्यका शुभलक्षणा ।
बिंबोष्ठी सुदती सुभूः पूर्णचन्द्रनिभानना ॥ 42 ॥

कनकाभा सुकेशान्ता रक्तपाणितला मृदुः ।
सुरक्तनयना तन्वी रक्तपादतला भृशम् ॥ 43 ॥

Her teeth were very nice, eyebrows very lovely, face enchanting like a Full Moon, the lustre of the body lovely and of a golden colour; her hairs were fine and curling, her lips like the Bimba flowers; her hands and face were of a red colour; her eyes were red like lotus and her limbs were soft and gentle.

हुताशनात्समुद्भूता होत्रा सा स्वीकृता तदा ।
होता प्रोवाच राजानं गृहीत्वा ता सुमध्यमाम् ॥ 44 ॥
राजन्युत्रीं गृहाणेमां सर्वलक्षणसंयुताम् ।
एकावलीव सम्भूतां हूयमानाद्ध्युताशनात् ॥ 45 ॥

When the girl arose from the fire, the priest (Hotā) took that lean and thin lady of a nice waist by her arms and presented her to the King and said: "O King! Accept this daughter, endowed with all auspicious signs.

नाम्नाचैकावली लोके ख्याता पुत्री भविष्यति ।
सुखितो भव भूपाल पुत्र्या पुत्रसमानया ॥ 46 ॥
सन्तोषं कुरु राजेन्द्र दत्ता देवेन विष्णुना ।
होतुर्वाक्यं नृप श्रुत्वा दृष्ट्वा तां कन्यकां शुभाम् ॥ 47 ॥

When Homa was being performed, the daughter came up like the garland Ekāvalī; therefore this girl became famous in this world by the name Ekāvalī. O Ruler of the earth! Take this girl, resembling a son and be happy. O King! Viṣṇu, the Deva of the Devas, has given you this Jewel, this daughter; so be contented."

जग्राह परमप्रीतो होत्रा दत्तां सुसंमताम् ।
गृहीत्वा नृपतिस्तां तु ददौ पत्न्यै वराननाम् ॥ 48 ॥
आभाष्य रुक्मरेखायै गृहाण सुभगे सुताम् ।
सा तां कमलपत्रार्क्षीं प्राप्य कन्यां मनोरमाम् ॥ 49 ॥

Hearing thus the words of the priest, the King saw this good looking girl and with gladdened heart took the beautiful daughter from his hands. Thus with that lovely daughter he went to his wife Rukmarekhā and said: "O Beautiful One! Take this daughter." The queen Rukmarekhā felt the pleasures of having a son when she got in her arms lotus eyed beautiful daughter.

जहर्ष मुदिता राज्ञी पुत्रं प्राप्य यथा सुखम् ।
चकार मङ्गलं कर्म जातकर्मादिकं शुभम् ॥ 50 ॥

The King next performed the natal and other ceremonies of the daughter and did all other acts as if she had been a son to him duly in accordance with the rules.

पुत्रजन्मसमुत्थं यत्तत्सर्वं विधिवत्ततः ।
समाप्य च मखं राजा द्विजेभ्यो दक्षिणां शुभाम् ॥ 51 ॥

The King performed his own sacrificial ceremonies and gave away lots of Dakṣiṇās to the Brāhmins and dismissed them and became very glad.

दत्त्वा विसृज्य विप्रेन्द्रान्मुदं प्राप महीपतिः ।
दिने दिनेऽसितापांगी पुत्रबुद्ध्या भृशं बभौ ॥ 52 ॥

That beautiful girl was nursed and cared after like a son and she grew older day by day. The Queen Rukmarekhā was very gladdened to get her.

मुदं च परमां प्राप नृपभार्या सुतान्विता ।
उत्सवस्तद्दिने तस्य प्रवृत्तः सुतजन्मजः ॥ 53 ॥

On that very day the birth day festival was performed as on the occasion of the birth of a son. And that daughter grew older, very affectionate and dear to all.

पुत्री पुत्रसमाऽत्यर्थं बभूव बल्लभा किल ।
राज्ञो मन्त्रिसुता चाहं सुबुद्धे मन्मथाकृते ॥ 54 ॥

O Lovely one! You are a king and intelligent too; I will describe to you all the details; Hear. I am the daughter of the minister to that King.

यशोवती च मे नाम समानं वय आवयोः ।
वयस्याऽहं कृता राज्ञा क्रीडनाय तथा सह ॥ 55 ॥

सदा सहचरी जाता प्रेमयुक्ता दिवानिशम् ।

My name is Yaśovatī. That daughter and I look alike and of the same age. Therefore the king has

made me her comrade. I spend my time day and night always with her as her constant dear companion.

एकावली गंधवंति यत्र पद्मानि पश्यति ॥ 56 ॥
तत्र सा रमते बाला नान्यत्र सुखमानुयात् ।
सुदूरे जाह्नवीतीरे भवन्ति कमलान्यपि ॥ 57 ॥
रममाणा तत्र याता मत्समेता सखीयुता ।

Ekāvalī likes very much to remain and sport wherever she finds sweet scented lotuses; at other places she does not find happiness. At the distant banks of the Ganges many lotuses grow; therefore Ekāvalī goes there with great pleasure to that place with me and her other fellow mates.

मया निवेदितं राजन्पुत्री ते कमलाकरान् ॥ 58 ॥
प्रेक्षमाणाऽतिदूरे सा प्रयाति निर्जने वने ।
निषेधिताऽथ पित्राऽसौ गृहे कृत्वा जलाशयान् ॥ 59 ॥

One day I told the King that Ekāvalī used to go daily to a distant solitary forest to see the lotus-lake. Then the King addressed her not to go and he got a lake built within the compounds of his palace and planted many lotus seeds therein.

कमलान् वापयित्वाऽथ पुष्पितान्धमरावृतान् ।
तथापि निर्ययौ बाला कमलासक्तचेतना ॥ 60 ॥

Gradually the lotuses began to blossom and the bees came there to drink honey. Still she used to go outside in search of lotuses. Then the King sent armed guards to accompany her.

तदा राज्ञा रक्षपालाः प्रेरिताः शस्त्रपाणयः ।
एवं रक्षायुता तन्वी मत्समेता सखीयुता ।
क्रीडार्थं जाह्नवीतीये नित्यमायाति याति च ॥ 61 ॥

इति श्रीमद्भागवते महापुराणे षष्ठस्कन्धे
एकविंशोऽध्यायः ॥ 21 ॥

Thus that thin-bodied daughter of the King used to go daily to the banks of the Ganges for play, guarded by armed soldiers, accompanied by myself and other companions. Again when the sporting was over, she used to return to the palace.

Here ends the Twenty-first Chapter on the Sixth Book on the installation of Ekavīra and the birth of Ekāvalī in the Mahāpurāṇam Śrīmaddevībhāgavatam by Mahārṣi Veda Vyāsa.

CHAPTER XXII

On Stealing away Ekāvalī

यशोवत्युवाच

प्रातरुत्थाय तन्वंगी चलिता च सखीयुता ।

चामरैर्वीज्यमाना सा रक्षिता बहुरक्षिभिः ॥ 1 ॥

Yaśovati spoke: "O King! One day Ekāvalī got up early in the morning and went to the banks of the Ganges, accompanied by her companions; they began to fan her with a chowrie.

सायुधैश्चातिसन्नद्धैः सहिता वरवर्णिनी ।

क्रीडार्थमत्र राजेन्द्र संप्राप्ता नलिनीं शुभाम् ॥ 2 ॥

The armed guards accompanied her. Slowly she went where there were the lotuses in order to sport with them.

अहमप्यनया सार्धं गंगातीरे समागता ।

अप्सरोभिः समेता च कमलैः क्रीडमानया ॥ 3 ॥

I, too, went with her playing with the lotuses to the banks of the Ganges and both of us began to play with lotuses with the Apsarās.

एकावली तथा चाहं जाते क्रीडापरे यदा ।

सहसैव तदाऽऽयातो दानवो बलसंयुतः ॥ 4 ॥

कालकेतुरिति ख्यातो राक्षसैर्बहुभिर्युतः ।

परिघासिगदाचापबाणतोमरपाणिभिः ॥ 5 ॥

When both of us were deeply engaged in the play, then one powerful Dānava, named Kālaketu, came up there suddenly with many Rākṣasas armed with parighas, swords, clubs, bows, arrows and tomaras and many other weapons.

दृष्ट्वा चैकावली तेन रूपयौवनशालिनो ।

द्वितीया कामपत्नीव क्रीडमाना सुपंकजैः ॥ 6 ॥

Ekāvalī was playing with the best lotuses when Kālaketu saw her in that state, blooming with beauty and youth as if like Rati, the Goddess of Love.

मयोक्तैकावली राजन्कोऽयं दैत्यः समागतः ।

गच्छावो रक्षपालानां मध्ये पङ्कजलोचने ॥ 7 ॥

O King! I then spoke to Ekāvalī: "Look! Who is this Daitya that has come here unexpectedly; O Lotus-eyed One! Let us go into the central part of our armed guards.

विमृश्यैवं सखी चाऽहं त्वरयैव गते भयात् ।

मध्ये वै सैनिकानां तु सायुधानां नृपात्मज ॥ 8 ॥

कालकेतुस्तु तां दृष्ट्वा मोहिनीं मदनातुरः ।

गदां गुर्वीं गृहीत्वा तु धावमानः समागतः ॥ 9 ॥

रक्षकान्दूरतः कृत्वा जग्राहांबुजलोचनाम् ।

त्रस्तां वेपथुसंयुक्तां क्रंदमानां कृशोदरीम् ॥ 10 ॥

O King! My companion and myself consulting thus, went out of fear immediately into the centre of the armed guards. Kālaketu was seized with the arrows of Cupid, and no sooner he looked at that beautiful young lady than he, with a very big club in his hand, hurriedly came to us, drove away the guards, and took away my lotus eyed companion, of thin waist. Then the young lady, helpless began to tremble and cried aloud.

त्यजैनां मां गृहाणेति मया चोक्तोऽपि दानवः ।

न मां जग्राह कामार्तस्तां गृहीत्वा विनिःसृतः ॥ 11 ॥

Seeing this, I spoke to the Dānava: Leave her and take me. The passionate Dānava did not take me but he went away, taking my companion:

तिष्ठ तिष्ठेति भाषंतो रक्षकास्तं महाबलम् ।

प्रतिषिध्य तु संग्रामं चक्रुर्विस्मयकारकम् ॥ 12 ॥

The guards exclaimed: "Wait, wait; do'nt fly away with the girl; we are giving you a good lesson." Thus saying, they made the powerful Dānavas stop and both the parties engaged in a very terrible conflict, astounding to all.

तस्यापि राक्षसाः क्रूराः सर्वतः शस्त्रपाणयः ।

युयुधूः रक्षकैः सार्धं स्वामिकार्ये कृतोद्यमाः ॥ 13 ॥

The followers of the Dānavas, more cruel and all fully armed began at once to fight with great enthusiasm for their Master's cause.

संग्रामस्तु तदा जातः कालकेतोस्तथा रणे ।

निहत्य रक्षकान्सर्वान्गृहीत्वैनां महाबलः ॥ 14 ॥

Kālaketu himself began to fight afterwards terribly and killed the guards. He, then, with his followers, carried away my companion towards his own city.

युक्तो राक्षससैन्येन निर्जगाम पुरं प्रति ।
वीक्ष्य तां रुदतीं बालां गृहीतां दानवेन तु ॥ 15 ॥

I, too, followed my companion, when I saw her thus carried away by the Dānava and crying out of fear.

पृष्ठतोऽहं गता तत्र यत्र नीता सखी मम ।
विक्रोशंती यथा सा मां पश्येदिति पदानुगा ॥ 16 ॥

I also walked crying aloud by those tracks as would enable my Sakhī to see me. She, too, seeing me, became somewhat consoled.

साऽपि मामागतां वीक्ष्य किञ्चित्स्वस्थाऽभवत्तदा ।
गताऽहं तत्समीपे तु तामाभाष्य पुनः पुनः ॥ 17 ॥
सा मां प्राप्यातिदुःखार्ता स्तम्भस्वेदसमाकुला ।
कण्ठे गृहीत्वा मां भूप रुरोद भृशदुःखिता ॥ 18 ॥

Crying out repeatedly I approached her. She was already very distressed and when she saw me, she clasped me closely around my neck, perspiring and stunned and, becoming more distressed, cried aloud.

स मामाह कालकेतुः प्रीतिपूर्वमिदं वचः ।
समाश्वासय भीतां त्वं सखीं चञ्चललोचनाम् ॥ 19 ॥

Kālaketu then shewed his liking for me and told that my quick-eyed companion was very afraid and that I might comfort her.

प्राप्तं ममाद्य नगरं देवलोकसमं प्रिये ।
दासोऽस्मि तव रत्या हि कस्मात्क्रंदसि कातरा ॥ 20 ॥
कथयैनां सखीं तेऽद्य स्वस्था भव सुलोचने ।

He told me thus: "O Dear! My city is like the Deva's abodes; you will soon be able to go there. From today I become your slave, bound by love. Do not cry thus distressedly; be comforted." In these words he told me to comfort my dear companion.

इत्युक्त्वा मां सखीं पार्श्वे समारोप्य रथोत्तमे ॥ 21 ॥
जगाम तरसा दुष्टः पुरे स्वस्य मनोहरे ।
सैन्येन महता युक्तः प्रफुल्लवदनांबुजः ॥ 22 ॥

Thus speaking, that villain made both of us mount on the beautiful chariot and making us sit by his sides went gladly and quickly to his own beautiful palaces, followed by his army.

एकावलीं तथा मां च संस्थाप्य धवले गृहे ।
राक्षसान्गृहरक्षार्थं कल्पयामास कोटिशः ॥ 23 ॥

That Demon placed both of us in a beautiful house white washed and mirror-like and kept hundreds and thousands of Rākṣasas to watch and protect us.

द्वितीये दिवसे सोऽथ मामुवाच रहो नृप ।
प्रबोधय सखीं बालां शोचंतीं विरहातुराम् ॥ 24 ॥

On the second day he called me in private: "Your companion is very much distressed on the bereavement from her father and mother and is lamenting; make her understand and console her."

पत्नी मे भव सुश्रोणि सुखं भुंक्त्व यथेप्सितम् ।
राज्यं त्वदीयं चन्द्रास्ये सेवकोऽहं सदा तव ॥ 25 ॥

He told me to speak the following words to my companion: "O One of beautiful hips! Be my wife and enjoy as you like. O One with a face beautiful like the Moon! This kingdom is yours; ever I am your obedient slave."

पुनरुक्तं मया वाक्यं श्रुत्वा तद्भाषितं खरम् ।
नाहं क्षमाऽप्रियं वक्तुं त्वमेनां कथय प्रभो ॥ 26 ॥

Hearing his unbearable harsh words I said: "O Lord! I will not be able to speak her these words, disagreeable to her. You better speak this yourself."

इत्युक्ते वचने दुष्टो मदनक्षतमानसः ।
उवाच विनयादेनां सखीं क्षामोदरीं प्रियाम् ॥ 27 ॥

Kṛśodari tvasya manno nishkripito'sti mamopari ।
tena me hṛdayaṁ kantaḥ hṛtaḥ te vashatāṁ gatam ॥ 28 ॥
tenaḥ tava daso'sya kṛto'smīti viniśchrayaḥ ।

भज मां कामबाणेन पीडितं विवशं भृशम् ॥ 29 ॥

When I spoke thus, that wicked Dānava struck by the arrows of Cupid began to speak gently to my dear companion of thin belly, thus: "O Dear One! To day you have successfully cast on me the Vaśīkaraṇa Mantra (one of the Tāntrik processes by which a lover is made to come under subjection); O Beloved! Therefore it is that my heart is stolen and so much brought under your subjection; this has converted me into a veritable slave of yours; then know this as certain that I am your slave; O

Sweet One! I am very much troubled by the Cupid's arrows and I am semi-unconscious; therefore O Lean-bellied One! Worship me.

यौवनं याति रंभोरु चञ्चलं दुर्लभं तथा ।

सफलं कुरु कल्याणि पतिं मां परिरभ्य च ॥ 30 ॥

O One of beautiful thighs! This youth is a very rare and transient thing; O Auspicious One! Now embrace me as your husband and make your youth a veritable success."

एकावल्यावाच

पित्राऽहं कल्पिता पूर्वं दातुं राजसुताय वै ।

हैहयस्तु महाभागः स मया मनसा वृत्तः ॥ 31 ॥

Ekāvalī said: "O Fortunate One! My father wanted to hand me over to a prince named Haihaya; I also mentally adopted him as my husband.

कथमन्यं भजे कान्तं त्यक्त्वा धर्मं सनातनम् ।

कन्याधर्मं विहायाद्य वेत्सि शास्त्रविनिश्चयम् ॥ 32 ॥

You are certainly aware of the Śāstras; how can I now abandon the eternal religion and the virtue of a woman and take up another husband.

यस्मै दद्यात्पिता कामं कन्या तं पतिमाप्नुयात् ।

परतन्त्रा सदा कन्या न स्वातन्त्र्यं कदाचन ॥ 33 ॥

The girl must accept him to whom the father betrothes. The girl is under every circumstances dependant.

इत्युक्तोऽपि तथा पापी विरराम न मोहितः ।

न मुमोच विशालाक्षीं मां च पार्श्वस्थितां तथा ॥ 34 ॥

Never do they get any independence." Though Ekāvalī said thus, the vicious Daityas struck by Cupid's arrows, did not desist and did not leave me and that larged-eyed companion.

पातालविवरे तस्य पुरं परमसङ्कटे ।

राक्षसै रक्षितं दुर्गं मण्डितं परिखावृत्तम् ॥ 35 ॥

His city lies in Pātāla and is a very dangerous place; always it is guarded by Rākṣasas and surrounded by a moat; inside is built a beautiful and strong fort.

तत्र तिष्ठति दुःखार्ता सखी मे प्राणवल्लभा ।

तेनाहं विरहेणात्र रारटीमि सुदुःखिता ॥ 36 ॥

Now my dear companion, the queen of my heart,

is staying there with a grievous heart and I am here wandering hither and thither very much troubled on account of her bereavements."

एकवीर उवाच

कथं त्वमत्र संप्राप्ता पुरात्तस्य दुरात्मनः ।

विस्मयो मे महानत्र तत्त्वं ब्रूहि वरानने ॥ 37 ॥

Ekavīra said: "O Beautiful-faced One! How have you been able to get away from the city of that wicked demon and how have you been able to come here? I am perfectly at my wit's end.

त्वया च कथितं वाक्यं सन्दिग्धं भाति भामिनि ।

हैहयार्थे कल्पिता सा पित्रेति मम साम्प्रतम् ॥ 38 ॥

Say quickly all these. O Proud One! I doubt your words; the father of your dear companion resolved to give his daughter to Haihaya in marriage; now I am that Haihaya.

हैहयो नाम राजाऽहं नान्योऽस्ति पृथिवीपतिः ।

मदर्थे कथिता सा किं सखी तव सुलोचना ॥ 39 ॥

I am the King by that name, on this earth; there is no other King by the name of Haihaya. Is it that your dear companion is meant for me?

एतन्मे संशयं सुभ्रु छेत्तुमर्हसि भामिनि ।

अहं तामानयिष्यामि तं हत्वा राक्षसाधमम् ॥ 40 ॥

O Bhāminī (passionate woman)! Remove my doubts; I will kill that villain Rākṣasa and bring just now your dear companion; there is no doubt in this.

स्थानं दर्शय मे तस्य यदि जानासि सुव्रते ।

राज्ञे निवेदितं किं वा तत्पित्रे चात्तिदुःखिता ॥ 41 ॥

O One of good vows! Shew me that place, if it be known to you. Has any body informed her father that She is suffering from so many troubles?

यस्यैषा वल्लभा पुत्री न किं जानाति तां हताम् ।

नोद्यमः किं कृतस्तेन ततो मोचनहेतवे ॥ 42 ॥

Has her father come to know that her daughter has been stolen and carried away? And has he made my effort to rescue her from the hands of that villain Rākṣasa?

वन्दिकृतां सुतां ज्ञात्वा कथं तिष्ठति सुस्थिरः ।

असमर्थो नृपः किं वा कारणं ब्रूहि सत्वरम् ॥ 43 ॥

Is it that the King is calm and quiet, knowing that his daughter has been kept in prison? Or is it that he is unable to free her from bondage? Say quickly all these things before me.

त्वया मेऽपहृतं चेतो गुणानुक्त्वा ह्यमानुषान् ।

सख्याः पङ्कजपत्राक्षि कृतः कामवशो भृशम् ॥ 44 ॥

O Lotus-eyed One! You have captivated my mind by describing the extraordinary qualities of your dear companion and have made me passionate too.

कदा पश्यामि तां कान्तां मोचयित्वाऽतिसङ्कटात् ।

इति मे हृदयं चाद्य करोत्पतिमनोरथम् ॥ 45 ॥

Alas! When will it be that I will free my beautiful beloved from the greatest perilous situation and shall see her face and her eyes, beaming with joy.

ब्रूहि मे गमनोपायं पुरे तस्यातिदुर्गमे ।

कथं त्वमागता तस्मात्सङ्कटादत्र तद्वद ॥ 46 ॥

O Sweet speaking One! Say, by what means I can go to that impassable city. How have you been able to come from there?"

यशोवत्युवाच

बालभावान्मया मन्त्रो भगवत्या विशां पते ।

प्राप्तोऽस्ति ब्राह्मणात्सिद्धात्सबीजध्यानपूर्वकः ॥ 47 ॥

Yaśovati said: "O King! In my early age I got the Mantram of the Devī Bhagavatī with its seed Mantram (mystic syllable involving in it the power connoted by the Devī) and how to meditate it.

तत्रावस्थितया राजन्मया चित्ते विचारितम् ।

आराधयामि सततं चण्डिकां चण्डविक्रमाम् ॥ 48 ॥

While I was in the Dānava's place I thought out that juncture I would worship the powerful Caṇḍikā who gives instantaneously one's own desires.

सा देवी सेविता कामं बन्धमोक्षं करिष्यति ।

भक्तानुकम्पिनी शक्तिः समर्था सर्वसाधने ॥ 49 ॥

If I worship that Śakti, That fructifies all desires, That is all mercy to Her Bhaktas, certainly She will free my dear companion from this her bondage.

या विश्वं सृजते शक्त्या पालयत्येव सा पुनः ।

कल्पान्ते संहरत्येव निराकारा निराश्रया ॥ 50 ॥

Though She is really without form, yet She, without anybody's help, by Her own force, She is creating, preserving, and at the end of the Kalpa, destroying this Universe.

इति सञ्चित्य मनसा देवीं विश्वेश्वरीं शिवाम् ।

ध्यात्वा रक्ताम्बरां सौम्यां सुरक्तनयनां हृदि ॥ 51 ॥

संस्मृत्य मनसा रूपं मन्त्रजाप्यपराऽभवम् ।

उपासिता मया देवी मासमेकं समाधिना ॥ 52 ॥

Oh! She is very wonderful indeed! Thus thinking I began to meditate that auspicious red-robed and red-eyed Devī, the Lady of the Universe, and recollected mentally Her form and repeated silently Her Bīja Mantram.

स्वप्ने मम समायाता भक्तिभावेन तोषिता ।

मामाहामृतया वाचा किं सुप्ताऽसीति चण्डिका ॥ 53 ॥

उत्तिष्ठ याहि तरसा गङ्गातीरं मनोहरम् ।

आगमिष्यति तत्रासौ हैहयो नृपपुंगवः ॥ 54 ॥

When I meditated thus for merely one month. Caṇḍikā Devī became, through my devotion, manifest to me in my dreams and began to speak in sweet nectar-like words: "You are now asleep; go quickly to the beautiful banks of the Ganges.

एकवीरो महाबाहुः सर्वशत्रुविमर्दनः ।

दत्तात्रेयेण मन्मन्त्रो महाविद्याभिधः परः ॥ 55 ॥

दत्तोऽस्मैसोऽपि सततं मामुपास्तेऽतिभक्तितः ।

मध्यासक्तमतिर्नित्यं मम पूजापरायणः ॥ 56 ॥

The enemy destroyer, the powerful Ekavīra, the greatest of all the kings, will come there. Dattātreya, the Great Lord of the Munis, has given him my Mantra named Mahāvidyā; the King also constantly worships me devotedly with that.

मामेव सर्वभूतेषु ध्यायन्नास्ते च मत्परः ।

स ते दुःखविनाशं वै करिष्यति महामतिः ॥ 57 ॥

मासुतो विहरंस्तत्र तव त्राता भविष्यति ।

हत्वा तं राक्षसं घोरं मोचयिष्यति मानिनीम् ॥ 58 ॥

His mind is constantly attached to Me and he constantly worships Me. What more to say then this fact that the king, extremely to Me, meditates on Me as the internal controller of all beings. That intelligent son of Lakṣmī will come for sport to

the banks of the Ganges and will remove all your sorrows.

एकावलीमेकवीरः सर्वशास्त्रविशारदः ।
पश्चात्सैव पतिः कार्यस्त्वया राजसुतः शुभः ॥ 59 ॥
इत्युक्त्वांतर्दधे देवी प्रबुद्धाऽहं तदैव हि ।
कथितं स्वप्नवृत्तान्तं देव्याश्चराधनं तथा ॥ 60 ॥

That king Ekavīra, versed in all the Śāstras will kill the Rākṣasas in a dreadful battle and will rescue Ekāvalī. So now you pay heed to my word. Lastly, She told me that her companion should marry that beautiful King, endowed with all auspicious qualifications." Thus saying, She disappeared and I instantly woke up.

प्रसन्नवदना जाता श्रुत्वा सा कमलेक्षणा ।
विशेषेण च सन्तुष्टा मामुवाच शुचिस्मिता ॥ 61 ॥

Then I informed my lotus-eyed dear Sakhī all the details of my dream as well my worshipping the Devī; hearing this, her lotus-face beamed with joy and gladness.

गच्छ तत्र त्वरायुक्ता कुरु कार्यं मम प्रिये ।
सत्यवाक्या भगवती साऽऽवां मोक्षं विधास्यति ॥ 62 ॥

That sweet-smiling Ekāvalī very gladly told me "O dear Companion! Go at once for our success."

That truth-speaking Bhagavatī Ambikā Devī will release us from our bondage.

इत्याज्ञप्ता तथा चाहं सख्या वै प्रेमयुक्तया ।
मत्त्वोपसरणं युक्ते तस्मात्स्थानात्तदा नृप ॥ 63 ॥

O King! When my dear companion ordered me thus, I thought it proper, as also dictated to me in my dream, to go out and soon I did it.

चालिताऽहं ततः शीघ्रं महादेवीप्रसादतः ।
मार्गज्ञानं शीघ्रगतिर्मया प्राप्ता नृपात्मज ॥ 64 ॥

O King! Due to the grace of the Great Devī, I came to know the way and I also got the quick motion.

इत्येतत्कथितं सर्वं कारणं मम दुःखजम् ।
कस्त्वं कस्य सुतश्चेति वद वीर यथा तथा ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
द्वाविंशोऽध्यायः ॥ 22 ॥

Thus I have described to you the cause of my sorrow. O Hero! Who are you, whose son are you? Speak truly to me.

Here ends the Twenty-second Chapter in the Sixth Book on the narration to Haihaya the stealing away of Ekāvalī in Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXIII

On the War Between Haihaya and Kālaketu

व्यास उवाच

तस्यास्तु वचनं श्रुत्वा रमापुत्रः प्रतापवान् ।
प्रफुल्लवदनांभोजस्तामुवाच विशाम्पते ॥ 1 ॥

Vyāsa said: O King! That powerful son of Lakṣmī, Haihaya, became very glad to hear these words of Yaśovatī and said:

राजोवाच

रम्भोरु यस्त्वया पृष्टो वृत्तान्तो विशदाक्षरः ।
हैहयोऽहं चैकवीरनाम्ना सिन्धुसुतासुतः ॥ 2 ॥

"O One of beautiful thighs! Hear in reply to your query: I am Haihaya, the son of Lakṣmī, and I am known in this world by the name of Ekavīra.

मनो मे यत्त्वया नूनं परतन्त्रं कृतङ्गिल ।
किं करोमि क्व गच्छामि विरहेणातिपीडितः ॥ 3 ॥

प्रथमं रूपमाख्यातं सर्वलोकातिगं त्वया ।
तेन मे विह्वलं जातं कामबाणहतं मनः ॥ 4 ॥

ततस्तस्या गुणाः प्रोक्तास्तैस्तु चित्तं हतं पुनः ।
यत्त्वयोक्तं पुनर्वाक्यं तेन मे विस्मयोऽभेक्षत् ॥ 5 ॥

Now you have made my mind dependent. What am I to do now? where to go? Thus distressed with bereavement from your dear companion, my mind is struck with Cupid's arrows and is confounded with her extraordinary beauty that you just now described. Next your described her qualifications and my mind is ravished.

एकावल्या वचः प्रोक्तं दानवाग्ने मया वृतः ।
हैहयस्तं विना नान्यं वृणोमीति विनिश्चयः ॥ 6 ॥
तेन वाक्येन तन्वांगि भृत्योऽहमधुना कृतः ।

Again when you described before me what she uttered in the presence of the Rākṣasa, I am struck with great wonder. Your dear companion Ekāvalī said before the vicious Dānava Kālaketu "I have already selected the King Haihaya. I will not select any other than him, this is my firm resolve." These words have converted me into her slave.

त्वया तस्याः सुकेशान्ते ब्रूहि किं करवाणि वाम् ॥ 7 ॥
स्थानं तस्य न जानामि राक्षसस्य दुरात्मनः ।

O sweet-haired One! Say now that service can I do to you both? I am not acquainted with that wicked demon's palace; never I went to his city.

गतिर्मे नास्ति गमने पुरे तस्मिन्सुलोचने ॥ 8 ॥
वद मां त्वं विशालाक्षि तत्र प्रापयितुं क्षमा ।

O Fair-eyed One! Say how I can go there; for you are the only one that can lead me there. Therefore take me quickly to that place where your beautiful dear companion is staying."

प्रापयाशु सखी ते सा यत्र तिष्ठति सुन्दरी ॥ 9 ॥
हत्वा तं राक्षसं क्रूरं मोचयिष्यामि सांप्रतम् ।
विवशां शोकसन्तप्तां राजपुत्रीं तव प्रियाम् ॥ 10 ॥

Your dear companion, the daughter of the King is very much afflicted with sorrow; soon I free her, by destroying that cruel Rākṣasa. There is no doubt in this. O Auspicious One! I will rescue your dear companion and bring her to the city of yours and hand her over to her father.

विमुक्तदुःखां कृत्वाऽऽशु प्रापयिष्यामि ते पुरम् ।
पित्रे चास्याः प्रदास्यामि कन्यामेकाबलीमहम् ॥ 11 ॥

Then that King, the enemy destroyer, will perform the marriage ceremony of his daughter. I think this is the desire of your heart.

पश्चाद्विवाहं कर्ताऽसौ राजा पुत्र्याः परन्तपः ।
एवं ते मनसः कामो मम चापि प्रियंवदे ॥ 12 ॥

O Sweet-speaking One! Know that that is also my desire. O Beautiful One! Now that desire will be fulfilled by your efforts.

भविष्यति स सम्पूर्णः साधनेन तवाधुना ।
दर्शयाशु पुरं तस्य पश्य मे त्वं पराक्रमम् ॥ 13 ॥

Show me quickly that place and see my prowess.

O One with a face beautiful like the Moon! It seems that you will be able to do my work.

यथा हन्मि दुराचारं परदारापहारकम् ।
तथा कुरु प्रियं कर्तुं शक्ताऽसि वरवर्णिनि ॥ 14 ॥
मार्गं दर्शय तस्याद्य पुरस्य दुर्गमस्य च ।

Soon do such as I can kill that wicked demon, who steals others wives. Now show me the way to the impassable city of that Rākṣasa.

व्यास उवाच

तन्निशम्य प्रियं वाक्यं मुदिता च यशोवती ॥ 15 ॥
तमुवाच रमापुत्रं गमनोपायमादरात् ।

Vyāsa said: O King! Hearing the sweet words of the prince, Yaśovatī became very glad and gently began to speak out how he could go to the demon's city.

मन्त्रं गृहाण राजेन्द्र भगवत्यास्तु सिद्धिदम् ॥ 16 ॥
दर्शयिष्यामि तस्याद्य पुरं राक्षसपालितम् ।

"O King! Take the success-giving Mantra of Bhagavatī and I would then be able to show you today the city guarded by Rākṣasas.

सज्जो भव महाभाग गमनाय मया सह ॥ 17 ॥
सैन्येन महता युक्तस्तत्र युद्धं भविष्यति ।
कालकेतुर्महावीरो राक्षसैर्बलिभिर्वृतः ॥ 18 ॥

O King! Better arrange to take your vast army with you; for you will have to fight no sooner you go there. Kālaketu is personally a great warrior surrounded by Rākṣasas of great power and strength.

तस्मान्मन्त्रं गृहीत्वा त्वं ब्रज तत्र मया सह ।
दर्शयिष्यामि ते मार्गं पुरस्यास्य दुरात्मनः ॥ 19 ॥

Therefore be initiated in the Mantram of Śrī Bhagavatī and accompany me. So you will surely be successful. I will show you the way to the city of that Demon.

हत्वा तं पापकर्माणं मोचयाशु च मे सखीम् ।
श्रुत्वा तद्वचनं वीरो मन्त्रज्ञग्राह सत्वरः ॥ 20 ॥

दत्तात्रेयाद्वैवयोगात्प्राप्ताज्जानिवराच्छुभात् ।
योगेश्वरीमहामन्त्रं त्रिलोकीतिलकाधिगम् ॥ 21 ॥

तेन सर्वज्ञता जाता सर्वान्तश्चारिता तथा ।
तथा सह जगामाशु पुरं तस्य सुदुर्गमम् ॥ 22 ॥

Slay that vicious and vilest of the Rākṣasas and rescue my dear companion.” Hearing thus, Haihaya was duly initiated into the great Mantram of Yogeśvarī, named Trilokitilaka Mantra (Hrīm Gauri Rudradayite Yogeśvarī Hum Phaṭ Svāhā is the Yogeśvarī Mantra), by Mahārṣi Dattātreya, accidentally come there (as if ordained by Fate), the chief of Jñānins (the Gnostics), that is conducive to the welfare of the beings. Thus by the influence of the Mantram the King got the power of knowing all things and going everywhere with unobstructed speed.

रक्षितं राक्षसैर्घोरैः पातालमिव पन्नगैः ।

यशोवत्या च सैन्येन महता संयुतो नृपः ॥ 23 ॥

Then the King Haihaya quickly went with Yaśovatī to the impassable city of the Rākṣasas, accompanied by a vast army.

तमायांतं समालोक्य दूतास्तस्य भयातुराः ।

क्रोशन्तोऽभिययुः पार्श्वं कालकेतोस्तरस्विन ॥ 24 ॥

The city was surrounded by snakes and guarded by the terrible Rākṣasas like the city of Pātāla. The messengers of the Rākṣasa, seeing the King coming, were struck with terror and crying aloud quickly went to Kālaketu.

तमूचुः सहसा गत्वा राक्षसं काममोहितम् ।

एकावलीसमीपस्थं कुर्वतं विनयान्बहून् ॥ 25 ॥

Kālaketu, struck with Cupid’s arrows, was sitting beside Ekāvalī and was speaking many modest words when the messenger went there suddenly and said:

दूता ऊचुः

राजन् यशोवती नारी कामिन्याः सहचारिणी ।

आयाति सह सैन्येन राजपुत्रेण संयुता ॥ 26 ॥

“O King! The attendant of this lady Yaśovatī is coming here with a prince and an army.

जयन्तो वा महाराज कार्तिकेयोऽथवा नु किम् ।

आगच्छति बलोन्मत्तो वाहिनीसहितः किल ॥ 27 ॥

O King! We cannot tell exactly whether the prince is the son of Indra, named Jayanta or Kārtikeya. After all, puffed up with the strength of his army, he is coming here.

संयत्तो भव राजेन्द्र संग्रामः समुपस्थितः ।

देवपुत्रेण युध्यस्व त्यज वा कमलेक्षणाम् ॥ 28 ॥

O King! The battle is imminent; now make your arrangements fully and carefully; fight with the son of a Deva or abandon this lotus-eyed Lady.

इतो दूरेऽस्ति सैन्यं तद्योजनत्रयमात्रतः ।

सज्जो भव महीपाल दुन्दुभिं घोषयाशु वै ॥ 29 ॥

O King! At a distance of three Yojanas from this place, he is staying with his army. Now equip yourself and quickly declare the war by blowing the war trumps etc.

व्यास उवाच

तेषां तद्वचनं श्रुत्वा राक्षसः क्रोधमूर्च्छितः ।

राक्षसान्प्रेरयामास सायुधान्सबलान्बहून् ॥ 30 ॥

गच्छध्वं राक्षसाः सर्वे सम्मुखाः शस्त्रपाणयः ।

तानाज्ञाप्य कालकेतुः पप्रच्छ प्रणयान्वितः ॥ 31 ॥

Vyāsa said: O King! Hearing the messenger’s words, Kālaketu, the King of the Demons, became overwhelmed with anger and at once sent many powerful Rākṣasas, holding all sorts of weapons and spoke out to them: “O Rākṣasas! With weapons in your hands, go before them quickly.”

एकावलीं समीपस्थां विवशां भृशदुःखिताम् ।

कोऽयनायाति तन्वङ्गि पिता ते वापरः पुमान् ॥ 32 ॥

Ordering them thus, Kālaketu asked in sweet words Ekāvalī who was in front and very distressed. O Thin-bellied One! Who is coming here? Is he your father or any other man coming with his army to release you. Speak this to me truly.

त्वदर्थं सैन्यसंयुक्तो बृहि सत्यं कृशोदरि ।

पिता ते यदि सम्प्राप्तो नेतुं त्वां विरहातुरः ॥ 33 ॥

ज्ञात्वा ते पितरं सम्यक्संग्रामं न करोम्यहम् ।

आनयित्वा गृहे पूजां रत्नैर्वस्त्रैर्हयैः शुभैः ॥ 34 ॥

If your father comes here to take you back, being very much distressed with your bereavement, I will never fight with him, if I come to know this truly; rather I will bring him to my house and worship him with the excellent horses, gems and jewels and clothing. Really I will show my full hospitality duly to him when he comes here.

करोमि तस्य चातिथ्यं गृहे प्राप्तस्य सर्वथा ।
अन्यश्चेद्वादि सम्प्राप्तस्तं हन्मि निशितैः शरैः ॥ 35 ॥

And if any other person comes, then I will take his life by the sharpened arrows; there is no doubt in this. Know this as certain whoever comes here for your rescue is brought by the hand of Death to me.

आनीतः किल कालेन मरणाय महात्मना ।
तस्माद्बद्ध विशालाक्षि कोऽयमायाति मंदधीः ॥ 36 ॥
अज्ञात्वा मां दुराधर्षं कालरूपं महाबलम् ।

Therefore, O Large-eyed One! Say who is this fool that is coming, not knowing me as the powerful and unconquerable Kāla (Death)."

एकावल्युवाच

न जानेऽहं महाभाग कोऽयमायाति सत्वरः ॥ 37 ॥
न मेऽस्ति विदितः कोऽपि स्थितायास्तव बन्धने ।
नार्यं पिता मे न भ्राता कोऽप्यन्योऽस्ति महाबलः ॥ 38 ॥
किमर्थमिह चायाति नाहं वेद विनिश्चयम् ।

Ekāvalī said: "O Highly Fortunate One! I do not know who is this coming to this side with a violent speed. O King! How can I know that when I am in this state of confinement in your house. This man is not my father nor my brother. Some other powerful man is coming here. I do not know exactly what for he is coming.

दैत्य उवाच

एव वदन्त्यमी दूता वयस्या ते यशोवती ॥ 39 ॥
समानीय च तं वीरमागतेति कृतोद्यमा ।
क्व गता सा सखी कान्ते विदग्धा कार्यनिश्चये ॥ 40 ॥
नान्यः कोऽपि ममारातिर्यो मे प्रतिबलो भवेत् ।

The Demon said: "My messengers say that your comrade Yaśovatī has taken with her that warrior and is coming to this side with great energy. Where has your clever companion gone now? O Lotus-eyed! There is no enemy in the three worlds strong enough to fight against me."

व्यास उवाच

एतस्मिन्नंतरे दूतास्तत्रान्ये वै समागताः ॥ 41 ॥
ते होच्युस्त्वरिता भीताः कालकेतुं गृहे स्थितम् ।
किं स्वस्थोऽसि महाराज समीपे सैन्यमागतम् ॥ 42 ॥

Vyāsa said: O King! Just then other messengers hurriedly came there terrified and spoke to Kālaketu who had been staying in the house, thus: "O King! The army has come quite close to the city and how are you staying in the house, calm and quiet?"

निर्गच्छ नगरात्तूर्णं सैन्येन महता वृतः ।
इति तेषां वचः श्रुत्वा कालकेतुर्महाबलः ॥ 43 ॥

Better march out of the city with your vast army as early as possible." The powerful Kālaketu, then, hearing their words, mounted on the chariot and quickly went out of his city.

रथमारुह्य त्वरतो निर्ययौ स्वपुराद्बहिः ।
एकवीरोऽपि सहसा हयारूढः प्रतापवान् ॥ 44 ॥

The King Haihaya, on the other hand, suffering from the bereavements of his dear lady, suddenly came there mounted on horseback.

आगतस्तत्र कामिन्या विरहेण समाकुलः ।
युद्धं तयोरभूत्तत्र वृत्रवासवयोरिव ॥ 45 ॥

The terrible fight ensued then and there between the two and each one struck the other with sharpened weapons and the quarters all around blazed with their glitterings and clashings.

शस्त्रास्त्रैर्बहुधा मुक्तैरादीपितदिगन्तरम् ।
वर्तमाने तदा युद्धे कातराणां भयावहे ॥ 46 ॥

When the terrible fight was going on, Haihaya, the son of Lakṣmī, struck Kālaketu, the King of the Daityas with a very powerful club (Gadā).

गदया ताडयामास दैत्यं सिन्धुसुतासुतः ।
स गतासुः पतातोर्व्यां वज्राहत इवाचलः ॥ 47 ॥

Thus struck by the Gadā, the Lord of the Daityas fell on the ground like a mountain, struck by lightning, and died.

पलायित्वा गताः सर्वे राक्षसा भयपीडिताः ।
यशोवतीं ततो गत्वा वेगादेकावलीं तदा ॥ 48 ॥

All the Rākṣasas fled away on all sides, struck with terror. Yaśovatī went then very hurriedly with a gladdened heart to Ekāvalī and began to speak to her in terms of surprise and in sweet words:

एह्यालि नृपपुत्रेण दानवोऽसौ निपातितः ॥ 49 ॥
एकवीरेण धीरेण युद्धं कृत्वा सुदारुणम् ।

O Dear! O Dear! Come, Come; the great warrior, the prince Ekavīra has killed the Lord of the Daityas in a dreadful battle. That King in now waiting, tired in the midst of his soldiers.

स्कन्धावारेऽप्यसौ राजा तिष्ठत्यद्य श्रमातुरः ॥ 50 ॥

दर्शनं कांक्षमाणस्ते श्रुतरूपगुणस्तव ।

पश्य तं कुटिलापाङ्गि मनोभवसमं नृपम् ॥ 51 ॥

He has already heard from me about your beauty and qualities; and now he is expecting to see you.

O One Looking askance! Now satisfy your eyes and mind by seeing that King who is like the Cupid.

कथिता त्वं मया पूर्वं तस्याग्रे जाह्नवीतटे ।

पूर्णानुरागः संजातस्तेनासौ विरहातुरः ॥ 52 ॥

वाञ्छति त्वां चारुरूपां द्रष्टुं नृपतिनन्दनः ।

When I described to him before on the banks of the Ganges your beauty and qualifications, he got enamoured of you and now he is suffering from bereavement and wants to see you.

सा तस्य वचनं श्रुत्वा गमनाय मनो दधे ॥ 53 ॥

लज्जमाना भृशं भीत्या कौमारं प्राप्तया तथा ।

Thus, hearing, Ekāvalī determined to go to him and as she yet unmarried, she became abashed and afraid.

कथं तस्य मुखं द्रक्ष्ये कुमारी ह्यवशा भृशम् ॥ 54 ॥

स मां गृह्णाति कामार्त इति चिन्ताकुला सती ।

She thought how could she see the prince as she was unmarried. It might be that be being passionate would catch her by her arms.

यशोवत्या युता तत्र नरयानस्थिता ययौ ॥ 55 ॥

स्कन्धावारेऽतिमलिना मलिनाम्बरधारिणी ।

Thus, troubled with thought, that daughter of the King, with a sad look, and wearing poor clothes, Ekāvalī went with Yaśovatī on a palanquin, carried on men's shoulders.

तामागतां विशालाक्षीं दृष्ट्वा राजसुतोऽब्रवीत् ॥ 56 ॥

दर्शनं देहि तन्वांगि तृषिते नयने मम ।

Seeing that large-eyed daughter of the King coming there, the prince said: "O Beautiful One! My two eyes are very thirsty to see you. Satisfy my eyes and mind by shewing yourself to me.

कामातुरं च तं वीक्ष्य तां च लज्जाभरावृताम् ॥ 57 ॥

नीतिज्ञा शिष्टमार्गज्ञा तमुवाच यशोवती ।

राजपुत्र पिताऽप्यस्यास्त्वामेनां दातुमिच्छति ॥ 58 ॥

एषाऽपि त्वद्वशा नूनं भविता संगमस्तव ।

Seeing the prince passionate and the King's daughter very much abashed, Yaśovatī, who knew the rules of modesty, thus spoke to the prince: "O Prince! The father of my dear companion expressed a desire to betroth her to your hands. She is also obedient to you. Therefore your meeting will certainly take place.

कालं प्रतीक्ष्य राजेन्द्र नयैनां पितुरन्तिकम् ॥ 59 ॥

स विवाहविधिं कृत्वा दास्यतीति विनिश्चयः ।

O King! Wait; take her to her father; and he will perform duly the marriage ceremony and betroth her to your hands. Know this to be quite certain."

स तस्या वचनं तथ्यं मत्वा सैन्यसमन्वितः ॥ 60 ॥

समेत कामिनीभ्यां तु ययौ तत्पितुराश्रमम् ।

The King took her words to be quite just and true and taking those two ladies went with his army to the house of the father of Ekāvalī.

राजपुत्रीं तथायातां श्रुत्वा प्रेमसमन्वितः ॥ 61 ॥

प्रययौ सम्मुखस्तूर्णं सचिवैः परिवेष्टितः ।

Ekāvalī's father became very glad and cheerful to learn that his daughter was coming and, accompanied by his ministers, went hurriedly to her.

बहुभिर्दिवसैर्दृष्ट्वा पुत्री सा मलिनाम्बरा ॥ 62 ॥

यशोवत्या तु वृत्तान्तः कथितो विस्तरात्पुनः ।

After a long time the King saw his daughter in poor clothings and became highly pleased. Yaśovatī then described in detail all what happened before the King.

एकवीरं मिलित्वाऽसौ गृहमानीय चादरात् ॥ 63 ॥

पुण्येऽह्नि कारयामास विवाहं विधिपूर्वकम् ।

The King then with his minister brought with great love, courtesy and gentleness Ekavīra to his house and on all auspicious day performed the marriage ceremony of him with Ekāvalī, in accordance with due ceremonies and rites.

पारिबर्हं ततो दत्त्वा संपूज्य विधिवत्तदा ॥ 64 ॥

पुत्रीं विसर्जयामास यशोवत्या समन्विताम् ।

Then the King gave away many clothings, ornaments, jewels, and articles for fitting a house and many other things and worshipped duly and sent his daughter together with Yaśovatī away with the King Haihaya.

एवं विवाहे संवृत्ते रमापुत्रो मुदान्वितः ॥ 65 ॥

गृहं प्राप्य बहून्भोगान्बुभुजे प्रियया समम् ।

Thus the marriage ceremony was performed and the son of Lakṣmī gladly returned to his house and began to enjoy many pleasures with his wife. Then,

in course of time, in the womb of Ekāvalī the King Haihaya got a son named Kṛtavīrya.

बभूव तस्याः पुत्रस्तु कृतवीर्यामिधः किल ।

तत्सुतः कार्तवीर्यस्तु वंशोऽयं कथितो मया ॥ 66 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे त्रयोविंशोऽध्यायः ॥ 123 ॥

The son of this Kṛtavīrya is known as Kārtavīrya. O King! Thus I have narrated to you the origin of the Haihaya dynasty.

Here ends the Twenty-third Chapter in the Sixth Book on the battle of Haihaya and Kālaketu in the

Mahā Purāṇam Śrīmaddevībhāgavatam

by Mahārṣi Veda Vyāsa.

CHAPTER XXIV

On Vikṣepa Śakti

राजोवाच

भगवंस्त्वन्मुखांभोजाच्च्युतं दिव्यकथारसम् ।

न तृप्तिमधिगच्छामि पिबंस्तु सुधया समम् ॥ 1 ॥

The King Janamejaya said: O Bhagavān! I am not satiated with the drink of the divine sweet nectar-like words coming out of your lotus mouth.

विचित्रमिदमाख्यानं कथितं भवता मम ।

हैहयानां समुत्पत्तिविस्तराद्विस्मयप्रदा ॥ 2 ॥

You have described to me in detail the wonderful and variegated story of the origin of the Haihaya dynasty; but, O Muni! There has arisen in my mind a curiosity to know something more on this subject.

परं कौतूहलं मेऽत्र यद्विष्णुः कमलापतिः ।

देवदेवो जगन्नाथः सृष्टिस्थित्यंतकारकः ॥ 3 ॥

सोऽप्यश्वभावमापन्नो भगवान्हरिरच्युतः ।

परतन्त्रः कथं जातः स्वतन्त्रः पुरुषोत्तमः ॥ 4 ॥

See the Bhagavān Viṣṇu, the Lord of Lakṣmī, the Deva of the Devas, the Ruler of this whole Universe and the Cause of the Creation, Preservation and Destruction; yet that Best of Puruṣas Śrī Bhagavān had to assume a horse form. He is undecaying and independent, how then He came to be dependent?

एतन्मे संशयं ब्रह्मच्छेत्तुमर्हसि सांप्रतम् ।

सर्वज्ञस्त्वं मुनिश्रेष्ठ ब्रूहि वृत्तान्तमद्भुतम् ॥ 5 ॥

Clear this doubt of mine. O Best of Munis! You are omniscient; therefore satisfy my curiosity by describing this wonderful event.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि संदेहस्यास्य निर्णयम् ।

तथा श्रुतं मया पूर्वं नारदान्मुनिसत्तमात् ॥ 6 ॥

ब्रह्मणो मानसः पुत्रो नारदो नाम तापसः ।

सर्वज्ञः सर्वगः शान्तः सर्वलोकप्रियः कविः ॥ 7 ॥

Vyāsa said: O King! Hear what I heard of yore from Nārada how this doubt was removed. The mind born son of Brahmā, Mahārṣi Nārada got powers to go everywhere by virtue of his Tapas, could know everything, was of a calm and quiet nature, dear to all and he was a poet.

स चैकदा मुनिश्रेष्ठो विचरन्मृथिवीमिमाम् ।

वादयन्महतीं वीणां स्वरतानसमन्विताम् ॥ 8 ॥

बृहद्रथंतरादीनां साम्नां भेदाननेकशः ।

गायन्नायत्रममृतं संप्राप्तोऽथ ममाश्रमम् ॥ 9 ॥

On one occasion he went out on tour round the world, playing with his lute in time with Svara and Tāna. One day he came to my Āśrama, singing many things concerning Bṛhat Rathantara Sāma Veda and the sweet nectar-like Gāyatrī, the Giver of Liberation.

शम्याप्रासं महातीर्थं सरस्वत्याः सुपावनम् ।

निवासं मुनिमुख्यानां शर्मदं ज्ञानदं तथा ॥ 10 ॥

O King! There was a very sacred place of hermitage, beaming as it were with happiness and self-knowledge, named Śamyāprāsa, on the banks of the river Sarasvatī. There was situated my hermitage.

तमागतमहं प्रेक्ष्य ब्रह्मपुत्रं महाद्युतिम् ।

अभ्युत्थानादिकं सर्वं कृतवानर्चनादिकम् ॥ 11 ॥

Seeing the lustrous Nārada Ṛṣi, the son of the Grand Sire Brahmā, coming, I get up and offered him duly Pādya (water to wash his feet) and Argha (offerings of worship), etc., and worshipped him.

अर्घ्यपाद्यविधिं कृत्वा तस्यासनस्थितस्य च ।

उपविष्टः समीपेऽहं मुनेरमिततेजसः ॥ 12 ॥

दृष्ट्वा विश्रमिणं शान्तं नारदं ज्ञानपारदम् ।

तमपृच्छमहं राजन्यत्पृष्टोऽहं त्वयाऽधुना ॥ 13 ॥

When that Muni of indomitable lustre took his seat on the Āsana, I sat beside him. When I found Nārada, the Giver of Knowledge, at rest and quiet, I duly asked him the very same question that you have asked me just now.

असारेऽस्मिंस्तु संसारे प्राणिनां किं सुखं मुने ।

न पश्यामि विनिश्चित्य कदाचित्कुत्रचित्त्वचित् ॥ 14 ॥

O Best of Munis! What happiness is there on the beings taking their birth in this world. I never found it in any place or in any concern, this I can say positively.

द्वीपे जातो जनन्याहं संत्यक्तस्तक्षणादपि ।

अनाश्रयो बने वृद्धिं प्राप्तः कर्मानुसारतः ॥ 15 ॥

Still why do the high minded persons do Karma, fascinated by the enchantments of the world. Look! I was born in an island.

तपस्तप्तं मया चोग्रं पर्वते बहुवार्षिकम् ।

पुत्रकामेन देवर्षे शङ्करः समुपासितः ॥ 16 ॥

Just after my birth, my mother forsook me. Helpless, I grew in the forest as my Karma allowed. Next I performed a very severe tapasyā before Mahādeva, the Deva of the Devas, on the mountain with a desire to have a son.

ततो मया शुकः प्राप्तः पुत्रो ज्ञानवतां वरः ।

पाठितस्तु मया सम्यग्वेदानां सार आदितः ॥ 17 ॥

As a fruit of that I got Śuka as my son, the foremost of the Gnostics, and taught him completely the essence of the Vedas from the beginning to the end.

स त्यक्त्वा मां गतः क्वापि रुदन्तं विरहातुरम् ।

लोकाल्लोकान्तरं साधो वचनात्तव बोधितः ॥ 18 ॥

O Devarṣi! When my son got wisdom from you, he left this world even when I became very distressed on his bereavement and wept aloud and he went away to the next world.

ततोऽहं पुत्रसन्तप्तस्त्यक्त्वा मेरुं महागिरिम् ।

मातरं मनसा कृत्वा संप्राप्तः कुरुजांगलम् ॥ 19 ॥

पुत्रस्नेहादतितरां कृशांगः शोकसंयुतः ।

जानन्मिथ्येति संसारं मायापाशनियन्त्रितः ॥ 20 ॥

Very much afflicted for the parting of my son, I abandoned the great Mountain Meru. I got very lean due to the absence of my dear son whom I loved very much; and becoming very distressed and knowing this whole world to be an illusion, remembered my mother and went to the Kuru Jāngala district, as if bound up and controlled by the snares of Māyā.

ततो राज्ञा वृतां ज्ञात्वा मातरं वासवीं शुभाम् ।

स्थितोऽत्रैवाश्रमं कृत्वा सरस्वत्याथास्तटे शुभे ॥ 21 ॥

When I heard that the King Śāntanu had married my mother, I built my hermitage on the holy banks of the Sarasvatī and remained there.

शंतनुः स्वर्गतिं प्राप्तो विधुरा जननी स्थिता ।

पुत्रद्वययुता साध्वी भीष्मेण प्रतिपालिता ॥ 22 ॥

When the King Śāntanu went to the next world, my chaste mother remained with two sons. At that time Bhīṣma looked after their sustenance and maintained them.

चित्रांगदः कृतो राजा गंगापुत्रेण धीमता ।

कालेन सोऽपि मे श्रुता मृतः कामसमद्युतिः ॥ 23 ॥

The intelligent Gaṅgā's son Bhīṣma Deva installed Citrāngada on the throne. A short while after this, Citrāngada, too, looking like a second

Cupid and extremely lovely, went to the jaws of death.

ततः सत्यवती माता निमग्ना शोकसागरे ।
चित्रांगदं मृतं पुत्रं रुरोद भृशमातुरा ॥ 24 ॥

The mother Satyavatī was drowned in the sorrows for his son Citrāṅgada and began to weep for him.

संप्राप्तोऽहं महाभाग ज्ञात्वा तां दुःखितां सतीम् ।
आश्वासिता मयात्यर्थं भीष्मेण च महात्मना ॥ 25 ॥
विचित्रवीर्यस्त्वपरो वीर्यवान्पृथिवीपतिः ।
कृतो भीष्मेण भ्राता वै स्त्रीराज्यविमुखेन ह ॥ 26 ॥

O King! Knowing my mother in that sorrowful condition, I went to her. Bhīṣma and I then consoled her with hopeful words. Bhīṣma Deva was averse to marrying and then becoming a King; and, therefore, he installed again the younger brother, the powerful Vicitravīrya on the throne.

काशिराजसुते रम्ये विजित्य पृथिवीपतीन् ।
भीष्मेणानीय स्वबलात्कन्यके द्वे समर्पिते ॥ 27 ॥

O King! Bhīṣma defeated by his own prowess the kings and brought the two daughters of the Kings Kāśīrāja and handed them over to Satyavatī, so that she might give them over to Vicitravīrya.

सत्यवत्यै शुभे काले विवाहः परिकल्पितः ।
धातुर्विचित्रवीर्यस्य तदाऽहं सुखितोऽभवम् ॥ 28 ॥

Then, on an auspicious day, and in an auspicious Lagna (moment) when the marriage ceremony of my brother Vicitravīrya was performed, I became glad.

पुनः सोऽपि मृतो भ्राता यक्ष्मणा पीडितो भृशम् ।
अनपत्यो युवा धन्वी माता मे दुःखिताऽभवत् ॥ 29 ॥

My brother, a good archer, was shortly afterwards attacked with consumption and thus he died without any issue.

काशिराजसुते द्वे तु मृतं दृष्ट्वा पतिं तदा ।
पतिव्रताधर्मपरे भगिन्यौ संबभूवतुः ॥ 30 ॥
ते ऊचतुः सतीं श्वश्रूं रुदतीं भृशदुःखिताम् ।
पतिना सहगामिन्यौ भविष्यावो हुताशने ॥ 31 ॥
पुत्रेण सह ते श्वश्रू स्वर्गे गत्वाऽथ नन्दने ।
सुखेन विहरिष्यावः पतिना सह संयुते ॥ 32 ॥

At this my mother became very sad and dejected. Seeing the husband dead, the two daughters of Kāśīrāja became ready to preserve their religion of chastity and said to their mother-in-law, sorrowful and weeping: "We two shall accompany our husband and become Satī (i.e., burnt up with our husbands).

O Devī! We will go to the Heaven with your son. निवारिते तदा मात्रा वध्वौ तस्मान्महोद्यमात् ।
स्नेहभावं समाश्रित्य भीष्मस्य वचनात्तदा ॥ 33 ॥
गांगेयेन च मात्रा मे संमंत्र्य च परस्परम् ।
कृत्वौर्ध्वदैहिकं सर्वं संस्मृतोऽहं गजाह्वये ॥ 34 ॥
We, the two sisters united, will enjoy with him in the Nandana Garden. The mother was very much attached to them and with the permission of Bhīṣma Deva, very affectionately made them desist from this great attempt.

स्मृतमात्रस्तु मात्रा वै ज्ञात्वा भावं मनोगतम् ।
तरसैवागतश्चाहं नगरं नागसाह्वयम् ॥ 35 ॥

When all the funeral obsequies of Vicitravīrya were over, my mother consulted with Bhīṣma and remembered me in Hastinānagara.

प्रणम्य मातरं मूर्ध्ना संस्थितोऽथ कृताञ्जलिः ।
तामबुवं सुतप्ताङ्गीं पुत्रशोकेन कर्शिताम् ॥ 36 ॥
मातस्त्वया किमाहूतो मनसाऽहं तपस्विनि ।
आज्ञापय महत्कार्ये दासोऽस्मि करवाणि किम् ॥ 37 ॥

As soon as she remembered me, immediately I knew her mental feelings and hurriedly came to Hastinānagara and, with my head bowed, fell prostrate before her feet, and with folded hands addressed my mother who was very much inflamed with the fire of sorrow for the death of her son, thus: O Mother! Why have you called me here mentally? I see you are very much dejected; I am your servant; order me what I can do for you.

त्वं मे तीर्थं परं मातर्देवश्च प्रथितः परः ।
आगतश्चित्तितश्चात्र ब्रूहि कृत्यं तव प्रियम् ॥ 38 ॥

O Mother! You are my greatest place of pilgrimage and you are my highest deity; I am very anxious since I have come here; say that what you desire.

व्यास उवाच

इत्युक्त्वाहं स्थितस्तत्र मातुरग्रे यदा मुने ।
तदा सा मामुवाचेदं पश्यन्ती भीष्ममन्तिके ॥ 39 ॥
पुत्र तेऽद्य मृतो भ्राता पीडितो राजयक्ष्मणा ।
तेनाहं दुःखिता जाता वंशच्छेदभयादिह ॥ 40 ॥

Vyāsa said: "O Best of Munis! When I said thus and waited before her, then she looked at Bhīṣma standing close by and said: "O Child! Your brother died of consumption; therefore I am very sorrowful, lest the family becomes extinct."

तस्मात्त्वमद्य मेधाविन्मयाहूतः समाधिना ।
गांगेयस्य मतेनात्र पाराशर्यार्थसिद्धये ॥ 41 ॥

O Intelligent One! For the continuance of the line, then, with the permission of the Gaṅgā's son, I have called you here today by the Samādhi Yoga.

कुलं स्थापय नष्टं त्वं शन्तनोर्नामिकारणात् ।
रक्ष मां दुःखतः कृष्ण वंशच्छेदोद्भवाद्भुतम् ॥ 42 ॥

O son of Parāśara! you re-establish the name of Śāntanu that is going now to be well nigh extinct.

काशिराजसुते भार्ये भ्रातुस्तव यवीयसः ।
साधोर्विचित्रवीर्यस्य रूपयौवनभूषिते ॥ 43 ॥

O Vyāsa Deva! Relieve me soon from this sorrow of mine, lest this line be extinct. There are the two daughters of Kāśīrāja, honest and good and endowed with youth and beauty.

ताभ्यां संगम्य मेधाविन्मुत्रोत्पादनकं कुरु ।
रक्ष त्वं भारतं वंशं नात्र दोषोऽस्ति कर्हिचित् ॥ 44 ॥

O Highly Intelligent One! Better you cohabit with them and save the family of Bharata by begetting sons. You will not be touched with any sin.

व्यास उवाच

इति मातुर्वचः श्रुत्वा जातश्चिन्तातुरो ह्यहम् ।
लज्जयाऽऽकुलचित्तस्तामबुवं विनयानतः ॥ 45 ॥
मातः पापाधिकं कर्म परादारामिमर्शनम् ।
ज्ञात्वा धर्मपथं सम्यक्करोमि कथमादरात् ॥ 46 ॥
तथा यवीयसो भ्रातुर्वधूः कन्या प्रकीर्तिता ।
व्यभिचारं कथं कुर्यामधीत्य निगमानहम् ॥ 47 ॥

Vyāsa said: O Devarṣi! Hearing the mother's

words, I became very anxious and humbly told her with great shame: "O Mother! To touch another's wife is a very sinful act; knowing well the path of Dharma, how can I willingly and intentionally violate that?"

अन्यायेन न कर्तव्यं सर्वथा कुलरक्षणम् ।
न तरन्ति हि संसारात्पितरः पापकारिणः ॥ 48 ॥

So also, the Mahārṣis say: That the wife of a younger brother is like a daughter. Studying all the Vedas, how can I do this blame-worthy and adulterous act?

लोकानामुपदेष्टा यः पुराणानां प्रवर्तकः ।
स कथं कुत्सितं कर्म ज्ञात्वा कुर्यान्महाद्भुतम् ॥ 49 ॥
पुनरुक्तो ह्यहं मात्रा रुदत्या भृशमन्तिके ।
पुत्रशोकात्तितप्ताया वंशरक्षणकाम्यया ॥ 50 ॥

To preserve a line of family by illegal ways is never to be done; for then the fathers of the sinners can never cross this ocean of world. How can he, who is the spiritual preceptor of all, and the writer of all the Purāṇas, do this act knowingly which is awfully strange and very bad and nasty in its nature.

पाराशर्यं न ते दोषो वचनान्मम पुत्रक ।
गुरूणां वचनं तद्यं सदोषमपि मानवैः ॥ 51 ॥

My mother was very much plunged into the sea of sorrows for the breavement of her son; so to preserve the family, She came again to me, weeping and said: "O son of Parāśara! If you follow my words, you wo'nt incur any sin.

कर्तव्यमविचारयैव शिष्टाचारप्रमाणतः ।
वचनं कुरु मे पुत्र न ते दोषोऽस्ति मानवैः ॥ 52 ॥

O Child! If the reasonable words of the Gurus be even faulty, one should obey them according to the tradition of the Śiṣṭas. Therefore, O Child! Keep my word and preserve my honour; no sin will touch you.

पुत्रस्य जननं कृत्वा सुखिनीं कुरु मातरम् ।
विशेषेण तु संतप्तां मग्नां शोकार्णावे सुतं ॥ 53 ॥

O Child! Think very well. Your mother is very sorry and is immersed in the ocean of afflictions; therefore it is your paramount duty to make her

happy by begetting child for the continuance of the family.”

इति तां ब्रुवतीं श्रुत्वा तदा सुरनदीसुतः ।
मामुवाच विशेषज्ञः सूक्ष्मधर्मस्य निर्णये ॥ 54 ॥
द्वैपायन विचारोऽत्र न कर्तव्यस्त्वयाऽनघ ।
मातुर्वचनमादाय विहरस्व यथासुखम् ॥ 55 ॥

Hearing my mother speaking to me thus, Bhīṣma, the Gaṅgā's son, the expert in finding out truth in fine points with regard to Dharma, said to me: “O Dvaipāyana! You are wholly sinless; you ought not therefore to argue on this point; obey your mother as she says and be happy.”

व्यास उवाच

इति तत्प्रवचनं श्रुत्वा मातुश्च प्रार्थनं तथा ।
निःशंकोऽहं तदा जातः कार्यं तस्मिन्नुगुप्सिते ॥ 56 ॥

Vyāsa said: O King! Hearing his words and my mother's request, I decided to do this very hateful act with a fearless heart without any suspicious.

अम्बिकायां प्रवृत्तोऽहमृतुमत्यां मुदा निशि ।
मयि विमनसायां तु तापसे कुत्सिते भृशम् ॥ 57 ॥
शप्ता मया सा सुश्रोणी प्रसंगे प्रथमे तदा ।
अंधस्ते भविता पुत्रो यतो नेत्रे निमीलते ॥ 58 ॥

When Ambikā finished her ablutions after menstruation, I gladly cohabited with her in the

night; but that young lady seeing my ugly ascetic form, was not attachment to me; I then cursed that beautiful woman thus: “As you closed your eyes at the first cohabitation with me, your son will be born blind.”

द्वितीये हि मुनिश्रेष्ठ पृष्टो मात्रा रहः पुनः ।
भविष्यति सुतः पुत्रः काशिराजसुतोदरे ॥ 59 ॥
मयोक्ता जननी तत्र व्रीडानम्रमुखेन ह ।
विनेत्रो भविता पुत्रो मातः शापान्ममैव हि ॥ 60 ॥

O Muni! On the second day my mother enquired me when I was alone: “O Dvaipāyana! Will there be born a son of the daughter of Kāśīrāja? I then bowed my head with shame, and told “Mother! The son will be born blind, through my curse.”

तथा निर्भत्सितस्तत्र कठोरवचसा मुने ।
कथं पुत्र त्वया शप्तः पुत्रस्तेऽन्धो भविष्यति ॥ 61 ॥
इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
चतुर्विंशोऽध्यायः ॥ 24 ॥

O Muni! The mother then rebuked me harshly “O Child! Why did you curse that the son of Ambikā would be born blind?”

Here ends the Twenty-fourth Chapter in the Sixth Book on the description of Vikṣepa Śakti in the discourse between Vyāsa and Nārada in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXV

On the Cause of Moha of Vyāsa

व्यास उवाच

वासवी चकिता जाता श्रुत्वा मे वाक्यमीदृशम् ।
दाशेयी मामुवाचेदं पुत्रार्थे भृशमातुरा ॥ 1 ॥

Vyāsa said: O King! The mother became astonished to hear me. Becoming very anxious for a son, she began to speak to me.

अम्बालिका बधूर्धन्या काशिराजसुता सुत ।
भार्या विचित्रवीर्यस्य विधवा शोकसंयुता ॥ 2 ॥
सर्वलक्षणसम्पन्ना रूपयौवनशालिनी ।
तस्यां जनय सङ्गं त्वं कृत्वा पुत्रं सुसंमतम् ॥ 3 ॥
नांधो राजाधिकारीं स्यात्तस्मात्पुत्रं मनोहरम् ।
उत्पादय राजपुत्र्यां वचनान्मम मानद ॥ 4 ॥

O Child! The wife of your brother, the daughter Ambālikā of Kāśīrāja, is a widow; she is very sorrowful; she is endowed with all auspicious signs and endowed with all good qualities; better cohabit with that beautiful young wife and get a child according to the tradition of the Śiṣṭas. Persons born blind are not entitled to kingdoms.

इत्युक्तोऽहं तदा मात्रा स्थितस्तत्र गजाह्वये ।
यावद्दुतुमती जाता काशिराजसुता मुने ॥ 5 ॥
एकान्ते शयनागारे प्राप्ता सा मम सन्निधौ ।
लज्जमाना सुकेशान्ता स्वश्वश्रुवचनात्तदा ॥ 6 ॥
Therefore take my word and procreate a

beautiful son and thus keep my honour." O Muni! Hearing the mother's words, I began to wait in Hastināpura till Ambālikā, the daughter of Kāśīrāja, finished her ablutions after menstruation.

दृष्ट्वा मां जटिलं दान्तं तापसं रसवर्जितम् ।

सा स्वेदवदना जाता पाण्डुरा विमना भृशम् ॥ 7 ॥

That King's daughter, of curling hair, came to me alone at her mother-in-law's order, and became very much abashed.

कुपितोऽहं तदा दृष्ट्वा कामिनीं निशि सङ्गताम् ।

वेपमानां स्थितां पार्श्वे ह्यबुवं तामहं रुषा ॥ 8 ॥

Seeing me an ascetic with matted hair on my head and void of every love sentiments, perspiration came on her face; her body turned pale and her mind void of any love towards me.

दृष्ट्वा मां यदि गर्वेण पाण्डुवर्णां समावृता ।

अतस्ते तनयः पाण्डुर्भविष्यति सुमध्यमे ॥ 9 ॥

When I saw that lady trembling and pale beside me, I angrily spoke: "O One of beautiful waist! When you have turned out pale, considering your own beauty, let your son be of a pale colour."

इत्युक्त्वा निशि तत्रैव स्थितो बालिकया युतः ।

भुक्त्वा तां निशि निर्यातः स्थानमापृच्छ मातरम् ॥ 10 ॥

Thus saying I spent there that night with Ambālikā. After enjoying her I took farewell from my mother and went to my place.

ततस्ताभ्यां सुतौ काले प्रसूताबन्धपाण्डुरौ ।

धृतराष्ट्रश्च पाण्डुश्च प्रथितौ सम्बभूवतुः ॥ 11 ॥

In due course, the two daughters of the King gave birth to two sons respectively, one blind and the other pale. The son of Ambikā was named Dhṛtarāṣṭra; and the son of Ambālikā was named Pāṇḍu, as his colour was Pāṇḍu (pale).

माता मे विमना जाता तादृशौ वीक्ष्य तौ सुतौ ।

ततः संवत्सरस्यान्ते मामाहूय तदाऽब्रवीत् ॥ 12 ॥

द्वैपायन सुतौ जातौ राज्ययोग्यौ न तादृशौ ।

अन्यं मनोहरं पुत्रं समुत्पादय मे प्रियम् ॥ 13 ॥

Mother became absent-minded when she saw the two sons in those states. After one year she again called me and said: "O Dvaipāyana! These

two persons are not so fit to become kings; therefore beget one more son beautiful and according to my liking.

तथेति सा मया प्रोक्ता मुदिता जननी तदा ।

अम्बिकां प्रार्थयामास सुतार्थे काल आगते ॥ 14 ॥

पुत्रि व्यासं समालिङ्ग्य पुत्रमुत्पादयाद्भुतम् ।

कुरुवंशस्य कर्तारं राज्ययोग्यं वरानने ॥ 15 ॥

When I consented, she became very glad and, in due course, asked Ambikā to embrace me and give birth to a son, endowed with extraordinary qualities, and fit to preserve the line worthy of the Kuru dynasty.

वधूर्लज्जान्विता किञ्चिन्नोवाच वचनं तदा ।

गतोऽहं शयनागारे मातुस्तद्वचनान्निशि ॥ 16 ॥

दासीं विचित्रवीर्यस्य रूपयौवनसंयुता ।

प्रेषिताम्बिकया त्वत्र विचित्राभरणांबरा ॥ 17 ॥

चन्दनारक्तदंष्ट्रा सां पुष्पमालाविभूषिता ।

The bride did not then say anything on account of her bashfulness. But when I went in the night time according to my mother's order, to the sleeping room, Ambikā sent to me a maid-servant of Vicitrāvīrya, full of youth and beauty, and adorned with various ornaments and clothings.

आयाता हावसंयुक्ता सुकेशी हंसगामिनी ॥ 18 ॥

पर्यके मां समावेश्य संस्थिता प्रेमसंयुता ।

That maid-servant of beautiful hairs and of a swan-like gait adorned with garlands and red sandal paste, came to me with many enchanting gestures and making me take my seat on the cot, became herself merged in love sentiments.

प्रसन्नोऽहं तदा तस्या विलासेनाभवं मुने ॥ 19 ॥

रात्रौ संक्रीडितं प्रेम्णा तथा सह मया भृशम् ।

O Muni! I became pleased with her gestures and amorous sports and passed the night, full of love towards her and played and cohabited with her.

वरो दत्तः पुनस्तस्यै प्रसन्नेन तु नारद ॥ 20 ॥

सुभगे भविता पुत्रः सर्वलक्षणसंयुतः ।

सुरूपः सर्वधर्मज्ञः सत्यवादी शमे रतः ॥ 21 ॥

At last I gladly gave her the boon "O Fortunate

One! Your child, begotten by me, will be endowed with all good qualities, will be of good form, will be conversant with all the essences of Dharma, calm and quiet and truthful.”

स तदा विदुरो जातस्त्रयः पुत्राः सहाभवन् ।

माया वृद्धिं गता साधो परक्षेत्रोद्भवे मम ॥ 22 ॥

In due course, a child named Vidura was born to her. Thus I had three sons; and in my mind grew up Māyā and affection that these were my sons.”

विस्मृतः शुकसम्बन्धी विरहः शोककारणम् ।

दृष्ट्वा त्रीन्स्यवसुतान्कार्मवीरान् वै वीर्यसम्मतान् ॥ 23 ॥

When I saw again those three sons, heroic and full of manliness, the only cause of my sorrow due to the bereavement of my son Śuka vanished away from my mind.

माया बलवती ब्रह्मन्दुस्त्यजा ह्यकृतात्मभिः ।

अरूपा च निरालम्बा ज्ञानिनामपि मोहिनी ॥ 24 ॥

O Lord of Dvijas! Māyā is very powerful and extremely hard to be abandoned by those who are not masters of their senses; She enchants even the wise, though She does not possess any form nor any substratum nor any support.

मातरि स्नेहसम्बद्धं तथा पुत्रेषु सम्वृतम् ।

न मे चित्तं वने शान्तिमगान्मुनिवरोत्तम ॥ 25 ॥

दोलारूढं मनो जातं कदाचिद्धस्तिनापुरे ।

पुनः सरस्वतीतीरे न चैकत्र व्यवस्थितिः ॥ 26 ॥

I could not find any peace, even in the forest, as my mind was attached to my mother and children. O Muni! My mind then began to oscillate like a pendulum and I remained sometime in Hastināpura and sometime on the banks of the Sarasvatī. I could not stay in a certain fixed place.

कदाचिच्चिन्तयज्ज्ञानं मानसे प्रतिभाति वै ।

केऽपी पुत्राः क्व मोहोऽयं न श्राद्धार्हा मृतस्य मे ॥ 27 ॥

व्यभिचारोद्भवाः किं मे सुखदाः स्यु सुताः किल ।

माया बलवती मोहं वितनोति हि मानसे ॥ 28 ॥

By discrimination, the knowledge sometimes flashed in my mind: “Whose sons are these? The attachment is nothing by merely a delusion. On my death they would not be entitled to perform

my Śrāddha ceremony. These sons are begotten by ways and manners not sanctioned by Dharma; what happiness can they bring to me? O Muni! The powerful Māyā has caused this delusion in me.

जानन्मोहान्धकूपेऽस्मिन्पतितोऽहं मृषा मुने ।

इत्यकुर्वं रहस्तापं कदाचित्सुसमाहितः ॥ 29 ॥

What! Knowing this Saṁsāra to be unreal. Alas! I have fallen into this well of Darkness of delusion.” Thus I, repented when I thought over the matter deeply and when I was alone in a solitary place.

राज्यं प्राप ततः पाण्डुर्बलवान्भीष्मसम्मतः ।

तदा मम मनो जातं प्रसन्नं सुतकारणात् ॥ 30 ॥

When, subsequently, through the mediation of Bhīṣma, the powerful Pāṇḍu got the kingdom, I became pleased to see the prosperity of my son.

कुन्ती माद्री सुरूपे द्वेभार्ये तस्य बभूवतुः ।

शूरसेनसुता कुन्ती मद्रराजसुताऽपरा ॥ 31 ॥

O Muni! This is also the creation of Māyā. The daughter of the King Śūrasena, named Kuntī, and the daughter to the King of Madra, named Mādri became the two beautiful wives of Pāṇḍu.

स शापं द्विजतः प्राप्य कामिनीद्वयसंयुतः ।

पाण्डुर्निर्वेदमापन्नस्त्यक्त्वा राज्यं वनं गतः ॥ 32 ॥

Pāṇḍu was cursed by a Brāhmaṇa that he would die if he cohabited with any woman; he therefore became dispassionate and quitting his kingdom, went to the forest with his two wives.

तदा मामाविशच्छोकः श्रुत्वा पुत्रं वने स्थितम् ।

गतोऽहं तत्र यत्रासौ भार्याभ्यां सह संस्थितः ॥ 33 ॥

तमाश्रास्य वने पाण्डुं पुनः प्राप्तो गजाह्वये ।

धृतराष्ट्रं समाभाष्य ह्यगमं ब्रह्मजातटे ॥ 34 ॥

Hearing Pāṇḍu gone to the forest I felt pain and went to my son who was staying his wives and consoling him, came to Hastināpura, where I held a conversation with Dhṛtarāṣṭra and then came back to the banks of the river Sarasvatī.

क्षेत्रजान्पञ्चपुत्रान्स समुत्पाद्य वनाश्रमे ।

धर्मतो वायुतः शक्रादश्विभ्यां पञ्च पाण्डवान् ॥ 35 ॥

युधिष्ठिरो भीमसेनस्ताथैवार्जुन इत्यपि ।

कुन्तीपुत्राः समाख्याता धर्मानिलसुरेशजाः ॥ 36 ॥

नकुलः सहदेवश्च मद्रराजसुतासुतौ ।
 कदाचित्तु रहो माद्रीं समालिङ्ग्य महीपतिः ॥ ३७ ॥
 मृतः शापात्तु मुनिभिः संस्कृतो हुतभुङ्मुखे ।
 माद्री तत्र सती भूत्वा प्रविष्टा पतिना सह ॥ ३८ ॥

Pāṇḍu in his forest life, got five sons of his wives by the Devas Dharma, Vāyu, Indra, and the twin Aśvins. Dharma, Vāyu, and Indra begat respectively of Kuntī the three sons Yudhiṣṭhira, Bhīmasena and Arjuna; and the two Aśvins begat of Mādri the two sons Nakula and Sahadeva. Once Mādri, full of youth and beauty, was staying alone in a solitary place and Pāṇḍu seeing her embraced her and due to the curse, died. When the funeral pyre was ablaze, the chaste Mādri entered into the fire and died a Satī. Kuntī was prevented from doing so, as she was to nurse and look after her young children.

स्थिता पुत्रयुता कुन्ती ज्वलिते जातवेदसि ।
 मुनयः सुतसंयुक्तां शूरसेनसुतां तदा ॥ ३९ ॥
 दुःखितां पतिहीनां तामानिन्युर्गजसाह्वये ।
 समर्पिताऽथ भीष्माय विदुराय महात्मने ॥ ४० ॥

The Munis then took the sorrowful Kuntī, the daughter of Śūrasena, bereft of her husband to Hastināpur and handed her over to the high-souled Bhīṣma and Vidura.

श्रुत्वाऽहं सुखदुःखाभ्यां पीडितस्तु परात्मभिः ।
 भीष्मेण पालिताः पुत्राः पाण्डोरिति विचिंत्य ते ॥ ४१ ॥

When I came to hear this, my mind was greatly agitated to see the pain and pleasure that other people suffered. Bhīṣma, Vidura, and Dhṛtarāṣṭra began to nourish and support Yudhiṣṭhira and others as they considered them the sons of their dearest Pāṇḍu.

विदुरेण तथा प्रीत्या धृतराष्ट्रेण धीमता ।
 दुर्योधनादयस्तस्य पुत्रा ये क्रूरमानसाः ॥ ४२ ॥
 एकत्र स्थितिमापन्ना विरोधं चक्रुरद्भुतम् ।
 द्रोणाचार्यस्तु सम्प्राप्तस्तत्र भीष्मेण मानितः ॥ ४३ ॥

The cruel and wicked sons of Dhṛtarāṣṭra, Duryodhana and others united with each other and began to quarrel horribly with the sons of Pāṇḍu

Droṇācārya came there accidentally and Bhīṣma treated him with great respect and requested him to stay in Hastināpura and educate the sons of Kuru.

अध्यापनाय पुत्राणां पुरे तस्मिन्निवासितः ।
 कर्णः कुंत्या परित्यक्तो जातमात्रः शिशुर्यदा ॥ ४४ ॥

Karṇa was the son of Kuntī, when she was young and unmarried; and he was quitted by her no sooner he was born.

सूतेन पालितो नद्यां प्राप्तश्चाधिरथेन ह ।
 दुर्योधनप्रियश्चाभूत्कर्णः शूरतमस्तथा ॥ ४५ ॥
 परस्परं विरोधोऽभूद्भीमदुर्योधनादिषु ।
 धृतराष्ट्रस्तु सञ्चित्य क्लेशं पुत्रेषु तेषु च ॥ ४६ ॥

The charioteer Sūta (or carpenter) Adhiratha found him in a river and nourished him. Karṇa was the foremost of the heroes and therefore the great favourite of Duryodhana. The enmity between Bhīma and Duryodhana, etc., began to grow greater day by day.

निवासं कल्पयामास पाण्डवानां महात्मनाम् ।
 विरोधशमनायैव नगरे वारणावते ॥ ४७ ॥

Dhṛtarāṣṭra, thinking the difficult situation of his children, fixed the residence of the sons of Pāṇḍu at the Vāraṇāvata city so that the quarrels might die away.

दुर्योधनेन तत्रैव द्रोहाज्जतुगृहाणि वै ।
 कारितानि च दिव्यानि प्रेष्य मित्रं पुरोचनम् ॥ ४८ ॥

Out of enmity, Duryodhana ordered his dear friend Purocana to build there a house of lac for the Pāṇḍavas.

श्रुत्वा जतुगृहे दग्धान्याण्डवान्मृथया युतान् ।
 पौत्रभावान्मुनिश्रेष्ठ मग्नोऽहं व्यसनार्णवे ॥ ४९ ॥
 शोकातुरो भृशं शून्ये वने पश्यन्नहर्निशम् ।
 दृष्ट्वा मयैकचक्रायां पाण्डवा दुःखकर्षिताः ॥ ५० ॥

O Muni! When I heard that Kuntī and her five sons were burnt in the lac-house, I became merged in the ocean of sorrows and thought that they were my grandsons. I was overwhelmed with sorrow and began to search after them in deep forests day and night till at last I found them in Ekacakrā city, lean and thin and very much distressed with sorrow.

ततस्तुष्टमनाश्चाहं जातः पार्थान्विलोक्य च ।
प्रेरितास्ते मया तूर्णं द्रुपदस्य पुरं प्रति ॥ 51 ॥
ते गतास्तत्र दुःखार्ता विप्रवेषधराः कृशाः ।
मृगचर्मपरीधानाः सभायां संस्थितास्तदा ॥ 52 ॥

I became very glad to see them and sent them soon to the city of the King Drupada. Wearing the deer's skin, they went there dejected with sorrow in the Brāhmin's dress and stayed in the royal court.

कृत्वा पराक्रमं जिष्णुः स जित्वा द्रुपदात्मजाम् ।
चक्रुर्विवाहं मानिन्या पञ्चैव मातृवाक्यतः ॥ 53 ॥

The victorious Arjuna shewed prowess and pierced the mark (the eye of the fish) and obtained Kṛṣṇā, the daughter of the King Drupada. By the order of the mother Kuntī, the five brothers married her. O Muni! I became very glad to see that they were all married.

दृष्ट्वा विवाहं तेषां तु मुदितोऽहं भृशं तदा ।
ततो नागाह्वये प्राप्ताः पाञ्चालीसहिता मुने ॥ 54 ॥
निवासं खाण्डवप्रस्थं धृतराष्ट्रेण कल्पितम् ।
पाण्डवानां द्विजश्रेष्ठ वासुदेवसुतेन वै ॥ 55 ॥

The Pāṇḍavas, then, accompanied by Pāñcālī, soon went to Hastināpura. Dhṛtarāṣṭra then fixed Khāṇḍavaprastha as the residence of the Pāṇḍavas. Viṣṇu, the son of Vasudeva, then performed the Yajña with the victorious Arjuna and satisfied the Great Fire.

तर्पितः पावकस्तत्र विष्णुना सह जिष्णुना ।
राजसूयः कृतो यज्ञस्तदाऽहं मुदितोऽभवन् ॥ 56 ॥
दृष्ट्वाऽथ विभवं तेषां तथा मयकृतां सभाम् ।
दुर्योधनोऽतिसंतप्तो दुरोदरमथाकरोत् ॥ 57 ॥

The Pāṇḍavas next performed the Rājasūya sacrifice and that made me very glad. Seeing the affluence and prosperity of the Pāṇḍavas and the great assembly hall beautiful and exquisitely artistic, Duryodhana was burnt up, as it were, with malice and made arrangements for play in dice, very injurious in its consequences. Śakuni was expert in playing deceitfully and Yudhiṣṭhira the son of Dharma, was not expert in this play.

दुर्द्वैतेदी शकुनिरनक्षज्ञश्च धर्मजः ।
हृतं राज्यं धनं सर्वं याज्ञसेनी च क्लेशिता ॥ 58 ॥

So Duryodhana made, Śakuni play for him and stole away all that Yudhiṣṭhira had and insulted, at last, in the royal assembly, the daughter of Drupada, Yājñasenī and gave her much trouble.

वने द्वादश वर्षाणि पाण्डवास्ते विवासिताः ।
पाञ्चालीसहितास्तेन दुःखं मे जनितं भृशम् ॥ 59 ॥
एवं नारद संसारे सुखदुःखात्मके भृशम् ।
निमग्नोऽहं भ्रमेणैव जानन्धर्मं सनातनम् ॥ 60 ॥

The Pāṇḍavas then went with Pāñcālī in an exile in the forest for twelve years. And I was very much grieved to hear this. O Muni! Though I know all about the Sanātana Dharma, yet I was deluded and merged in these worlds of pains and pleasures.

कोऽहं कस्य सुतास्तेऽमी का माता किं सुखं पुनः ।
येन मे हृदयं मोहाद्भ्रमतीति दिवानिशम् ॥ 61 ॥

Who am I? To whom do these sons belong? My mind roams day and night on the thought of all these. O Muni! What shall I do?

किं करोमि क्व गच्छामि सन्तोषो नाधिगच्छति ।
दोलारूढं मनो मेऽत्र चञ्चलं न स्थिरं भवेत् ॥ 62 ॥

And whether shall I go? I don't find happiness anywhere; my mind is, as it were, floating in a rocking machine and it is never being fixed.

सर्वज्ञोऽसि मुनिश्रेष्ठ सन्देहं मे निवर्तय ।
तथा कुरु यथाऽहं स्यां सुखितो विगतज्वरः ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे
पञ्चविंशोऽध्यायः ॥ 25 ॥

O Best of Munis! You are all-knowing; solve my doubts so that my mental fever may be quietened and I may be happy.

Here ends the Twenty-fifth Chapter on the cause of Moha of Vyāsa Deva asked before Nārada in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVI

On Nārada's Moha

व्यास उवाच

इति मे वचनं श्रुत्वा नारदः परमार्थवित् ।
मामाह च स्मितं कृत्वा पृच्छन्तं मोहकारणम् ॥ 1 ॥

नारद उवाच

पाराशर्यं पुराणज्ञं किं पृच्छसि मुनिश्चयम् ।
संसारेऽस्मिन्विना मोहं कोऽपि नास्ति शरीरवान् ॥ 2 ॥

Vyāsa said: O King! When I asked him why this delusion overtook me, Mahārṣi Nārada smiled and said: "O son of Parāśara! You are thoroughly acquainted with all the Purāṇas. Why then are you making this question about the cause of my Moha (delusion).

ब्रह्मा विष्णुस्तथा रुद्रः सनकः कपिलस्तथा ।
मथया वेष्टिताः सर्वे भ्रमन्ति भववर्त्मनि ॥ 3 ॥

No embodied soul can exist in this Samsāra without this Moha. Brahmā, Viṣṇu, Rudra, and the other Devas, Śaṅkara, Kapila and the other Ṛṣis, all these are surrounded by Māyā and are thus travelling in this path of Samsāra.

ज्ञानिनं मां जनो वेत्ति भ्रान्तोऽहं सर्वलोकवत् ।
शृणु मे पूर्ववृत्तान्तं प्रब्रवीमि सुनिश्चितम् ॥ 4 ॥
दुःखं मया यथा पूर्वमनुभूतं महत्तरम् ।
स्वकृतेन च मोहेन भार्यार्थे वासवीसुत ॥ 5 ॥

The people know me as a Jñānin; but I, too, am deluded like an ordinary man. I am now speaking to you as certain as anything of my previous history now. I was deluded by Māyā; hear it attentively. O Son of Vāsavī! Great troubles and pains felt by me before, due to this Moha, for my wife.

एकदा पर्वतश्चाहं देवलोकान्महीतलम् ।
प्राप्तो विलोकनार्थाय भारतं खण्डमुत्तमम् ॥ 6 ॥

One day Parvata and I, the two Devarṣis, went out together from the Devaloka to see the excellent portion of the earth named Bhārata and came to the Mṛtyuloka or the land of the mortals.

भ्रमन्तौ सहितवुर्व्यां पश्यन्तौ तीर्थमण्डलम् ।
पावनानि च स्थानानि मुनीनामाश्रमाञ्छुमान् ॥ 7 ॥

शपथं देवलोकात् कृत्वा पूर्वं परस्परम् ।
चलितौ समयं चेमं सम्मन्त्र्य निश्चयेन वै ॥ 8 ॥

We then began to travel over various places and saw the places of pilgrimages and the holy places and the beautiful hermitages of the Munis.

चित्तवृत्तिस्तु वक्तव्या यादृशी यस्य जायते ।
शुभा वाऽप्यशुभा वापि न गोप्तव्या कदाचन ॥ 9 ॥

Before we went out from the Devaloka, we consulted with each other and entered into this agreement that we would not hide our feelings from each other, whether they be good or bad, while we would travel over the face of the earth.

भोजनेच्छा धनेच्छाऽपि रतीच्छा वा भवेदपि ।
यादृशी यस्य चित्ते तु कथनीया परस्परम् ॥ 10 ॥

Whether it be our desire to get food, or wealth or women for enjoyment, whatever arisen in the mind of any of us, we would express that freely amongst ourselves.

इत्यावां समयं कृत्वा स्वर्गाद्भूलोकमागतौ ।
एकचित्तौ मुनीभूतौ विचरन्तौ यथेच्छया ॥ 11 ॥

Thus making an agreement, we went out in right earnest as Munis to travel over the face of this earth. एवं भ्रमन्तौ लोकेऽस्मिन्त्रीष्णान्ते समुपागते ।
संजयस्य पुरं रम्यं सम्प्राप्तौ नृपतेः पुनः ॥ 12 ॥

Thus roaming all over the face of the earth, at the end of the summer season, when the rainy season commenced we came to the beautiful city of the King named Sañjaya.

तेन सम्पूजितौ भक्त्या राज्ञा सम्मानितौ भृशम् ।
स्थितौ तत्र गृहे तस्य चातुर्मास्यं महात्मनः ॥ 13 ॥

The King showed us great respect and worshipped us with devotion. Since then we remained for four months at his house.

वार्षिकाश्चतुरो मासा दुर्गमाः पथि सर्वदा ।
तस्मादेकत्र विबुधैः स्थातव्यमिति निश्चयः ॥ 14 ॥

अष्टौ मासास्तु प्रवसेत्सदा कार्यवशाद्द्विजः ।
वर्षाकाले न गन्तव्यं प्रवासे सुखमिच्छता ॥ 15 ॥

During the four months of the rainy season, the roads are always almost impassable; it is, therefore, wise to stay at one place. For eight months, the Dvijas should always remain abroad on some work or other. Thinking all these, we two began to stay in the house of the King Sañjaya.

इति सञ्चिन्त्य मनसा संजयस्य गृहे तदा ।
संस्थितौ मानितौ राज्ञा कृतातिथ्यौ महात्मना ॥ 16 ॥
दमयन्तीति विख्याता तस्य पुत्री महीपतेः ।
आज्ञप्ता परिचर्यार्थं सुदती सुन्दरी भृशम् ॥ 17 ॥

That liberal-minded King gladly and with respect kept us as his guests and tendered to us all our requirements. The King had a very beautiful daughter named Damayanti, with good teeth. The King ordered her take care of us.

विवेकज्ञा विशालाक्षी राजपुत्री कृतोद्यमा ।
सेवनं सर्वकाले च व्यदधादुभयोरपि ॥ 18 ॥

That large-eyed princess, of great discrimination, was very energetic, day and night. She began to serve both of us.

स्नानार्थमुदकं काले भोजनं मृष्टमायतम् ।
मुखवासंतथा चान्यं यदिष्टं तद्ददाति सा ॥ 19 ॥

In due time she gave us water for our bath, excellent meat, food, towels for cleaning and rubbing our faces, in fact, everything what we desired.

मनोऽभिलषितान्कामानुभयोरपि कन्यका ।
व्यजनासनशय्यादीन्वाञ्छितानप्यकल्पयत् ॥ 20 ॥
एवं संसेव्यमानौ तु स्थितौ राज्ञो गृहे किल ।
वेदाध्ययनसंशीलावावां वेदव्रते रतौ ॥ 21 ॥

She kept ready for us whatever we desired, fans, seats, beds, whatever were necessary for us. Thus she began to serve. We were also engaged in the study of our Vedas and in those practises that were approved by the Vedas.

अहं वीणां करे कृत्वा साधयित्वा स्वरोत्तमम् ।
गायनं साम सुस्वादमगां कर्णरसायनम् ॥ 22 ॥

O Dvaipāyana! I used to sing, then, with lute in my hands, the sweet lovely Sāma Gāyatrī songs in tunes and good Svaras.

राजपुत्री तु तच्छ्रुत्वा सामगानं मनोहरम् ।
बभूव मयि रागाढ्या प्रीतियुक्ता विशारद ॥ 23 ॥

The princess herself appreciated the songs and when she heard these Sāma songs ravishing to one's mind, she became attached to me and showed signs of affection.

दिने दिनेऽनुरागोऽस्या मयि वृद्धिं गतः परः ।
ममापि प्रीतियुक्तायां मनो जातं स्पृहापरम् ॥ 24 ॥

Day by day the attachment towards me grew stronger. Seeing her attached to me, my mind also became attached to her.

मम तस्य च सा कन्या भोजनादिषु कर्हिचित् ।
अकरोदंतरं किञ्चित्सेवाभेदं रसान्विता ॥ 25 ॥

Thus that princess indulged in amorous sentiments towards me and began to make slight distinctions between the food and other things offered to me and Parvata.

स्नानायोष्णजलं मह्यं पर्वताय च शीतलम् ।
दधि मह्यं तथा तक्रं पर्वतायाप्यकल्पयत् ॥ 26 ॥

I got water for my bath and Parvata used to get cold water; I got nice curds when food was served to me whereas Parvata got only whey.

शायनास्तरणं शुभ्रं मदर्थे पर्यकल्पयत् ।
प्रीत्या परमया यद्वत्पर्वताय न तादृशम् ॥ 27 ॥

विलोकयति मां प्रेम्णा सुन्दरी न च पर्वतम् ।
ततोऽस्यास्तादृशं दृष्ट्वा पर्वतः प्रेमकारणम् ॥ 28 ॥

I got nice white bedding for myself to sleep on whereas Parvata had merely a dirty sheet to lie down. Thus the princess began to serve me with great love and devotion but not so she served Parvata. The fair lady began to look at me with eyes of love; not so towards Parvata.

मनसा चिंतयामास किमेतदिति विस्मितः ।
पप्रच्छ मां रहः सम्यग्बूहि नारद सर्वथा ॥ 29 ॥

Parvata was very much surprised to see all this and thought within herself "What is this?" Parvata, then, asked me in private: "O Nārada! Speak out to me truly in detail.

राजपुत्री त्वयि प्रेम करोति मुदिता भृशम् ।
ददाति भक्ष्यभोज्यानि स्नेहयुक्ता समंततः ॥ 30 ॥

The princess shews with much gladness and affection her deep love towards you; she serves you with dainty dishes but she behaves not so with me.

न तथा मयि भेदोऽत्र सन्देहं जनयत्यसौ ।

मन्यते त्वां पतिं कर्तुं सर्वथा संजयात्मजा ॥ 31 ॥

I therefore suspect when I see all these distinctions made between you and me, that the daughter of the King Sañjaya wants with her heart and soul to make you her husband. And you also want to make her your wife.

तवापि तादृशं भावं जानामि लक्षणैरहम् ।

नेत्रवक्त्रविकारैश्च ज्ञायते प्रीतिकारणम् ॥ 32 ॥

I have come to know this by signs and symptoms; for affection and love reigning inside can be made out by outward expressions of eyes and face.

सत्यं वद न ते मिथ्यां वक्तव्यं वचनं मुने ।

स्वर्गतः समयं कृत्वा चलितौ संस्मराधुना ॥ 33 ॥

Whatever this be, O Muni! Now speak truly to me; do never tell a lie. When we went out from the Heavens, we made out that agreement; now remember that."

नारद उवाच

पृष्ठोऽहं पर्वतेनेदं कारणं तु हठाद्यदा ।

तदाऽहं ह्रीसमाम्क्रान्तः संजातश्चाबुवं पुनः ॥ 34 ॥

पर्वतैषा विशालाक्षी पतिं मां कर्तुमुद्यता ।

ममापि मानसो भावो वर्ततेऽस्यां विशेषतः ॥ 35 ॥

Nārada said: Thus questioned suddenly by Parvata, I became very much abashed and said: "O Parvata! This large-eyed princess ready to marry me and I am also very much attracted towards her."

तच्छ्रुत्वा वचनं सत्यं पर्वतः कोपसंयुतः ।

मामुवाच मुनिर्वाक्यं धिग्धिगिति पुनः पुनः ॥ 36 ॥

प्रथमं शपथान्कृत्वा वञ्चितोऽहं त्वया यतः ।

भव वानरवक्त्रस्त्वं शापाच्च मम मित्रधुक् ॥ 37 ॥

When Parvata heard all these, he became very much angry and uttered repeatedly "Fie! O Nārada! Fie O Nārada! First you swore on oath and then

you deceived me afterwards. Therefore, O Deceiver of friends! I curse you and let your face become that of a monkey."

इति शप्तस्तु तेनाहं कुपितेन महात्मना ।

सहसा ह्यभवं क्रूरः शाखामृगमुखस्तदा ॥ 38 ॥

When the high souled Parvata cursed thus, the face turned immediately into that of a monkey, elongated and distorted.

मयाऽपि न कृता तस्मिन्क्षमा तु भगिनीसुते ।

सोऽपि शप्तोऽतिकोपाद्धं मा स्वर्गे ते गतिः किल ॥ 39 ॥

I did not excuse him, though he was my sister's son. I also got angry and cursed him "Certainly, your journey to the Heavens will be stopped. You will not be able to go to Heaven).

स्वल्पेऽपराधे यस्मान्मां शप्तवानसि पर्वत ।

तस्मात्तवापि मन्दात्मन्मृत्युलोके स्थितिः किल ॥ 40 ॥

O Parvata! When you cursed me so heavily for so trivial a fault of mine, I see you are very mean. Whatever it be, you will have to remain on earth so long."

पर्वतस्तु गतस्तस्मान्नगराद्विमना भृशम् ।

अहं वानरवक्त्रस्तु संजातस्तक्षणादपि ॥ 41 ॥

At this Parvata became very sad and went out of the city. My face became immediately like that of a monkey.

दृष्ट्वा मां वानरं क्रूरं राजपुत्री विलक्षणा ।

विमनाऽतीव संजाता वीणाश्रवणलालसा ॥ 42 ॥

The daughter of the King became very sorry to see my face thus distorted into that of a monkey. I did not see her glad as she was before; but her desire to hear my playing with my lute remained the same as before.

व्यास उवाच

ततः किमभवदब्रह्मन्कथं शापो निवर्तितः ।

मानुषास्यः पुनर्जातो भवान्ब्रूहि यथाविधि ॥ 43 ॥

पर्वतः क्व गतो भूयः सङ्गमो युवयोरभुत् ।

कदा पुत्र कथं सर्वं विस्तरेण वदस्व ह ॥ 44 ॥

Vyāsa said: O Muni! What happened next? How did you get yourself rid of your curse and how did you get your man like face? Whither did Parvata

Rṣi go! When and how did you again re-unite with each other? Kindly describe all these to me in detail.”

नारद उवाच

किं ब्रवीमि महाभाग मायायाश्चरितं महत् ।
दुःखितोऽहं भृशं तत्र पर्वते रुषिते गते ॥ 45 ॥

Nārada said: “O Highly Intelligent One! What shall I say about the nature of Māyā?

पुनः सेवापरऽत्यर्थं राजपुत्री ममाभवत् ।
गतेऽथ पर्वते कामं स्थितस्तत्रैव सद्गनि ॥ 46 ॥

When Parvata went away angrily, the daughter of the King began to serve me with greater care than before.

अहं दुःखान्वितो दीनस्तथा वानरवन्मुखः ।
विशेषेण तु चिन्तार्तः किं मे स्यादिति चिन्तयन् ॥ 47 ॥

I remained there, though Parvata went away, and seeing my face monkey-like, I became very dejected and sorry and was specially troubled with the care and anxiety would happen to me hereafter?

संजयोऽथ सुतां दृष्ट्वा किञ्चित्प्रकटयौवनाम् ।
विवाहार्थे राजसुतामपृच्छत्सचिवं तदा ॥ 48 ॥

The King Sañjaya saw that his daughter Damayantī was slipping into her youth and asked the prime minister about her marriage.

विवाहकालः संप्राप्तः सुताया मम संप्रतम् ।
योग्यं वरं मम ब्रूहि राजपुत्रं सुसंमतम् ॥ 49 ॥

He said: “The time of marriage of my dear daughter has now come; I will now marry her in accordance with due rites and ceremonies.

रूपौदार्यगुणैर्युक्तं शूरं सुकुलसंभवम् ।
विवाहं विधिवत्पुत्र्याः करोमि किल साम्प्रतम् ॥ 50 ॥

Now tell me particularly about a prince worthy of her, as we like, in beauty, qualifications, large-heartedness, calmness, patience and heroism and who is of a good family.

प्रधानस्त्वब्रवीद्राजन् राजपुत्रा ह्यनेकशः ।
वर्तते भुवि पुत्र्यास्ते योग्याः सर्वगुणान्विता ॥ 51 ॥

The minister said: “O King! There are many princes on the face of this earth, worthy in all respects, of your daughter.

यस्मिन्नुचिस्ते राजेन्द्र तमाहूय नृपात्मजम् ।
देहि कन्यां धनं भूरि हस्त्यश्वरथसंयुतम् ॥ 52 ॥

Whomever you like, you can call on him and give him your daughter with elephants, horses, chariots wealth, gems and jewels.”

नारद उवाच

पितुश्चिकीर्षितं ज्ञात्वा दमयंती तदा नृपम् ।
धात्र्या मुखेन वाक्यज्ञा तमुवाच रहः स्थितम् ॥ 53 ॥

Damayantī, knowing the intention of his father informed the King of her own desire by her nurse and attendant.

धात्र्युवाच

दमयन्ती महाराज पुत्री ते मामथाब्रवीत् ।
पितरं ब्रूहि धात्रेयि वचनान्मे सुखान्वितम् ॥ 54 ॥

मया वृतोऽथ मेधावी नारदो महतीयुतः ।
नादमोहितया कामं नान्यः कोऽपि प्रियो मम ॥ 55 ॥

कुरु मे वाञ्छितं तात विवाहं मुनिना सह ।
नान्यं वरिष्ये धर्मज्ञ नारदं तु पतिं विना ॥ 56 ॥

The nurse went to the King and said: “When my father will sit at his ease and comfort you would go and speak to him in private that I am enchanted with the enchanting Nāda sound of the great lute played by Maharṣi Nārada and selected him as my bridegroom. No other person will be dear to me. O Father! Marry me with Nārada and thus fulfil my desire; O Knower of Dharma! I wo’nt marry anybody but Nārada.

मग्नाऽहं नादसिंधौ वै नक्रहीने रसात्मके ।
अक्षारे सुखसम्पूर्णे तिभिगिलविवर्जिते ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे षड्विंशोऽध्यायः 126 ।
O Father! I am now merged in the Nāda-ocean (sound ocean) of bliss, sweet and joyful, void of anything destructive of happiness, void of Nakra, alligators, and fishes, Timiṅgala, etc. (injurious animals) and without any salty taste; my mind won’t be satisfied with any other thing.

Here ends the Twenty sixth Chapter of the Sixth Book on the description by Nārada of his own Moha in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVII

On Nārada's Marriage

नारद उवाच

तत्पुत्र्यां वचनं श्रुत्वा राजा धात्रीमुखात्ततः ।
भार्या प्रोवाच कैकेयीं समीपस्थां सुलोचनाम् ॥ 1 ॥

राजोवाच

यदुक्तं वचनं कान्ते धात्र्या तत्तु त्वया श्रुतम् ।
वृतोऽयं नारदः कामं मुनिर्वाणरवक्त्रभाक् ॥ 2 ॥

Nārada said: On hearing these words of her daughter from her nurse, the King addressed the queen Kaikeyī, of lovely eyes, standing close by, thus: "Have you heard what the nurse has said? Damayantī has mentally chosen the monkey-faced Nārada as her husband.

किमिदं चिंतितं पुत्र्या बुद्धिहीनं विचेष्टितम् ।
कथमस्मै मया देया कन्या हरिमुखाय सा ॥ 3 ॥
क्वासौ भिक्षुः कुरूपः क्व दमयन्ती ममात्मजा ।
विपरीतमिदं कार्यं न विधेयं कदाचन ॥ 4 ॥

What has she thought? Whatever it be, it is no doubt, an act of great foolishness. His face is monkey-like; how can I betroth my daughter to him? Where is an ugly beggar Nārada? And where is my daughter Damayantī? The marriage between them is quite unjust; never it should take place.

तामेकान्ते सुकेशान्ते निवारय हठात्पुताम् ।
युक्त्या मुनिरतां मुग्धां शास्त्रवृद्धानुसारया ॥ 5 ॥

O Beautiful One of good hairs! Better call her before you in private and shew her reasons approved of the Śāstras and of the aged persons and make her desist from such a rash course."

इति भर्तृवचः श्रुत्वा जननी तामथाब्रवीत् ।
क्व ते रूपं मुनिः क्वासौ वानरास्योऽधनः पुनः ॥ 6 ॥
कथं मोहमवाप्ताऽसि भिक्षुके चतुरा पुनः ।

On hearing her husband's words, the mother of Damayantī called her in private and said: "O Child! Where is your this beautiful face? And where is the monkey-like face of Nārada? You are smart

and quick; how have you been, then, deluded by such a Moha?

लताकोमलदेहा त्वं भस्मरूक्षतनुस्त्वयम् ॥ 7 ॥
वार्ता वानरवक्त्रेण कथं युक्ता तवानधे ।
का प्रीतिः कुत्सिते पुंसि भविष्यति शुचिस्मिते ॥ 8 ॥

O Child! You are the daughter of a king! Your body is gentle like a creeper. And Nārada always besmears his body with ashes; so his body is very rough.

वरस्ते राजपुत्रोऽस्तु मा कुरु त्वं वृथा हठम् ।
पिता ते दुःखमाप्नोति श्रुत्वा धात्रीमुखाद्ब्रुवः ॥ 9 ॥

O Spotless One! How will you change your words with him? Why do you shew your attachment to an ugly person? What pleasure do you feel thereby?

लग्नां बबूलवृक्षेण कोमलां मालतीलताम् ।
दृष्ट्वा कस्य मनः खेदं चतुरस्य न गच्छति ॥ 10 ॥

You would be married to a beautiful prince; never follow this rash course; your father is very sorry to hear these from your nurse.

दासेरकाय ताम्बूलीदलानि कोमलानि कः ।
ददाति भक्षणार्थाय मूर्खोऽपि धरणीतले ॥ 11 ॥

O One of soft body! Judge this yourself, what intelligent man is there that is not sorry at the soft Mālātī creeper entwining a thorny tree? Even a stupid silly man would never feed a camel, that likes thorns, with soft betel-leaves.

वीक्ष्य त्वां करसंलग्नां नारदस्य समीपतः ।
विवाहे वर्तमाने तु कस्य चेतो न दहति ॥ 12 ॥
कुमुखेन समं वार्ता न रुचिं जनयत्यतः ।
आमरणात्तु कथं कालः क्षपितव्यस्त्वयाऽमुना ॥ 13 ॥

When your marriage time arrives, say yourself, who will not be sorry to see you going to Nārada and embracing him by his arms! Nobody likes to speak with an ugly-faced one; how will you be able to spend your time with him till you death!"

नारद उवाच

इति मातुर्वचः श्रुत्वा दमयन्ती भृशातुरा ।
मातरं प्राह तन्वङ्गी मयि सा कृतनिश्चया ॥ 14 ॥

Nārada said: On hearing the mother's words, the gentle Damayantī, with her mind intently fixed on me, spoke to her mother, very much depressed in her spirits.

किं मुखेन च रूपेण मूर्खस्य च धनेन किम् ।
किं राज्येनाविदग्धस्य रसमार्गाविदोऽस्य च ॥ 15 ॥

"O Mother! What good face and beautiful form will avail, who is not in the path of love and who is quite ignorant of amorous feelings and sentiments!

हरिण्योऽपि वने धन्या या नादेन विमोहिताः ।
मातः प्राणान्प्रयच्छन्ति धिङ्मूर्खान्मानुषान्भुवि ॥ 16 ॥

And what will the wealth and kingdoms of that unskilled illiterate person avail! The deer, that roam in the forest, getting enchanted by the Nāda (sound) Rasa, give up their lives even to the singers. So they are fortunate.

नारदो वेत्ति यां विद्यां मातः सप्तस्वरात्पिकाम् ।
तृतीयः कोऽपि नो वेद शिवादन्यः पुमान्किल ॥ 17 ॥

But fie to the persons who are illiterate and void of feelings of love! O Mother! Nārada Ṛṣi is well conversant with the science of music with seven Svaras. No other man save Mahā Deva knows this.

मूर्खेण सह संवासो मरणं तत्क्षणे क्षणे ।
रूपवान्धनवांस्त्याज्यो गुणहीनो नरः सदा ॥ 18 ॥

Living with an illiterate person is courting death at every moment. One devoid of qualifications should be always avoided, by all means, though he be wealthy and of a beautiful form.

धिङ्मैत्री मूर्खं भूपाले वृथा गर्वसमन्विते ।
गुणज्ञे भिक्षुके श्रेष्ठा वचनात्सुखदायिनी ॥ 19 ॥

Fie on the friendship with kings that are illiterate and puffed up with vain arrogance! A well-qualified man, be he even a beggar, is fare better to be cultivated friendship with. Leaving other circumstances out of account, even to change words with such a well qualified man, makes one highly delighted.

स्वरज्ञो ग्रामवित्कामं मूर्खनाज्ञानभेदभाक् ।
दुर्लभः पुरुषश्चाष्टरसज्ञो दुर्बलोऽपि वै ॥ 20 ॥

The man is very rare in this world, though he be weak, if he be well versed in the science of music and if he knows Svāra, Grāma, Mūrchanā and be skilled in eight sentiments of love.

Note: Svāra-Ṣaḍaja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda. Grāma—the gradual increase and decrease in Svaras. Mūrchanā—the rising of sounds, an intonation; a duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner; changing the key or passing from one key to another; modulation; melody.

यथा नयति कैलासं गङ्गा चैव सरस्वती ।
तथा नयति कैलासं स्वरज्ञानविशारदः ॥ 21 ॥

The man versed in the knowledge of Svāra leads one to the Heaven of Kailāśa as the rivers Ganges and Sarasvatī by their own merits lead one to Kailāśa.

स्वरमानं तु यो वेद स देवो मानुषोऽपि सन् ।
सप्तभेदं न यो वेद स पशु सुरराडपि ॥ 22 ॥

There is not the least doubt in this. He is a Deva in his human body who knows the Svāra measure; and he who does not know the Svāra and its seven grades is a beast though he has a human form—he who finds no delight when he hears the tune regulated by Mūrchanā and the seven Svaras.

मूर्खनातानमार्गं तु श्रुत्वा मोदं न याति यः ।
स पशुः सर्वथा ज्ञेयो हरिणाः पशवो न हि ॥ 23 ॥

Do not consider the deer as beasts for they get enchanted when they hear the musical notes. The venomous snakes, though they have no ears, get delighted to hear the enchanting Svāra Nāda by their eyes.

वरं विषधरः सर्पः श्रुत्वा नादं मनोहरम् ।
अश्रोत्रोऽपि मुदं याति धिक्सकर्णाश्च मानवान् ॥ 24 ॥

They even are to be praised; but fie on those human beings who have ears but who do not find any delight when they hear the Nāda!

बालोऽपि सुस्वरं गेयं श्रुत्वा मुदितमानसः ।

जायते किन्तु ते वृद्धा न जानन्ति धिगस्तु तान् ॥ 25 ॥

The little children feel intense pleasure to hear the music, but fie, on those elders who are void of this musical sentiments!

पिता मे किं न जानाति नारदस्य गुणान्बहून् ।

द्वितीयः सामगो नास्ति त्रिषु लोकेषु तत्समः ॥ 26 ॥

Does not my father know that Nārada Ṛṣi is ornamented with many qualifications? Who is there in the three worlds like him in singing the Sāma songs!

तस्मादसौ मया नूनं वृतः पूर्वं समागमात् ।

पश्चाच्छापवशाज्जातो वानरास्यो गुणाकरः ॥ 27 ॥

For this very reason, indeed! I have already selected him as my husband; afterwards, due to a curse, the Muni, the ocean of qualifications, got his face changed into that of a monkey. The Kinnaras, skilled in the science of music, have their faces horse-like; but are they not dear to all?

किन्नरा न प्रियाः कस्य भवंति तुरगाननाः ।

गानविद्यासमायुक्ताः किं मुखेन वरेण ह ॥ 28 ॥

पितरं ब्रूहि मे मातृवृत्तोऽयं मुनिसत्तमः ।

तस्मात्त्वमाग्रहं त्यक्त्वा देहि तस्मै च मां मुदा ॥ 29 ॥

What business have they to get good faces? They enchant the Devas even by their sweet ravishing songs. O Mother! Kindly tell my father I have already chosen Nārada as my husband. Therefore let him deliver me to his hands, without making any further requests in this matter."

नारद उवाच

इति पुत्र्याः वच श्रुत्वा राज्ञी राज्ञे न्यवेदयत् ।

आग्रहं सुन्दरी ज्ञात्वा सुताया नारदे मुने ॥ 30 ॥

विवाहं कुरु राजेन्द्र दमयन्त्याः शुभे दिने ।

मुनिना स च सर्वज्ञो वृत्तोऽसौ मनसाऽनया ॥ 31 ॥

Nārada said: On hearing the words of her daughter Damayantī, that unblamable pure queen knowing her attachment deep towards me, spoke to the King thus: "O King! Now celebrate in an auspicious day and on an auspicious moment the auspicious marriage of Damayantī; the daughter

has said that she has already selected Nārada as her bridegroom and it cannot be otherwise."

नारद उवाच

इति संचोदितो राज्ञ्या संजय पृथिवीपतिः ।

चकार विधिवत्सर्वं विधिं वैवाहिकं ततः ॥ 32 ॥

Thus prompted by the queen, the King Sañjaya performed the marriage ceremony of her daughter in accordance with due rites and customs and in an exceedingly becoming manner.

एवं दारग्रहं कृत्वा वानरास्यः परंतप ।

स्थितस्तत्रैव मनसा दह्यमानेन चान्वहम् ॥ 33 ॥

O Ṛṣi! Thus I entered into the married life and remained there though my heart constantly burned with the thought of my monkey-face.

यदागच्छद्राजसुता सेवार्थं मम सन्निधौ ।

अभवं दुःखसन्तप्तस्तदाऽहं वानराननः ॥ 34 ॥

दमयन्ती तु मां वीक्ष्य प्रफुल्लवदानांबुजा ।

शाकं वानरवक्त्रत्वान्न चकार कदाचन ॥ 35 ॥

Whenever the princess used to come to me for my service, I used to get tormented with the remembrance of my monkey-face; but her face beamed with gladness whenever she saw me; never she became sorry nor dejected, even for a moment, to see my face monkey-like.' Thus time passed on.

एवं गच्छति काले तु सहसा पर्वतो मुनिः ।

कुर्वस्तीर्थान्यनेकानि द्रष्टुं मा समुपागतः ॥ 36 ॥

मयाऽतिमानितः प्रेम्णा पूजितश्च यथाविधि ।

आसीन आसने दिव्ये वीक्ष्य मां दुःखितो ह्यभूत् ॥ 37 ॥

One day the Muni Parvata suddenly came there, after making his sojourn to many places of pilgrimages. I showed him a great respect and gladly loved him and greeted him duly; he got himself seated in an excellent Āsana and became very sorry to see me. I am his uncle and have entered into a married life; my face has become monkey like.

कृतदारं वानरास्यं दीनं चिंतातुरं भृशम् ।

दयावान्मामुवाचेदं पर्वतो मातुलं कृशम् ॥ 38 ॥

Therefore I am very much depressed in spirits and worried with the sad thought and has become lean and thin.

मया नारद कोपात्त्वं शप्तोऽसि मुनिसत्तम ।
निष्कृतिं तस्य शापस्य करोम्यद्य निशामय ॥ 39 ॥

Seeing this he was overwhelmed with pity. He then said: "O Muni! The curse that I cast on you before out of my anger, I now withdraw.

भव त्वं चारुवदनो मम पुण्येन नारद ।
दृष्ट्वा राजसुतां चित्ते कृपा जाता ममाधुना ॥ 40 ॥

"Hear, O Maharṣi! Let your face be by my merits, again as good as it was before; I now feel pity for the daughter of the King."

नारद उवाच

मयाऽपि प्रवर्णं चित्तं कृत्वा श्रुत्वाऽस्य भाषितम् ।
अनुग्रहः कृतः सद्यस्तस्य शापस्य तत्क्षणात् ॥ 41 ॥
भागिनेय तवाप्यस्तु गमनं सुरसद्मनि ।
शापस्यानुग्रहः कामं कृतोऽयं पर्वताधुना ॥ 42 ॥

Hearing thus, my heart also became gentle and instantly with a view to free him of my curse, I said: "Let your journey to the Heavens be re-established. I now make this special favour on you as regards my curse on you before."

नारद उवाच

जातोऽहं चारुवदनो वचनात्तस्य पश्यतः ।
राजपुत्री तु संतुष्टा मातरं प्राह सत्वरम् ॥ 43 ॥
मातस्ते सुमुखो जातो जामाता च महाद्युतिः ।
वचनात्पवतस्याद्य मुक्तशापो मुनेरभूत् ॥ 44 ॥

O Dvaipāyana! At his word, before our sight, my face became exceedingly handsome as it was before. The princess Damayantī became very glad and instantly she went to the mother and said: "O Mother! At the words of Parvata, the great Muni, the curse of your son-in-law has been removed and his face has become handsome as before and the lustre of his body has also increased.

तच्छ्रुत्वा वचनं राज्ञ्या कथितं तत्तु राजनि ।
ययौ द्रष्टुं मुनिं तत्र संजयः प्रीतिमांस्तदा ॥ 45 ॥
धनं समर्पितं राज्ञा सन्तुष्टेन तदा महत् ।
महां च भागिनेयाय पारिबर्हं महात्मना ॥ 46 ॥

The queen was very much filled with ecstasy and joy at Damayantī's words and went hurriedly and informed the King. The King Sañjaya gladly

went at once to see the Muni. The great King became very glad and gave lots of wealth, gems and jewels to me and my nephew Parvata as a dowry.

एतत्ते सर्वमाख्यातं वर्तनं यत्पुरातनम् ।
मायाया बलमाहात्म्यं ह्यनुभूतं यथा मया ॥ 47 ॥

O Dvaipāyana! Thus I have described to you my old story how I felt the strong influence of Māyā.

संसारेऽस्मिन्महाभाग मायागुणकृतेऽनृते ।
तनुभृत्सुखी नास्ति न भूतो न भविष्यति ॥ 48 ॥

O Fortunate One! Owing to the illusory nature of the Guṇas, like a magic, no embodied being in this world could have been happy before, or he is happy now or he will be happy hereafter.

कामक्रोधौ तथा लोभो मत्सरो ममता तथा ।
अहंकारो मदः केन जिताः सर्वे महाबलाः ॥ 49 ॥

Lust, anger, greed, jealousy, attachment, egoism, and vanity, each one of these is very powerful; nobody is able to conquer these.

सत्त्वं रजस्तमश्चैव गुणास्त्रय इमे किल ।
कारणं प्राणिनां देहसंभवे सर्वथा मुने ॥ 50 ॥

O Muni! The three Guṇas Sattva, Rajas and Tamas are the entire causes of the coming into this bodily existence of every being.

कस्मिंश्चित्समये व्यास वनेऽहं विष्णुना सह ।
गच्छन्हास्यविनोदेन स्त्रीभावं गमितः क्षणात् ॥ 51 ॥

O Dvaipāyana! Once I was passing with Bhagavān Viṣṇu, laughing and joking, making merriments through a forest, when suddenly I was transformed into a woman.

राजपत्नीत्वमापन्नो मायाबलविमोहितः ।
पुत्राः प्रसूता बहवो रोहे तस्य नृपस्य ह ॥ 52 ॥

Next I became the wife of a king enchanted by Māyā, I remained in his house and gave birth to many children.

व्यास उवाच

संशयोऽयं महान्साधो श्रुत्वा ते वचनं किल ।
कथं नारीत्वमापन्नस्त्वं मुने ज्ञानवान्भृशम् ॥ 53 ॥

Vyāsa said: "O Devarṣi! A great doubt has now

arisen in my mind at your word. O Muni! You are very wise; how then did you get womanhood; how again did you regain your manhood?

कथं च पुरुषो जातो ब्रूहि सर्वमशेषतः ।

कथं पुत्रास्त्वया जाताः कस्य राज्ञो गृहेऽञ्जसा ॥ 54 ॥

Who was the king at whose house you stayed and how did you give birth to children; describe fully and satisfy my curiosity.

एतदाख्याहि चरितं मायावहमहद्भुतम् ।

मोहितं च यथा सर्वमिदं स्थावरजंगमम् ॥ 55 ॥

Describe to me, now the nature of Māyā, extremely wonderful, by which this entire universe, moving and non-moving, all are enchanted.

न तृप्तिमधिगच्छामि शृण्वंस्तव कथामृतम् ।

सर्वग्रन्थार्थतत्त्वं च सर्वसंशयनाशनम् ॥ 56 ॥

इति श्रीमदेवीभागवते महापुराणे षष्ठस्कन्धे

सप्तविंशोऽध्यायः ॥ 20 ॥

O Muni! Though I have heard your nectar-like words, capable to remove all the doubts, embodying the essence of all the Śāstras, yet I am not fully satiated.

Here ends the Twenty-seventh Chapter of the Sixth Book on the marriage of Nārada and his face getting transformed into that of a monkey in Śrīmaddevī-bhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVIII

On Nārada's Getting Feminine Form

नारद उवाच

निशामय मुनिश्रेष्ठ गदतो मम सत्कथाम् ।

मायाबलं सुदुर्ज्ञेयं मुनिभिर्योगवित्तमैः ॥ 1 ॥

Nārada said: "O Thou whose only wealth consists in asceticism! I am now describing to you all those good stories; hear attentively. O Muni! This Māyā and Her Power are incomprehensible even by those who are the foremost amongst the Yogins.

मायया मोहितं सर्वं जगत्स्थावरजंगमम् ।

ब्रह्मादिस्तंबपर्यतमजया दुर्विभाव्यया ॥ 2 ॥

कदाचित्सत्यलोकाद्ब्रह्मै श्वेतद्वीपे मनोहरे ।

गतोऽहं दर्शनाकांक्षी हरेरद्भुतकर्मणः ॥ 3 ॥

वादयन्महतीं वीणां स्वरतानविभूषिताम् ।

गायनं गायमानस्तु साम सप्तस्वरान्वितम् ॥ 4 ॥

This whole Universe, moving and non-moving, from Brahmā to the blade of grass, is enchanted by that Unborn and Incomprehensible Māyā; therefore no one can escape from the hands of that Māyā. One day I wanted to see Hari, of wonderful deeds, and went out with lute in my hand from Satyaloka, to the lovely Śveta Dvīpa (the residence of Viṣṇu) singing the beautiful Sāma hymns in tune with the seven Svaras.

दृष्टो मया देवदेवश्चक्रपाणिर्गदाधरः ।

कौस्तुभोद्भासितोरस्को मेघश्यामश्चतुर्भुजः ॥ 5 ॥

I saw there Gadādhara, the Deva of the Devas, with four arms holding disc in one of his hands. He resembled a newly-formed rain-cloud of Śyāma colour. He was illumined with the lustre of the Kaustubha jewel in his breast. He was wearing an yellow apparel.

पीताम्बरपरीधानौ मुकुटाङ्गदराजितः ।

लक्ष्म्या सह विलासिन्या क्रीडमानो मुदा युतः ॥ 6 ॥

वीक्ष्य मां कमला देवी गतांतर्धानमन्तिकात् ।

सर्वलक्षणसम्पन्ना सर्वभूषणभूषिता ॥ 7 ॥

His head was beautified with a lustrous crown. Thus the Bhagavān Nārāyaṇa was playing in amorous movements with the daughter of the ocean, fully capable to give one delight and enjoyment. Seeing me, the lovely Devī Kamalā, dear to Vāsudeva, full of youth and beauty, decorated with ornaments, endowed with all auspicious signs, superior to all the woman, went away at once (to another room) from the presence of Janārdana.

नारीणां प्रवरा कान्ता रूपयौवनगर्विता ।

सुप्रिया वासुदेवस्य वरचामीकरप्रभा ॥ 8 ॥

अन्तर्गृहं गतां दृष्ट्वा सिन्धुजां व्यञ्जनान्विताम् ।
मया पृष्टो देवदेवो वनमाली जगत्प्रभुः ॥ १ ॥

The breast of Lakṣmī Devī was becoming visible even through the cloth thrown over it; therefore she went hurriedly to the inner compartment. Seeing this I asked Janārdana, the Deva of the Devas, the Lord of the worlds, and holding a garland of forest grown flowers—thus: “O Bhagavān! O Slayer of Mura! O Padmanābha! Why has Kamalā Devī, the Mother of all the Lokas, on seeing me coming here, gone out of Your presence.

भगन्देवदेवेश पद्मनाभ सुरारिहन् ।
कथं च मा गता दृष्ट्वा मामागच्छन्तमन्तिकात् ॥ १० ॥
नाहं विटो न वा धूर्तः तापसोऽहं जगद्गुरो ।
जितेन्द्रियो जितक्रोधो जितमायो जर्नादन ॥ ११ ॥

O Lord of the worlds! I am not a rogue nor a cheat; I have conquered my passions and am become an ascetic; I have conquered even Māyā. Therefore O Deva! What is the cause of the departure of the Kamalā Devī from here? Kindly explain this to me.

नारद उवाच

निशम्य वचनं किञ्चिद्भ्रुव्युक्तं जनार्दनः ।
उवाच मां स्मित कृत्वा वीणावन्मधुरां गिरम् ॥ १२ ॥

Nārada said: “O Dvaipāyana! Hearing my words, expressive of my pride, Janārdana smiled and spoke to me in words sweet like the sound of a lute:

विष्णुरुवाच

नारदैवंविधा नीतिनं स्थातव्यं कदाचन ।
पतिं विनाऽन्यसान्निध्ये कस्यचिद्दोषया क्वचित् ॥ १३ ॥

“O Nārada! The rule in such cases is this: The wife of any man whatsoever ought not to stay before any other male outsider than her husband.

माया सुदुर्जया विद्वन् योगिभिर्जितमरुतैः ।
सांख्यविद्भिर्निराहारैस्तापसैश्च जितेन्द्रियैः ॥ १४ ॥

O Nārada! It is very hard to conquer Māyā; even those, who by Prāṇāyāma have conquered their Prāṇa Vāyu, their organs of senses and their

food, even those Sāṅkhya Yogins and the Devas are not able to conquer Māyā.

देवैश्च मुनिशार्दूल यत्त्वयोक्तं वचोऽधुना ।
जितमायोऽस्मि गीतज्ञ नैवं वाच्यं कदाचन ॥ १५ ॥

The words that you have just now uttered that you have conquered Māyā are not fit to come out of your mouth; for by your knowledge of music, it seems that you are enchanted with the sounds of the music.

नाहं शिवो न वा ब्रह्मा जेतुं तां प्रभवोऽप्यजाम् ।
मुनयः सनकाद्याश्च कस्त्वं केऽन्ये क्षमा जये ॥ १६ ॥

Brahmā, I, Śiva, and the other Munis, none of us has been able as yet to conquer that Unborn Māyā; how, then, can it be possible that you or any other man can conquer that Māyā!

देवदेहं नृदेहं वा तिर्यग्देहमथापि वा ।
बिभृयाद्यः शरीरं च स कथं तां जयेदजाम् ॥ १७ ॥

Any embodied being' be he a Deva, a human being, or a bird, no one is able to conquer that Māyā Unborn. Whoever is endowed with the three Guṇas, be he a knower of the Vedas, or a Yogin, or conqueror of his passions, or all knowing, is not able to conquer Māyā.

कालोऽपि तस्या रूपं हि रूपहीनः स्वरूपकृत् ।
तद्वशे वर्तते देही विद्वान्मूर्खोऽथ मध्यमः ॥ १८ ॥

The Great Time (Kāla) though formless, is one form of Māyā and fashions this universe. All the Jivas are subservient to this Kāla, be he a good literary person, or of a mediocre nature, or an illiterate brute.

कालः करोति धर्मज्ञं कदाचिद्विकलं पुनः ।
स्वभावात्कर्मतो वाऽपि दुर्ज्ञेयं तस्य चेष्टितम् ॥ २० ॥

This Kāla sometimes makes even a religious man that knows Dharma confounded and deluded; so you know the nature of Māyā is very incomprehensible and Her ways mysterious.

Note: This Kāla is of the fourth dimension, time and space.

नारद उवाच

इत्युक्त्वा विरतो विष्णुरहं विस्मयमानसः ।
तमबुवं जगन्नार्थं वासुदेवं सनातनम् ॥ 21 ॥
रमापते कथंरूपा माया सा कीदृशी पुनः ।
कियद्बला क्वसंस्थानां कस्याधारा वदस्व मे ॥ 22 ॥

O Dvaipāyana! Thus saying, Viṣṇu stopped. I was greatly astonished and asked that Eternal Vāsudeva, the Deva of the Devas, the Lord of the World, "O Lord of Ramā! What is the form of Māyā? How is She? What is measure of Her strength? Where She resides? Whose substratum is She? Kindly tell these to me.

द्रष्टुकामोऽस्मि तां मायां दर्शयाशु महीधर ।

ज्ञातुमिच्छामि तां सम्यक्प्रसादं कुरु मापते ॥ 23 ॥

O Preserver of the Universe! I am greatly desirous to see Māyā; Shew Her to me quickly. O Lord of Ramā! I am very eager to know Māyā. Be graciously pleased to describe to me the glory of Māyā."

विष्णु उवाच

त्रिगुणा साऽखिलाधारा सर्वज्ञा सर्वसम्पत्ता ।
अजेयाऽनेकरूपा च सर्वं व्याप्य स्थिता जगत् ॥ 24 ॥

Viṣṇu said: Māyā resides everywhere throughout this whole Universe; Her nature consists of the three Guṇas; She is the substratum of all; She is omniscient, and acknowledged by all; invisible, and of diverse forms.

दिदृक्षा यदि ते चित्ते नारदारोहणं कुरु ।

गरुडे मत्समेतोऽद्य गच्छावोऽन्यत्र साम्प्रतम् ॥ 25 ॥

दर्शयिष्यामि ते मायां दुर्जयामजितात्मभिः ।

दृष्ट्वा तां ब्रह्मपुत्र त्वं मा विषादे मनः कृथाः ॥ 26 ॥

O Nārada! If you want to see Māyā, then come quickly and mount with me on Garuḍa; we both will go elsewhere and I will shew you that Māyā, invincible by those who have not conquered themselves.

इत्युक्त्वा देवदेवो मां सस्मार विनतासुतम् ।

स्मृतमात्रस्तु गरुडस्तदागान्धरिसन्निधौ ॥ 27 ॥

आगतं गरुडं वीक्ष्य आरुरोह जनार्दनः ।

समारोप्य च मां पृष्ठे गमनाय कृतादरः ॥ 28 ॥

O Son of Brahmā! Do 'nt be depressed when you see Māyā. Thus saying, Janārdana Hari remembered Garuḍa and instantly he came to Hari. Janārdana mounted on him and gladly made me also get up on his back and took me with Him.

चलितो विनतापुत्रो वैकुण्ठाद्वायुवेगवान् ।

प्रेरितो यत्र कृष्णेन गन्तुकामेन काननम् ॥ 29 ॥

महावनानि दिव्यानि सरांसि सरितस्तथा ।

पुरग्रामाकरादींश्च खेटखर्वगोत्रजान् ॥ 30 ॥

मुनीनामाश्रमात्रप्याम्यान्वापींश्च सुमनोहराः ।

पल्वलानि विशालानि हृदान्यङ्गजभूषितान् ॥ 31 ॥

मृगाणां च वराहाणां वृन्दान्यप्यवलोक्य च ।

गतावावां कान्यकुब्जसमीपं गरुडासनौ ॥ 32 ॥

तत्र रम्यं सरो दिव्यं दृष्टं पङ्कजमण्डितम् ।

हंसकारण्डवाकीर्णं चक्रवाकोपशोभितम् ॥ 33 ॥

नानावर्णैः प्रफुल्लैश्च पङ्कजैरुपरञ्जितम् ।

शुचि मिष्टजलं भृङ्गयूथनादविराजितम् ॥ 34 ॥

मामाह भगवान् वीक्ष्य तडागं परमाद्भुतम् ।

स्पर्धकं चोदधेः क्षीरं मिष्टं वारि विशेषतः ॥ 35 ॥

श्रीभगवानुवाच

पश्य नारद गम्भीरं सरः सारसनादितम् ।

सर्वत्र पङ्कजैश्छत्रं स्वच्छनीरप्रपूरितम् ॥ 36 ॥

In a moment Garuḍa, went, at his command, with the speed of wind to the forest where the Bhagavān desired to go. Mounting on Garuḍa we passed and saw on our way beautiful forests, nice lakes, rivers, towns, villages, huts of cultivators, towns close to the mountain, huts for cow-keepers in cowsheds, the beautiful hermitages of the Munis, lovely Jhils, tanks and lakes beautified with big lotuses, flocks of ewes, packs of wild boars, etc., till, at last, we came to a place close to Kanauj. I saw there a beautiful divine tank; nice lotuses blossomed there, spreading their sweet fragrance all around; the bees were making lovely humming noise and ravishing away the minds of men; various flowers, lilies, etc., were beautifying the place; Geese, Kāraṇḍavas, and Cakravākas and other aquatic fowls were playing with their cackling

noise, the water was very sweet like milk; the tank was defying, as it were the ocean. Seeing such a wonderful tank, the Bhagavān told me: "O Nārada! See, how beautiful is this deep tank with its clear waters, and adorned all over with lotuses! The sweet voiced flamingoes are roaming on the lake making lovely sounds!

अत्र स्नात्वा गमिष्यावः कान्यकुब्जं पुरोत्तमम् ।

इत्युक्त्वा गरुडादाशु मामुत्तार्य व्यतारयत् ॥ 37 ॥

We will bathe in this tank and then go to the city Kanauj. Thus saying, He made me descend quickly from Garuḍa and He himself also got down.

विहस्य भगवांस्तत्र जग्राह मम तर्जनीम् ।

स्तुवन्सरोवरं भूयस्तीरे मामनयत्प्रभुः ॥ 38 ॥

Then the Bhagavān smilingly caught hold of my fore finger and repeatedly praising the glory of the tank took me to its bank.

विश्रम्य तटभागे तु स्निग्धच्छाये मनोहरे ।

मामुवाच मुने स्नानं कुरु त्वं विमले जले ॥ 39 ॥

We rested a while on the cool umbrageous beautiful bank when Śrī Bhagavān said: "O Muni! Better bathe you first in this tanks; next I will bathe in this very holy pool of water.

पश्चादहं करिष्यामि तडागेऽस्मिन्सुपावने ।

साधूनामिव चेतांसि जलानि निर्मलानि च ॥ 40 ॥

O Nārada! Look! Look! How clear crystal-like is the water of this pool like the heart of a saint; see how it smells also fragrantly in contact with the lotuses on it."

सुरभीणि परागैस्तु पङ्कजानां विशेषतः ।

इत्युक्तोऽहं भगवता मुक्त्वा वीणां मृगाजिनम् ॥ 41 ॥

When the Bhagavān spoke thus to me; I kept my lute and deer skin aside and gladly went to the edge of the tank.

स्नानाय कृतधीस्तीरे गतः प्रेमसमन्वितः ।

पादौ प्रक्षाल्य हस्तौ च शिखां बद्ध्वा कुशग्रहम् ॥ 42 ॥

Washing then my hands and feet I tied my hair lock and, taking Kuśa grass, I performed my Ācamana and, purifying myself, began to bathe myself in that tank.

कृत्वाचम्य शुचिस्तोये स्नातवानस्मि तज्जले ।

यदा तस्मिञ्जले रम्ये स्नातोऽहं पश्यतो हरेः ॥ 43 ॥

विहाय पौरुषं रूपं प्राप्त स्त्रीत्वमनुत्तमम् ।

हरिर्गृहीत्वा वीणां मे तथा कृष्णाजिनं शुभम् ॥ 44 ॥

While I was bathing, Hari was looking at me; by the time I took a dip, I saw that I quitted my male form and got a beautiful female form. Hari took away, then, my deer skin and mounting on Garuḍa went away in a moment to His own residence.

आरुह्य गरुडं तूर्णं जगाम स्वगृहं क्षणात् ।

ततोऽहं स्त्रीत्वमापन्नश्चारुभूषणभूषितः ॥ 45 ॥

तत्क्षणात्मनसो जाता पूर्वदेहस्य विस्मृतिः ।

विस्मृतोऽसौ जगन्नाथो महती विस्मृता पुनः ॥ 46 ॥

Getting the female form and decorated with excellent ornaments, my memory of my previous male form vanished at once; I forgot all about my famous lute and forgot also Jagannātha, the Deva of the Devas.

संप्राप्य मोहिनीरूपं तडागान्निर्गते बहिः ।

अपश्यं नलिनीजुष्टं सरस्तद्विमलोदकम् ॥ 47 ॥

किमेतदिति मनसाऽकरवं विस्मयं मुहुः ।

एवं चित्तयमानस्य नारीरूपधरस्य मे ॥ 48 ॥

I then came out of the tank in that enchanting woman form, saw the pool of water filled with clear limpid water and adorned with lotuses. Seeing that, I began to think: "What is this?" and I became very much astonished.

सहसा दृक्पथं प्राप्तस्तत्र तालध्वजो नृपः ।

गजाश्वरथवृन्दैश्च संयुतो रथसंस्थितः ॥ 49 ॥

युवा भूषणसंवीतो देहवानिव मन्मथः ।

वीक्ष्य मां भूपतिस्तत्र दिव्यभूषणभूषिताम् ॥ 50 ॥

While I was thus meditating in my woman form, a king, named Tāladhvaja, came there, all on a sudden, on a chariot, accompanied by numerous elephants and horses. The King looked like a second Cupid; he was decorated with various ornaments on his various limbs; he was just entering into his youth and he looked very enchanting.

राकाचन्द्रमुखीं योषां विस्मयं परमं गतः ।

पप्रच्छ काऽसि कल्याणि कस्य पुत्री सुरस्य वा ॥ 51 ॥

The King saw me at once and looking at me decked with divine ornaments and my moon-like face, was greatly astonished and asked me: "O Kalyāṇī! Who are you?

मानुषस्य च वा कान्ते गन्धर्वस्योरगस्य च ।

एकाकिनी कथं बाला रूपयौवनभूषिता ॥ 52 ॥

Are you the daughter of a man or a Nāya (serpent) or of a Gandharva or a Deva? I see you are now in your youth; why are you alone here?

विवाहिताऽथ कन्या वा सत्यं वद सुलोचने ।

किं पश्यसि सुकेशान्ते तडागेऽस्मिन्सुमध्यमे ॥ 53 ॥

O Lovely-eyed! Has any fortune person married you? Or are you still unmarried? Speak all these

truly to me. O Fair-haired One! What are you looking at in this tank?

चिकीर्षितं पिकालापे ब्रूहि मन्मथमोहिनी ।

भुंक्ष्व भोगान्मरालाक्षि मया सह कृशोदरि ।

वाञ्छितान्मनसा नूनं कृत्वा मां पतिमुत्तमम् ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धेऽष्टाविंशोऽध्यायः 128 ।

O One enchanting, as it were, like the Cupid! What is your desire? Say, O Slanting-eyed! My mind is ravished to hear your cuckoo-like voice. O One of thin waist! Choose me as your husband and enjoy various excellent things as you like."

Here ends the Twenty-eighth Chapter of the Sixth Book on Nārada's getting the feminine form in the Māhapurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Veda Vyāsa.

CHAPTER XXIX

On Nārada Again a Man

नारद उवाच

इत्युक्तोऽहं तदा तेन राज्ञा तालध्वजेन च ।

विमृश्य मनसाऽत्यर्थं तमुवाच विशांपते ॥ 1 ॥

राजन्नाहं विजानामि पुत्री कस्येति निश्चयम् ।

पितरौ क्व च मे केन स्थापिता च सरोवरे ॥ 2 ॥

किं करोमि क्व गच्छामि कथं मे सुकृतं भवेत् ।

निराधाराऽस्मि राजेन्द्र चिंतयामि चिकीर्षितम् ॥ 3 ॥

Nārada said: "O Dvaipāyana! When the King Tāladhvaja asked me thus, I thought over earnestly and said thus: "I do not know whose daughter I am; nor do I know quite certainly where are my father and mother; one man placed me here on this tank and has gone away, whither I do not know.

दैवमेव वरं राजन्नास्त्यत्र पौरुषं मम ।

धर्मज्ञोऽसि महीपाल यथेच्छसि तथा कुरु ॥ 4 ॥

तवाधीनाऽस्म्यहं भूप न मे कोप्यस्ति पालकः ।

न पिता न च माता च न स्थानं च बान्धवः ॥ 5 ॥

O King! I am now an helpless orphan; what shall I do now? Where to go? What to do by which I can have my welfare? I am all the while thinking on these. O King! The Destiny is powerful; I have not the least control over it; you know Dharma and you are a King. Do now as you like.

इत्युक्तेऽसौ मया राजा बभूव मदनातुरः ।

मां निरीक्ष्य विशालाक्षीं सेवकानित्युवाच ह ॥ 6 ॥

नरयानमानयध्वं चतुर्बाह्यां मनोहरम् ।

आरोहणार्थमस्यास्तु कौशेयांबरवेष्टितम् ॥ 7 ॥

O King! Do nourish me; I have no father, no mother, nor any acquaintances and friends; there is no place for me also to stand on; therefore I am now your dependant."

मृद्वास्तरणसंयुक्तं मुक्ताजालविभूषितम् ।

चतुरस्रं विशालं च सुवर्णरचितं शुभम् ॥ 8 ॥

तस्य तद्वचनं श्रुत्वा भृत्याः सत्वरगायिनः ।

आनिन्युः शिबिकां दिव्यां मदर्थे वस्त्रवेष्टिताम् ॥ 9 ॥

आरूढोऽहं तदा तस्यां तस्य प्रियचिकीर्षया ।

When I spoke thus, the King looked at my face and became love-stricken for me; he then tole his attendants to bring an excellent rectangular and spacious palanquin to be carried on four men's shoulders, gilt and adorned with jewels and pearls, where soft sheets were spread inside and covered all over with silken cloths. Instantly the servants went away and brought for me a beautiful palanquin.

मुदितोऽसौ गृहे नीत्वा मां तदा पृथिवीपतिः ॥ 10 ॥

विवाहविधिना राजा शुभे लग्ने शुभे दिने ।

उपयेमे च मां तत्र हुतभुक्सन्निधौ ततः ॥ 11 ॥

I got on it to serve the best wishes of the King. The King also gladly took me home. In an auspicious day and in an auspicious moment he married me in accordance with due rites and ceremonies on the presence of the Holy Fire.

तस्याहं वल्लभा जाता प्राणेभ्योऽपि गरीयसी ।

सौभाग्यसुन्दरीत्येवं नाम तत्र कृतं मम ॥ 12 ॥

I became dearer to him than even his own life and the King, with great fondness, kept my name as Saubhāgya Sundarī.

रथमाणो मया सार्धं सुखमाप महीपतिः ।

नानाभोगविलासैश्च कामशास्त्रोदितैस्तथा ॥ 13 ॥

The King then began to sport with me amorously according to the rules of the Kāma Śāstra in various ways and with great enjoyments and pleasures.

राजकार्याणि संत्यज्य क्रीडासक्तो दिवानिशम् ।

नासौ विवेद गच्छंतं कालं कामकलारतः ॥ 14 ॥

उद्यानेषु च रम्येषु वापीषु च गृहेषु च ।

हर्म्येषु वरशैलेषु दीर्घिकासु वरासु च ॥ 15 ॥

He then left all his kingly duties and state affairs and he began to remain day and night with me deeply immersed in amorous sports; so much his mind was merged in me in these plays that he could not notice the long time that passed away in the interval.

वारुणीमदमत्तोऽसौ विहरन्कानने शुभे ।

विसृज्य सर्वकार्याणि मदधीनो बभूव ह ॥ 16 ॥

He used to drink the Vāruṇī wine and, forsaking all the state affairs, began to enjoy me in nice gardens, beautiful lakes, lovely palaces, beautiful houses, excellent mountains and enviable forests and became completely subservient to me.

व्यासाहं तेन संसक्ता क्रीडारसवशीकृता ।

स्मृतावान्पूर्वदेहं न पुंभावं मुनिजन्म च ॥ 17 ॥

O Dvaipāyana! Being incessantly engaged with the King in amorous sports and remaining obedient to him, my previous body, male ideas, or the birth of Muni nothing whatsoever came in my memory.

ममैवायं पतिर्योषाऽहं पत्नीषु प्रिया सती ।

पट्टराज्ञी विलासज्ञा सफलं जीवितं मम ॥ 18 ॥

इति चिंतयती तस्मिन्प्रेमबद्धा दिवानिशम् ।

क्रीडासक्ता सुखे लुब्धा तं स्थिता वशवर्तिनी ॥ 19 ॥

I remained always attached to him, being obedient to him with a view to be happy and I constantly thought over "that this King is very much attached to me, I am his dearest wife to all others; always he thinks of me, I am his chief consort, capable to give him enjoyment."

विस्मृतं ब्रह्मविज्ञानं ब्रह्मज्ञानं च शाश्वतम् ।

धर्मशास्त्रपरिज्ञानं तदासक्तामनाः स्थिता ॥ 20 ॥

My mind became entirely his and I completely forgot the eternal Brahmajñāna and the knowledge of the Dharma Śāstras.

एवं विहरतस्तत्र वर्षाणि द्वादशैव तु ।

गतानि क्षणवत्कामक्रीडासक्तस्य मे मुने ॥ 21 ॥

O Muni! Thus engaged in various amorous sports, twelve years passed away as if a moment and I could not perceive that.

जाता गर्भवती चाहं मुदं प्राप नृपस्तदा ।

कारयामास विधिवद्रर्भसंस्कारकर्म च ॥ 22 ॥

Then I became pregnant; and the King became very glad and performed all the ceremonies pertaining to my impregnation and holding of the child in my womb.

अपृच्छदोहदं राजा प्रीणयन्मां पुनः पुनः ।

नाबुवं लज्जमानाऽहं नृपं प्रीतमना भृशम् ॥ 23 ॥

In order to satisfy me, the King used to ask me always what things I liked; I used to be very much abashed; seeing this, the King used to be still more glad.

संपूर्णे दशमे मासि पुत्रो जातस्ततो मम ।

शुभेऽह्नि ग्रहनक्षत्रलग्नताराबलान्विते ॥ 24 ॥

बभूव नृपतेर्गेहे पुत्रजन्ममहोत्सवः ।

राजा परमसन्तुष्टो बभूव सुतजन्मतः ॥ 25 ॥

Ten months thus passed away and in an auspicious Lagna and when the asterism was favourably strong, I gave birth to a son; the King became very glad and great festivities were held on the birth ceremony of the child.

सूतकान्ते सुतं वीक्ष्य राजा मुदमवाप ह ।
अहं भूमिपतेश्चासं प्रिया भार्या परंतप ॥ 26 ॥
ततो वर्षद्वयांते वै पुनर्गर्भो मया धृतः ।
द्वितीयस्तु सुतो जातः सर्वलक्षणसंयुतः ॥ 27 ॥

O Dvaipāyana! When the period of the birth-impurity was over, the King saw the face of the child and was greatly delighted; I then became the dearest wife of the King. Two years after again I became impregnated; the second auspicious son was born.

सुधन्वेति सुतस्याथ नाम चक्रे नृपस्तदा ।
वीरवर्मेति ज्येष्ठस्य ब्राह्मणैः प्रेरितस्त्वयम् ॥ 28 ॥
एवं द्वादश पुत्राश्च प्रसूता भूतसंमताः ।
मोहितोऽहं तदा तेषां प्रीत्या पालनलालने ॥ 29 ॥

The King gave the name Sudhanvā to the second son and on the authority of the Brāhmins, kept the name of the eldest son as Vīravarmā. Thus I gave birth to twelve sons, in due course of time, to the King's great liking; and I was engaged in rearing up those children and thus I remained enchanted.

पुनरष्ट सुताः काले काले जाताः सुरूपिणः ।
गार्हस्थ्यं मे ततः पूर्णं सम्पन्नं सुखसाधनम् ॥ 30 ॥
तेषां दारक्रियाः कालं कृता राज्ञा यथोचिताः ।
स्नुषाभिश्च तथा पुत्रैः परिवारो महानभूत् ॥ 31 ॥

Again in due course, I gave birth to eight sons; thus my household was filled with happiness. The King performed the marriage ceremonies of all those children duly and befittingly; and our family became very large with sons and their wives.

ततः पौत्रादिसम्भूतास्तेऽपि क्रीडारसान्विताः ।
आसन्नानारसोपेता मोहवृद्धिकरा भृशम् ॥ 32 ॥
कदाचित्सुखमैश्वर्यं कदाचिददुःखमद्भुतम् ।
पुत्रेषु रोगजनितं देहसंतापकारकम् ॥ 33 ॥

Then I had some grandsons and they increased my attachment and the consequent delusion with their all sorts of playful sports. Some times I felt happy and prosperous and sometimes I felt pain and sorrow when my sons fell ill.

परस्परं कदाचित्त विरोधोऽभूत्सुदारुणः ।
पुत्राणां वा वधूनां च तेन सन्तापसम्भवः ॥ 34 ॥

Then my body and mind became very much troubled with sorrows. Again the quarrels amongst my sons and my daughters-in-law, brought terrible pain and remorse in my mind.

सुखदुःखात्मके घोरे मिथ्याचारकरे भृशम् ।
संकल्पजनिते क्षुद्रे मग्नोऽहं मुनिसत्तम ॥ 35 ॥
विस्मृतं पूर्वविज्ञानं शास्त्रज्ञानं तथा गतम् ।
योषाभावे विलोकोऽहं गृहकार्येषु सर्वथा ॥ 36 ॥

O Best of Munis! Thus I was greatly immersed in the terrible ocean of these imaginary thoughts, sometimes happy and sometime painful, and I forgot my previous knowledge and the knowledge of the Śāstras. I was merged in the thought of myself being a woman and lost myself entirely in doing the household affairs.

अहंकारस्तु संजातो भृशं मोहविवर्धकः ।
एते मे बलिनः पुत्राः स्नुषाः सुकुलसम्भवाः ॥ 37 ॥
एते पुत्राः सुसन्नद्धाः क्रीडन्ति मम वैश्वसु ।
धन्याऽहं खलु नारीणां संसारेऽस्मिन्नहो भृशम् ॥ 38 ॥

I began to think that "I have so many daughters-in-law; so many powerful sons of mine are playing together in my house; Oh! I am fortunate and full of merits amongst women" and thus my egoistic pride increased.

नारदोऽहं भगवता वञ्चितो मायया किल ।
न कदाचिन्मयाप्येवं चिन्तितं मनसा किल ॥ 39 ॥
राजपत्नी शुभाचारा बहुपुत्रा पतिव्रता ।
धन्याऽहं किल संसारे कृष्णैव मोहितस्त्वहम् ॥ 40 ॥
अथ कश्चिच्चूयः कामं दूरदेशाधिपो महान् ।
अरातिभावमापन्नः पतिना सह मानद ॥ 41 ॥

Not for a moment even occurred the thought that I had been Nārada; the Bhagavān had deceived me by His Māyā. O Kṛṣṇa Dvaipāyana! I was deluded by Māyā and passed away my time in the thought "that I am the king's wife, chaste and of good conduct, following good Ācāra; I have so many sons and grandsons; I am blessed in this Sarisāra and that I am so happy and prosperous."

कृत्वा सैन्यसमायोगं रथैश्च वारणैर्युतम् ।
आजगाम कान्यकुब्जे पुरे युद्धमर्चितयत् ॥ 42 ॥

वेष्टितं नगरं तेन राज्ञा सैन्ययुतेन च ।

मम पुत्राश्च पौत्राश्च निर्गता नगरात्तदा ॥ 43 ॥

One powerful king of a distant country turned out an inveterate enemy of my husband and came to the city of Kanauj to fight with my husband, accompanied by chariots, and elephants and the fourfold army.

संग्रामस्तुमुलस्तत्र कृतस्तैस्तेन पुत्रकैः ।

हता रणे सुता सर्वे वैरिणा कालयोगतः ॥ 44 ॥

राजा भग्नस्तु संग्रामादागतः स्वगृहं पुनः ।

श्रुतं मया मृताः पुत्राः संग्रामे भृशदारुणे ॥ 45 ॥

That enemy besieged the city with his army; my sons and grandsons went out and fought valiantly with him but owing to the great Destiny, the enemies killed all my sons. The King retreated and returned to his palace.

स हत्वा मे सुतान्यौत्रान्गतो राजा बलान्वितः ।

क्रंदमाना ह्यहं तत्र गता समरमण्डले ॥ 46 ॥

Next I heard that powerful King killed all my sons and grandsons and had gone back to his country with his army. I then hurriedly went to the battle-field, crying loudly.

दृष्ट्वा तान्यतितान्युत्रान्यौत्रांश्च दुःखपीडिता ।

विललापाहमायुष्मच्छोकसागरसंप्लवे ॥ 47 ॥

हा पुत्राः क्व गता मेऽद्य हा हतास्मि दुरात्मना ।

दैवेनातिबलिष्ठेन दुर्वरिणातिपापिना ॥ 48 ॥

O Long-lived One! Seeing my sons and grandsons lying on the ground, in that horrible and distressed state, I became merged in the ocean of sorrows and lamented and wept loudly and wildly "O my Sons! Where have you gone leaving me thus? Alas! The pernicious Fate is very dominant, and very panisgiving and indomitable.

एतस्मिन्नंतरे तत्र भगवान्मधुसूदनः ।

कृत्वा रूपं द्विजस्यागाद्वृद्धः परमशोभनः ॥ 49 ॥

सुवासा वेदवित्कामं मत्समीपं समागतः ।

मामुवाचातिदीनां संक्रन्दमानां रणाजिरे ॥ 50 ॥

It has killed me to-day." By this time, the Bhagavān Madhusūdana came to me there in the garb of a beautiful aged Brāhmin. His dress was

sacred and lovely; it seemed he was versed in the Vedas. Seeing me weeping distressedly in the battle-field he said:

ब्राह्मण उवाच

किं विषीदसि तन्वंगि भ्रमोऽयं प्रकटीकृतः ।

मोहेन कोकिलालापे पतिपुत्रगृहात्मके ॥ 51 ॥

"O Devī! O cuckoo-voiced One! It seems you are the mistress of a prosperous house and you have got husband and sons! O thin-bodied One! Why are you thus lamenting and feeling yourself distressed!

का त्वं कस्याः सुताः केऽमी चिंतयात्मगतिं पराम् ।

उत्तिष्ठ रोदनं त्यक्त्वा स्वस्था भव सुलोचने ॥ 52 ॥

All this is simply illusion caused by Moha; think; who are you? whose sons are these? Now think of your best hereafter; Do'nt weep, get up and be comfortable, O Good-eyed one?

स्नानं च तिलदानं च पुत्राणां कुरु कामिनि ।

परलोकगतानां च मर्यादारक्षणाय वै ॥ 53 ॥

कर्तव्यं सर्वथा तीर्थे स्नानं तु न गृहे क्वचित् ।

मृतानां किल बन्धूनां धर्मशास्त्रविनिर्णयः ॥ 54 ॥

O Devī! To shew respect to your sons, etc., gone to the other worlds, offer them water and Til. The friends of the deceased ought to take their bath in a place of pilgrimage; never they should bathe in their houses. Know this as ordained by Dharma."

नारद उवाच

इत्युक्त्वा तेन विप्रेण वृद्धेन प्रतिबोधिता ।

उत्थिताऽहं नृपेणाथ युक्ता बन्धुभिरावृता ॥ 55 ॥

अग्रतो द्विजरूपेण भगवान्भूतभावनः ।

चलिताऽहं ततस्तूर्णं तीर्थं परमपावनम् ॥ 56 ॥

Nārada said: O Dvaipāyana! When the old Brāhmin thus addressed me, I and the King and other friends got up. The Bhagavān Madhusūdana causing this creation, in the form of a Brāhmaṇa, led the way and I followed him quickly to that sacred place of pilgrimage.

हरिर्मा कृपया तत्र पुंतीर्थे सरसि प्रभुः ।

नीत्वाऽऽह भगवाविष्णद्विजरूपी जनार्दनः ॥ 57 ॥

स्नानं कुरु तडागेऽस्मिन्वावने गजगामिनि ।

त्यज शोकं क्रियाकालः पुत्राणां च निरर्थकम् ॥ 58 ॥

The Viṣṇu Bhagavān, the Lord Janārdana Hari, in the form of a Brāhmin, kindly took me to the tank named Puritīrtha (male tīrtha) and said: "O One going like an elephant! Better take your bath in this tank; forego your sorrows that are of no use; now the time has arrived to offer water to you sons.

कोटिशस्ते मृताः पुत्रा जन्मजन्मसमुद्भवाः ।

पितरः पतयश्चैव भ्रातरो जामयस्तथा ॥ 59 ॥

Better think that you had millions of sons born to you in your previous births and for that your millions of sons and daughters lost their lives; you had millions of fathers, husbands, and brothers and you lost them again; O Devī! Now tell me for whom you will now grieve?

केषां दुःखं त्वया कार्यं भ्रमेऽस्मिन्मानसोद्भवे ।

वितथे स्वप्नसदृशे तापदे देहिनामिह ॥ 60 ॥

All these, then, are merely phenomena; this world is full of delusion, false like a mirage and dream-like; the embodied souls, simply get pains and sorrows and nothing else."

नारद उवाच

इति तस्य वचः श्रुत्वा तीर्थे पुरुषसंज्ञके ।

प्रविष्टा स्नातुकामाऽहं प्रेरिता तत्र विष्णुना ॥ 61 ॥

मज्जनादेव तीर्थेषु पुमाञ्जातः क्षणादपि ।

हरिर्वीणां करे कृत्वा स्थितस्तीरे स्वदेहवान् ॥ 62 ॥

Nārada said: On hearing his words, I went to

bathe in that Puritīrtha, as ordered by him. Taking a dip, I found that, in an instant, I became a man; the Bhagavān Hari, in his own proper form, was standing on the edge with a lute in his hand."

उन्मज्ज्य च मया तीरे दृष्टः कमललोचनः ।

प्रत्यभिज्ञा तदा जाता मम चित्ते द्विजोत्तम ॥ 63 ॥

O Brāhmin! When getting out of the water, I came to the bank and saw the lotus-eyed Kṛṣṇa, pure consciousness then flashed in my heart.

संचिन्तितं मया तत्र नारदोऽहमिहागतः ।

हरिणा सह स्त्रीभावं प्राप्तो मायाविमोहितः ॥ 64 ॥

Then I thought that "I am Nārada; I have come to this place and being deluded by the Māyā of Hari, I got the female form."

इति चिन्तापरश्चाहं यदा जातस्तदा हरिः ।

मामाह नारदागच्छ किं करोषि जले स्थितः ॥ 65 ॥

विस्मितोऽहं तदा स्मृत्वा स्त्रीभावं दारुणं भृशम् ।

पुनः पुरुषभावश्च सम्पन्नः केन हेतुना ॥ 66 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

एकोनविंशोऽध्यायः ॥ 29 ॥

When I was thinking thus, Hari exclaimed "O Nārada! Get up; what are you doing, standing in the water?" I was astonished; and, recollecting my feminine nature, very severe indeed, began to think why I was again transformed into a male form.

Here ends the Twenty-ninth Chapter of the Sixth Book on the Nārada's getting again his male form in the Mahāpurāṇam Śrīmaddevibhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

CHAPTER XXX

On the Glory of Mahā Māyā

नारद उवाच

मां दृष्ट्वा नारदं विप्रं विस्मितोऽसौ महीपतिः ।

क्व गता मम भार्या सा कुतोऽयं मुनिसत्तमः ॥ 1 ॥

विललाप नृपस्तत्र हा प्रियेति मुहुर्मुहुः ।

क्व गता मां परित्यज्य विलपन्तं वियोगिनम् ॥ 2 ॥

Nārada said: "O Best of Munis! The King was greatly astonished to see me dip in the tank in a female figure and get up from the tank in a male

figure and thought. Where is my dearest wife? And how is this Nārada Muni suddenly come here! The King, not seeing his wife, lamented very much and cried frequently O my dear Wife! Where have you gone, leaving me here thus."

विना त्वां विपुलश्रोणि वृथा मे जीवितं गृहम् ।

राज्यं कमलपत्राक्षि किं करोमि शुचिस्मिते ॥ 3 ॥

न प्राणा मे बहिर्यान्ति विरहेण तवाधुना ।

गतो वै प्रीतिधर्मस्तु त्वामृते प्राणधारणात् ॥ 4 ॥

Without you, O One of spacious hips! My life, palace and kingdom, all, are quite useless. O Lotus-eyed one! What shall I do? O Smiling One! Why is not my life getting out of my body, suffering thus from thy separation? Without you, my sentiment of love has left me for ever.

विलपामि विशालाक्षि देहि प्रत्युत्तरं प्रियम् ।

क्व गता सा मयि प्रीतिर्याऽभूत्प्रथमसंगमे ॥ 5 ॥

O Large-eyed One! Now I am lamenting for you, O Dear! Better give me your sweet reply; the love that you expressed at our first union, where has it gone now?

निमग्ना किं जले सुभूर्भक्षिता मत्स्यकच्छपैः ।

गृहीता वरुणेनाशु मम दौर्भाग्ययोगतः ॥ 6 ॥

धन्या सुचारुसर्वांगि या त्वं पुत्रैः समागता ।

अकृत्रिमस्तु पुत्रेषु स्नेहस्तेऽमृतभाषिणि ॥ 7 ॥

O One with good eyebrows! Are you sunk in the water and have you given up your life? Or are you devoured by fishes or crocodiles? Or are you carried away by Varuṇa, the Deva of the waters, to my great misfortune? O One of beautiful limbs!

न युक्तमधुना यन्मां विहाय त्रिदिवं गता ।

विलपन्तं पतिं दीनं पुत्रस्नेहेन यन्त्रिता ॥ 8 ॥

उभयं मे गतं कान्ते पुत्रस्त्वं प्राणवल्लभे ।

तथापि मरणं नास्ति दुःखितस्य भृशं प्रिये ॥ 9 ॥

You are blessed, as you have gone away with your sons; O sweet-speaking One! Your affection for them was not artificial. Is it right for you to go up to the Heavens, attached by affection for your sons, leaving me your distressed husband alone, thus weeping for your separation?

किं करोमि क्व गच्छामि रामो नास्ति महीतले ।

रामाविरहजं दुःखञ्जानाति रघुनन्दनः ॥ 10 ॥

O Dear! I have lost both, you and my sons; yet death is not carrying me away; O! How hard is my lot! What to do? Where to go? Rāma is not now in this world. He knew what was the pain caused by the separation from one's dearest wife.

विधिना निष्ठुरेणात्र विपरीतं कृतम्भुवि ।

दम्पत्योर्मरणं भिन्नं सर्वथा समचित्तयोः ॥ 11 ॥

Oh! The cruel Fate has ordained very unwisely with great inconsistency the periods of parting from one another at different periods; when their minds and all other things are exactly the same in all circumstances of pleasure and pain.

उपकारस्तु नारीणां मुनिभिर्विहितः किल ।

यदुक्तं धर्मशास्त्रेषु ज्वलनं पतिनां सह ॥ 12 ॥

एवं विलपमानं तं राजानं भगवान्हरिः ।

निवारयामास तदा वचनैर्युक्तियोजितैः ॥ 13 ॥

The practise of Satī (burning with one's deceased husband), as ordained by the Munis, is certainly for the good of the chaste women; but it would have been good no doubt, were there such practises allowed for the men to burn themselves with their deceased wives." Bhagavān Hari then spoke to the lamenting King in reasonable words and consoled him thus:

श्रीभगवानुवाच

किं विषीदसि राजेन्द्र क्व गता ते प्रियाङ्गना ।

न श्रुतं किं त्वया शास्त्रं न कृतोऽसौ बुधाश्रयः ॥ 14 ॥

"O King! Why are you thus troubling yourself with pain and sorrow? Where has gone your dearest wife? Have you not heard anything of Śāstras? or Have you not taken any shelter of any wise man!

का सा कस्त्वं क्व संयोगो वियोगः कीदृशस्तव ।

प्रवाहरूपे संसारे नृणां नीतरतामिव ॥ 15 ॥

Who was your wife? Who are you? Of what nature was your union and disunion and where did it take place? The union of wives and sons in this Sarṁsāra is momentary like the meetings of persons on boats, while crossing a river.

गृहे गच्छ नृपश्रेष्ठ वृथा ते रुदितेन किम् ।

संयोगश्च वियोगश्च दैवाधीनः सदा नृणाम् ॥ 16 ॥

O King! Now go home, there is no use in your weeping thus in vain; the union and disunion of men are always under the control of Fate, the Daiva; therefore the wise should not lament for them.

अनया सह ते राजन्संयोगस्त्विवह संवृतः ।

भुक्ता त्वया विशालाक्षी सुन्दरी तनुमध्यमा ॥ 17 ॥

O King! Your union with the woman took place here; and now you have lost that beautiful, thin-bodied, large-eyed woman here also.

न दृष्टौ पितरावस्यास्त्वया प्राप्ता सरोवरे ।

काकतालीप्रसंगेन यद्भूतं तत्तथा गतम् ॥ 18 ॥

Her father and mother you have not seen; you have got her like what is heard in the story of the crow and the Tāla fruit; as you got her wonderfully, so you have lost her wonderfully.

मा शोकं कुरुं राजेन्द्र कालोऽतिदुरतिक्रमः ।

कालयोगं समासाद्य भुंक्ष्व भोगान्गृहे यथा ॥ 19 ॥

यथाऽऽगता गता सा तु तथैव वरवर्णिनी ।

यथा पूर्वं तथा तत्र गच्छ कार्यं कुरु प्रभो ॥ 20 ॥

O King! Do not grieve; Time cannot be ruled over; go home and enjoy yourself subservient to Time. That beautiful woman has gone away in the manner she came to you; you ought to do your stately affairs in the way as you used to do before as the ruler of all.

रुदितेन तवाद्यैव नागमिष्यति कामिनी ।

वृथा शोचसि पृथ्वीश योगयुक्तो भवाद्युना ॥ 21 ॥

भोगः कालवशादेति तथैव प्रतियाति च ।

नात्र शोकस्तु कर्तव्यो निष्फले भववर्त्मनि ॥ 22 ॥

O King! Consider that if you weep day and night, that woman will never return; why then are you giving vent to your sorrows in vain? Go now and have recourse to the path of the Yoga and thus while away your time.

नैकत्र सुखसंयोगो दुःखयोगस्तु नैकतः ।

घटिकायन्त्रवत्कामं भ्रमणं सुखदुःखयोः ॥ 23 ॥

The enjoyable things come in course of time and they go away again in due course; therefore in this world of no gain whatsoever, the wise should never lament. Continuous pleasure or continuous pain does not always take place; pleasure and pain are never steady; they rotate always like a rotary instrument.

मनः कृत्वा स्थिरं भूप कुरु राज्यं यथासुखम् ।

अथवा न्यस्य दायादे वनं सेवय सांप्रतम् ॥ 24 ॥

Therefore, O King! Make your mind calm and

a rotary instrument. Therefore, O King! Make your mind calm and quiet and rule happily your kingdom; or make over the charge of the kingdom to your sons and retire to the forest.

दुर्लभो मानुषो देहः प्राणिनां क्षणभंगुरः ।

तस्मिन्प्राप्ते तु कर्तव्यं सर्वथैवात्मसाधनम् ॥ 25 ॥

This human body is seldom obtained; it is frail; therefore getting that body it is advisable to practise the realisation of the Supreme.

जिह्वोपस्थरसो राजन्यशुयोनिषु वर्तते ।

ज्ञानं मानुषदेहे वै नान्यासु च कुयोनिषु ॥ 26 ॥

O King! This organ of generation and this tongue reside also with the beasts, the peculiarity of human body is that knowledge can be realised in it; not in any other inferior births.

तस्माद्गच्छ गृहं त्यक्त्वा शोकं कान्तासमुद्भवम् ।

मायेयं भगवत्यास्तु यया सम्मोहितं जगत् ॥ 27 ॥

Therefore leave your home, leave your sorrows for your wife; all this is the Māyā of Bhagavān; by Her the world is deluded."

नारद उवाच

इत्युक्तो हरिणा राजा प्रणम्य कमलापतिम् ।

कृत्वा स्नानविधिं सम्यग्जगाम निजमन्दिरम् ॥ 28 ॥

Nārada said: Bhagavān Hari speaking thus, the King bowed down to Him, the Deva of the Devas and finishing the bathing duties returned to his home.

दत्त्वा राज्यं स्वपौत्राय प्राप्य निर्वेदमद्भुतम् ।

वनं जगाम भूपालस्तत्त्वज्ञानमवाप च ॥ 29 ॥

He then became possessed of dispassion and discrimination and making over the charge of his kingdom to his grandsons retired to the forest and realised the Supreme Knowledge.

गते राजन्यहं वीक्ष्य भगवन्तमधोक्षजम् ।

तमब्रुवं जगन्नाथं हसन्तं मां पुनः पुनः ॥ 30 ॥

When the King went away, the Bhagavān began to laugh and laugh, seeing me again and again. I then told him "O Deva! You have deceived me.

वञ्चितोऽहं त्वया देव ज्ञातं मायाबलं महत् ।

स्मरामि चरितं सर्वं स्त्रीदेहे यत्कृतं मया ॥ 31 ॥

I now come to know how great is the power of Māyā. O Janārdana! Now I remember all that I did in my feminine form.

बूहि मे देवदेवेश प्रविष्टोऽहं सरोवरे ।

विगतं पूर्वविज्ञानं स्नानादेव कथं हरे ॥ 32 ॥

Tell me, O Hari! O Deva of the Devas! How I lost my previous consciousness, when I got down into the tank and bathed in it.

योषिदेहं समासाद्य मोहितोऽहं जगद्गुरो ।

पतिं प्राप्य नृपश्रेष्ठ पुलोमी वासवं यथा ॥ 33 ॥

O Lord of the world! Why was I enchanted, when I got the female form and when I got the King as my husband like Śacī's getting Indra.

मनस्तदेव तच्चित्तं देहः स च पुरातनः ।

लिंगं तदेव देवेश स्मृतेर्नाशः कथं हरे ॥ 34 ॥

The same mind I had; the old Jīvātmā was there and the previous subtle body was there; how, then, I lost their memories?

विस्मयोऽयं महान्मेऽत्र ज्ञाननाशं प्रति प्रभो ।

कथयाद्य रमाकान्त कारणं परमं च यत् ॥ 35 ॥

O Lord! Give out the cause of it and clear my doubts; a great doubts has arisen in my mind.

नारीदेहं मया प्राप्य मुक्ता भोगा ह्यनेकशः ।

सुरापानं कृतं नित्यं विधिहीनं च भोजनम् ॥ 36 ॥

Many enjoyments I had in my female form, drinking liquor and other prohibited things I tasted; O Slayer of Madhu! What is the cause of all these?

मया तदेव न ज्ञातं नारदोऽहमिति स्फुटम् ।

जानाम्यद्य यथा सर्वं विविक्तं न तथा तदा ॥ 37 ॥

I could not know then that I was Nārada, as I now recognise clearly what I was in and what I did in my female form. Say the Why of all these things.

विष्णुरुवाच

पश्य नारद मायावी विलासोऽयं महामते ।

देहेषु सर्वजंतूनां दशाभेदा ह्यनेकशः ॥ 38 ॥

Viṣṇu said: "Know, O Intelligent Nārada! That all this is merely the Pastime of Māyā. There are many states going on in the bodies of all the living beings.

जाग्रत्स्वप्नसुषुप्तिश्च तुरीया देहिनां दशा ।

तथा देहान्तरे प्राप्ते सन्देहः कीदृशः पुनः ॥ 39 ॥

The embodied beings have got their waking, dream, deep sleep and Turīya (beyond all the three above mentioned) states; then why you doubt that when there is another body, there would be also the change in the states?

सुप्तो नरो न जानाति न शृणोति वदत्यपि ।

पुनः प्रबुद्धो जानाति सर्वं ज्ञातमशेषतः ॥ 40 ॥

When a man sleeps, he knows not anything, he does not hear anything; but when he gets awake, he again comes to know everything completely.

निद्रया चाल्यते चित्तं भवन्ति स्वप्नसम्भवाः ।

नानाविधा मनोभेदा मनोभावा ह्यनेकशः ॥ 41 ॥

The Citta gets itself moved by sleep; then mind gets different states by dreams and there arises a variety of feelings.

गजो मां हन्तुमायाति न शक्तोऽस्मि पलायने ।

किं करोमि न मे सीतं यत्र गच्छामि सत्वरः ॥ 42 ॥

A mad elephant is coming to kill me, and I am not able to fly away; what to do? Where to go? There is no place where I can quickly go : thus, in dreams, there arise different mental states.

पितामहं स्वप्ने पश्यति स्वगृहागतम् ।

संयोगस्तेन वार्ता च भोजनं सह मन्यते ॥ 43 ॥

Sometimes we see in dreams that our departed grandfathers are come in our houses. I am seeing them, talking with them and I am dining with them.

प्रबुद्धः खलु जानाति स्वप्ने दुष्टं सुखासुखम् ।

स्मृत्वा सर्वं जनेभ्यस्तु विस्तरात्प्रवदत्यपि ॥ 44 ॥

Whatever pain and pleasure are felt in dreams, when they awake, they know of what happened in their dreams and can also describe in details, recollecting what had been happened.

स्वप्ने कोऽपि न जानाति भ्रमोऽयमिति निश्चयः ।

यथा तथैव विभवो मायाया दुर्गमः किल ॥ 45 ॥

O Nārada! Know the power of Māyā incomprehensible as the things seen in dreams cannot be certainly known that all those are false.

नाहं नारद जानामि पारम्परमदुर्घटम् ।

गुणानां किल मायाया नैव शम्भुर्न पद्मजः ॥ 46 ॥

O Muni! Neither I, nor Śambhu, nor Brahmā can measure the power wielded by Māyā and Her three Guṇas, very hard to fathom.

कोऽन्यो ज्ञातुं सुमर्थोऽभून्मानवो मन्दधीः पुनः ।

मायागुणपरिज्ञानं न कस्यापि भवेदिह ॥ 47 ॥

How, then, can any ordinary mortal know them! Therefore, O Nārada! None is able to fathom the Māyā.

गुणत्रयकृतं सर्वं जगत्स्थावरजङ्गमम् ।

विना गुणैर्न संसारो वर्तते किञ्चिदप्यदः ॥ 48 ॥

अहं सत्त्वप्रधानोऽस्मि रजस्तमसमन्वितः ।

न कदाचित्त्रिभिर्हीनो भवामि भुवनेश्वरः ॥ 49 ॥

This world, moving and non-moving, is fashioned out of the triple Guṇas of the Māyā; nothing whatsoever can exist without them. The predominant Guṇa in Me is Sattva; but Rajas and Tamas exist in me; being the Lord of this world, I cannot override the three Guṇas.

तथा ब्रह्मा पिता तेऽत्र रजोमुख्यः प्रकीर्तितः ।

तमःसत्त्वसमायुक्तो न ताभ्यामुञ्जितः किल ॥ 50 ॥

So your father, Brahmā, is predominant in Rajo Guṇa; but Sattva and Tamas never leave Him.

शिवस्तथा तमोमुख्यो रजःसत्त्वसमावृतः ।

गुणत्रयविहीनस्तु नैव कोऽपि मया श्रुतः ॥ 51 ॥

Our Mahā Deva is predominant in Tamo Guṇa, but Sattva and Raja are always with him. Therefore, no being can exist as separate from the three Guṇas; this point I have settled in Śruti.

तस्मान्नोहो न कर्तव्यः संसारेऽस्मिन्मुनीश्वर ।

माया विनिर्मितेऽसारेऽपारे परमदुर्घटे ॥ 52 ॥

Therefore, O Lord of the Munis! Quit this endless Moha for the world, caused by Māyā, and very hard to get over and worship Bhagavatī, Who is of the nature of Brahman.

दृष्टा माया त्वयाऽद्यैव भुक्ता भोगा ह्यनेकशः ।

किं पृच्छसि महाभाग तस्याश्चरितमद्भुतम् ॥ 53 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

त्रिंशोऽध्यायः ॥ 30 ॥

O Intelligent One! Now you have seen the power of Māyā; and you have enjoyed many things produced by Māyā and you have realised the extremely wonderful nature of Her. Then why do you ask me further on this point?

Here ends the Thirtieth Chapter of the Sixth Book on the glory of Mahā Māyā in the Mahāpurāṇam

Śrīmaddevībhāgavatam of 18,000 verses

by Mahārṣi Veda Vyāsa.

CHAPTER XXXI

On Mahā Māyā

व्यास उवाच

निशामय महाराज ब्रवीमि विशदाक्षरम् ।

माहात्म्यं खलु मायाया नारदात्तु मया श्रुतम् ॥ 1 ॥

Vyāsa said: O King! I am now recounting the detailed glory of Māyā, heard by me from Nārada.

मया पुनर्मुनिः पृष्टो नारदः सर्ववित्तमः ।

श्रुत्वा कथां मुनेस्तस्य नारीदेहसमुद्भवाम् ॥ 2 ॥

Again I asked sage Nārada who is the most omniscient of all, after hearing the story of that sage in the female body.

ब्रूहि नारद पश्चार्त्तिकं कथितं हरिणा तदा ।

क्व गतश्च जगन्नाथो भवता सह माधवः ॥ 3 ॥

O Nārada! Tell me! What did Hari say at that time? Where did Mādhava the lord of the universe go along with you?

नारद उवाच

इत्युक्त्वा भगवांस्तस्मिंस्तडागेऽतिमनोहरे ।

आरुह्य गरुडं गन्तुं वैकुण्ठे च मनो दधे ॥ 4 ॥

Nārada said: After saying thus, in that beautiful lake, the lord made up his mind to go to Vaikuṇṭha, mounting on Garuḍa.

मामुवाच रमाकान्तो यथेष्टं गच्छ नारद ।

एहि वा मम लोकं त्वं यथा रुचि तथा कुरु ॥ 5 ॥

Mahāviṣṇu, the consort of Lakṣmi, told me. O Nārada! go as you wish. Or come to my world. Do as you wish.

ब्रह्मलोकङ्गतश्चाहमापृच्छथ मधुसूदनम् ।
भगवानपि देवेशस्तत्क्षणाद्गरुडासनः ॥ 6 ॥
वैकुण्ठमगमत्पूर्णं मामादिश्य यथासुखम् ।
ततोऽहं पितृसदनं गतो याते जनार्दने ॥ 7 ॥

After taking leave of Madhusūdana, I went to Brahmāloka. Viṣṇu the lord of Devas, seated on Garuḍa, went to Vaikuṇṭha quickly, in a happy manner after directing me. When Janārdana was gone, I went to the region of my father (i.e., Brahmā).

चिंतयन्सकलं दुःखं सुखं च परमाद्भुतम् ।
गत्वा प्रणम्य पितरं स्थितो यावत्पुरः पितुः ॥ 8 ॥
तावत्पृष्टो मुने पित्रा वीक्ष्य चिन्तातुरं तु माम् ।

Thin king about all the wonderful miseries and the joys undergone, I went to my father and after prostrating to him, stood before him.

ब्रह्मोवाच

क्व गतोऽसि महाभाग कस्माच्छिन्तातुरः सुत ॥ 9 ॥
स्वस्थं नैवाद्य पश्यामि मनस्ते मुनिसत्तम ।

Then seeing me tormented by thoughts, my father Brahmā asked: O great one! Where had you gone? Son! Why are you troubled by thoughts?

केनापि वंचितोऽसि त्वं दृष्टं वा किञ्चिदद्भुतम् ॥ 10 ॥
विषण्णं गतविज्ञानं पश्यामि त्वां कथं सुत ।

O great sages! I do not see your mind happy today. You have been deceived by some body. Or you have seen some wonder.

नारद उवाच

इति पृष्टस्तदा पित्रा ब्रूयां समुपवेश्य च ॥ 11 ॥
तमबुवं स्ववृत्तान्तं मायाबलसमुद्भवम् ।
वंचितोऽहमित्तः कामं विष्णुना प्रभविष्णुना ॥ 12 ॥

O Son! How can I see you sad and devoid of discrimination?

Nārada said: Thus I was asked by my father. I sat on the seat.

I told him my story arising out of the power of Māyā. O father! I have been cheated by the powerful Mahāviṣṇu.

स्त्रीभावङ्गमितः कामं वर्षाणि सुबहून्यपि ।
अनुभूत महददुःखं पुत्रशोकसमुद्भवम् ॥ 13 ॥

I was made to attain the state of a woman for many many years. Extreme misery arising out of death of son was experienced by me.

प्रबोधितोऽहं तेनैव मृदुवाक्यामृतेन च ।

पुनः सरोवरे स्नात्वा जातोऽहं नारदः पुमान् ॥ 14 ॥

I was instructed by him by nectarine sweet words about my real nature. Again after taking bath in that tank. I became a man (the old) Nārada.

किमेतत्कारणं ब्रह्मन् यन्मोहमगमं तदा ।

विस्मृतं पूर्वविज्ञानं तन्मयस्तरसा कृतः ॥ 15 ॥

O Brahman! What is the reason that I attained delusion at that time? Earlier knowledge was forgotten. I became identified with that female form, so quickly.

एतन्मायाबलं ब्रह्मन्न जानेऽहं दुरत्ययम् ।

ज्ञानहानिकरं जातं मूलं मोहस्य विस्फुटम् ॥ 16 ॥

O Brahman! This is the strength of Māyā, which is difficult to cross. It is beyond my understanding. It destroyed all my knowledge. It was a clear cause of delusion.

अनुभूतं मया सम्यग्ज्ञातं सर्वं शुभाशुभम् ।

कथं त्वं जितवांस्तात तमुपायं वदस्व मे ॥ 17 ॥

I experienced it (power of Māyā) well. All good and bad were known. O father! How did you attain victory over it? Tell me that clue.

नारद उवाच

विज्ञप्तोऽसौ मया धाता प्रीतिपूर्वमतः परम् ।

मामुवाच स्मितं कृत्वा पिता मे वासवीसुत ॥ 18 ॥

O Muni! When my Father learnt the cause of my cares, he smiled and spoke to me in sweet words:

ब्रह्मोवाच

दुर्जयैषा सुरैः सर्वैर्मुनिभिश्च महात्मभिः ।

तापसैर्ज्ञानियुक्तैश्च योगिभिः पवनाशनैः ॥ 19 ॥

न हंतां सर्वथा ज्ञातुं शक्तो मायां महाबलाम् ।

विष्णुर्जातुं न शक्तश्च तथा शंभुरुमापतिः ॥ 20 ॥

“O Child! The Devas, the high-souled Munis, the wise ascetics and the Yogīs subsisting on air only are not able to conquer this Māyā. O Nārada!

The power of Māyā is so very great that I, Viṣṇu and Śambhu, the Lord of Umā, none are able to know Her power.

दुर्ज्ञेया सा महामाया सृष्टिस्थित्यंतकारिणी ।

कालकर्मस्वाभावाद्यैर्निमित्तकारणैर्वृता ॥ 21 ॥

That Mahāmāyā is creating, preserving and dissolving this world by Time, Karma, and Nature and other efficient causes.

शोकं मा कुरु मेधाविंस्तत्र मायामहाबले ।

न चैव विस्मयः कार्यो वयं सर्वे विमोहिताः ॥ 22 ॥

O Child! Know Her to be inconceivable and unapproachable. O Intelligent One! Do not be sorry nor should you be surprised about Māyā's great strength, for we all are deluded by Her."

नारद उवाच

पित्रेत्युक्तस्तदा व्यास तमापृच्छ्य गतस्मयः ।

आगतोऽस्यत्र पश्यन्वै तीर्थानि च वराणि वै ॥ 23 ॥

O Dvaipāyana! Thus advised by my Father, my wonder disappeared. I then asked permission of my Father Padma Yoni (Lotus-born) and went out on tour round the sacred places of pilgrimages and on my way, seeing by and by the chief Tīrthas, I have now come here.

तस्मान्त्वमिपि सन्त्यज्य मोहं कौरवनाशजम् ।

कालक्षयं सुखासीनः स्थानेऽस्मिन्कुरु सत्तम ॥ 24 ॥

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।

निश्चयं हृदये कृत्वा विचरस्व यथासुखम् ॥ 25 ॥

Therefore, O Muni! Dost thou relinquish your sorrows for the extinction of the Kuru's family and remain here and pass your time in great joy and happiness. One must bear the fruits of one's Karma, good or bad; knowing this fully roam at your will wherever you like.

व्यास उवाच

इत्युक्त्वा नारदो राजन्गतो मां प्रतिबोध्य च ।

'अहं तच्चित्तयन्वाक्यं यदुक्तं मुनिना तदा ॥ 26 ॥

Vyāsa said: O King! Maharṣi Nārada thus kindling knowledge in me, went away; I also thought over his words.

स्थितः सरस्वतीतीरे कल्पे सारस्वते वरे ।

कालातिबाहनाथैतत्कृतं भागवतं मया ॥ 27 ॥

On the banks of the river Sarasvatī, I composed this Devī Bhāgavat to pass away my time during the excellent period of Sārasvata Kalpa.

पुराणमुत्तमं भूप सर्वसंशयनाशनम् ।

नानाख्यानसमायुक्तं वेदप्रामाण्यसंश्रितम् ॥ 28 ॥

This Purāṇam is excellent; it is composed on the authority of the Vedas; all doubts are removed by it; many nice events are narrated here.

सन्देहोऽत्र न कर्तव्यः सर्वथा नृपसत्तम ।

यथेन्द्रजालिकः कश्चित्पांचालीं दारवीं करे ॥ 29 ॥

कृत्वा नर्तयते कामं स्वेच्छया वशवर्तिनीम् ।

तथा नर्तयते माया जगत्स्थावरजंगमम् ॥ 30 ॥

Therefore, O King! Not the least doubt should be entertained. As a magician makes the wooden dolls dance in his hands at his will, so this world-enchanting Māyā is making this world, moving and non-moving, dance from Brahmā down to the blades of grass and all human beings.

ब्रह्मादिस्तंबपर्यंतं सदेवासुरमानुषम् ।

पञ्चेन्द्रियसमायुक्तं मनश्चित्तानुवर्तनम् ॥ 31 ॥

O King! Know Māyā's triple Guṇas to be the cause of the this mind consisting of five organs of senses, that follows the Citta (mind, Buddhi and Ahaṅkāra).

गुणास्तु कारणं राजन्सर्वेषां सर्वथा त्रयः ।

कार्यकारणसंयुक्तं भवतीति विनिश्चयः ॥ 32 ॥

भिन्नभिन्नस्वभावास्ते गुणा मायासमुद्भवाः ।

शान्तो घोरस्तथा मूढस्त्रयस्तु विविधा यतः ॥ 33 ॥

तत्समेतः पुमान्चित्यं तद्विहीनः कथं भवेत् ।

न भवत्येव संसारे रहितस्तंतुभिः पटः ॥ 34 ॥

Actions arise from the causes thereof; there is no doubt in this; what doubt, then, there can arise that all these creatures of different temperaments will come out of the different Guṇas of Māyā. Peaceful, terrible and stupid become the persons in contact with the Māyic Guṇas.

तथा गुणैस्त्रिभिर्हीनो न देहीति विनिश्चयः ।

देवदेहो मनुष्यो वा तिरश्चो वा नराधिप ॥ 35 ॥

गुणैर्विरहितो न स्यान्मृद्विहीनो घटो यथा ।
 ब्रह्मा विष्णुस्तथा रुद्रस्त्रयश्चामी गुणाश्रयाः ॥ 36 ॥
 कदाचित्प्रीतियुक्तास्ते तथाऽप्रीतियुताः पुनः ।
 तथा विषादयुक्तास्ते भवन्ति गुणयोगतः ॥ 37 ॥

How, then, can they exist, bereft of them? As the cloth cannot exist without threads, so the embodied beings cannot exist in the world without the triple Guṇas of Māyā. There is no doubt in this. As a pot cannot be made without clay, so these bodies, Devas, human or blinds cannot be created without the Guṇas. Brahmā, Viṣṇu and Śiva, too, are possessed of those three Guṇas and therefore they become sometimes happy and satisfied, sometimes unhappy and dissatisfied and sometimes they become sad and remorseful as they are then under the influence of one Guṇa or the other.

ब्रह्मा कदाचित्सत्त्वस्थस्तदा शान्तः समाधिमान् ।
 प्रीतियुक्तो भवेत्सर्वभूतेषु ज्ञानसंयुतः ॥ 38 ॥
 पुनः सत्त्वविहीनस्तु रजोगुणसमावृतः ।
 तदा भवेद्घोररूपः सर्वत्राप्रीतिसंयुतः ॥ 39 ॥
 यदा तमोगुणाविष्टो बाहुल्येन भवेद्विधिः ।
 तदा विषादसम्पन्नो गूढो भवति नान्यथा ॥ 40 ॥

Brahmā happens at times to be full of wisdom and knowledge, his temper peaceful, sweet and pleasant; and his soul rapt in Samādhi, when he becomes possessed of Sattva Guṇa; again when he is void of Sattva and filled with Rajo Guṇa, His temper becomes unpleasant and his appearance gets dark and awful everywhere; and when he becomes grossly Tāmasic, He becomes sorrowful and bereft entirely of intelligence.

माघवोऽपि सदा सत्त्वसंश्रितः सर्वथा भवेत् ।
 यदा शान्तः प्रीतियुक्तो भवेज्ज्ञानसमन्वितः ॥ 41 ॥
 स एव रजआधिक्यादप्रीतिसंयुतो भवेत् ।
 घोरश्च सर्वभूतेषु गुणाधीनो रमापति ॥ 42 ॥

Viṣṇu, when resting in Sattva, becomes peaceful, sweet-tempered, and full of knowledge; when Rajo Guṇa preponderates in Him, He becomes void of sweetness and becomes awful to all the beings.

रुद्रोऽपि सत्त्वसंयुक्तः प्रीतिमाञ्छन्तिमान्भवेत् ।
 रजोनिमीलितः सोऽपि घोरः प्रीतिविवर्जितः ॥ 43 ॥
 तमोगुणयुतः सोऽपि मूढो विषादयुग्भवेत् ।
 एते यदि गुणाधीना ब्रह्मविष्णुहरादयः ॥ 44 ॥
 सूर्यवंशोद्भवास्तद्वत्सोमवंशभवा अपि ।
 मन्वादयश्च ये प्रोक्ताश्चतुर्दशयुगे युगे ॥ 45 ॥

Rudra becomes, too, peaceful and pleasant under the Sattva Guṇa, awful and void of sweetness under the Rajo Guṇa, and becomes sad and stupid under the Tamo Guṇa. O King! When Brahmā, Viṣṇu, Maheśvara and the solar and lunar Kings, the fourteen lords of Manvantaras, Manu and other are under the control of the magic Guṇas, what to speak of other ordinary mortals, men and the other Jīvas.

अन्येषां चैव का वार्ता संसारेऽस्मिन्नृपोत्तम ।
 मायाधीनं जगत्सर्वं सदेवासुरमानुषम् ॥ 46 ॥
 तस्माद्राजन्न कर्तव्यः संदेहोऽत्र कदाचन ।
 देही मायापराधीनश्चेष्टते तद्वनुशानुगः ॥ 47 ॥

The whole world is under the control of Māyā; the Devas, men and all other beings. None should doubt on this point. All the embodied beings labour under the directions of Māyā; never can they work independently.

सा च माया परे तत्त्वे संविद्रूपेऽपि सर्वदा ।
 तदधीना प्रेरिता च तेन जीवेषु सर्वदा ॥ 48 ॥

This Māyā is again always residing in the Highest Essence, the Samvit or the Universal Pure Consciousness. Thus Māyā is dependent on the Highest Goddess, Who is of the nature of Samvit, and, stimulated by Her, resides in the hearts of all the Jīvas.

ततो मायाविशिष्टां तां संविदं परमेश्वरीम् ।
 मायेश्वरीं भगवतीं सच्चिदानन्दरूपिणीम् ॥ 49 ॥

Therefore one ought to meditate, worship and bow down before the Bhagavatī, the Creatrix of Māyā and Who is of the nature of Samvit, Pure Existence, Intelligence and Bliss.

ध्यायेत्तथाराऽऽघयेच्च प्रणयेच्च जपेदपि ।
 तेन सा सदया भूत्वा मोचयत्येव देहिनम् ॥ 50 ॥

Thus She becomes gracious and merciful and

liberates the Jīvas, giving them Her realisation and drawing together Her own Māyā away from them.

स्वमायां संहरत्येव स्वानुभूतिप्रदानतः ।

भुवनं खलु माया स्यादीश्वरी तस्य नायिका ॥ 51 ॥

भुवनेशी ततः प्रोक्ता देवी त्रैलोक्यसुन्दरी ।

This whole cosmos is nothing but Māyā and the Consciousness (Sañvit) of the nature of Brahman is the Lord of Māyā. For this reason that Beautiful One in the triple worlds, the Devī Bhagavatī is known by the name Bhuvaneśvarī, the Great Lady of the worlds.

तद्गुणे यदि सक्तं स्याच्चित्तं भूमिपते सदा ॥ 52 ॥

मायया किं भवेत्तत्र सदसद्भूतया नृप ।

O King! If the Jīvas can fix their hearts on that Sañvit, then Māyā, born of the real and unreal, is quite unable to do any harm to them.

तस्मान्मायानिरासार्थं नान्यद्वै देवतान्तरम् ॥ 53 ॥

समर्थं तु विना देवीं सच्चिदानंदरूपिणीम् ।

तमोराशिं नाशयितुं शक्तं नैव तमो भवेत् ॥ 54 ॥

किन्तु भानुप्रभाचन्द्रविद्युद्वह्निप्रभादयः ।

No other Deva than the Bhuvaneśvarī, of the nature of pure existence, intelligence and bliss is able to remove this Māyā. O King! Darkness cannot destroy darkness; the Sun, Moon, Lightning or Fire can destroy it.

तस्मान्मायेश्वरीमम्बां स्वप्रकाशां तु संविदम् ॥ 55 ॥

आराधयेदतिप्रीत्या मायागुणनिवृत्तये ।

इति सम्यङ्मयाऽऽख्यातं वृत्रासुरवधादिकम् ॥ 56 ॥

Therefore it is highly incumbent on us to worship the Lady of Māyā, the Sañvit, the Mother with a cheerful heart to remove the Māyā and Her Guṇas. O King! Now I have narrated to you all the events concerning the killing of Vṛtrāsura that you asked.

यत्पृष्टं राजशार्दूल किमन्यच्छ्रोतुमिच्छसि ।

पूर्वार्धोऽयं पुराणस्य कथितस्तव सुव्रत ॥ 57 ॥

यत्र देव्यास्तु महिमा विस्तरेणोपपादितः ।

एतद्रहस्यं श्रीमातुर्न देयं यस्य कस्यचित् ॥ 58 ॥

What more do you want to hear now. O One devoted to vows! I have now described the first half of that Purāṇa, which describes in detail the glory of Śrī Devī Bhagavatī. This Purāṇa, the secret of this Mother of the whole Universe, is not to be disclosed indiscriminately to anybody.

देयं भक्ताय शान्ताय देवीभक्तिरताय च ।

शिष्याय ज्येष्ठपुत्राय गुरुभक्तियुताय च ॥ 59 ॥

Those that are peaceful, self-restrained, devoted, and possessed of Bhakti to the Devī, the disciples that are devoted to their Gurus and the eldest son, those are the fit recipients thereof.

इदमखिलकथानां सारभूतं पुराणं

निखिलनिगमतुल्यं सप्रमाणानुविद्धम् ।

पठति परमभावाद्यः शृणोतीह भक्त्या स

भवति धनवान् नै ज्ञानवान्मानवोऽत्र ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे षष्ठस्कन्धे

भगवतीमाहात्म्ये एकत्रिंशोऽध्याय ॥ 31 ॥

वेदाष्टवसुभूसंख्यैः (1884) पद्यैर्व्यासकृतैः शुभैः ।

देवीभागवतस्यास्य षष्ठस्कन्धः समाप्तवान् ॥

॥ सामप्तोऽयं षष्ठः स्कन्धः ॥

Whoever reads, or hears with greatest devotion this Mahāpurāṇam, equivalent to the Vedas, fraught with sound proofs and the essence of all talks, becomes, in this world, possessed of great wealth, becomes wise and passes his time in the greatest happiness. There is no doubt in this.

Here ends the Thirty-first Chapter on the Sixth Book

on the glory of Māyā in the Mahāpurāṇam

Śrīmaddevībhāgavatam of 18,000 verses by

Maharṣi Veda Vyāsa.



चतुरशीति - १४४

